

# Priti-laksunam

## A Forum for Vaisnava Discussion

"Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasada* and offering *prasada* are the six symptoms of love [*priti-laksanam*] shared by one devotee and another." — *Nectar of Instruction*, Text Four

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In the service of  
His Divine Grace

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A. C. Bhaktivedanta Swami Prabhupada

Founder-Acarya of the International Society for Krishna Consciousness.

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Dear Readers,

It seems that our last issue, which addressed child abuse in ISKCON, really struck a nerve. Since then, there have been a number of phone calls and letters on the topic. We hope and pray that the discussions brought about will promote healing and progress for all individuals and ISKCON institutions affected by the abuse of children.

As is happening in North America, open and honest communication is proving to be a good start to the processes of healing, learning, and prevention. Truthfulness is imperative, as is courage. So please take heart and have faith that we can and are going in the right direction and will never, ever again allow an environment conducive to the mistreatment of our young devotees.

If you live in a part of the world where child abuse is taking place but is not yet being exposed and rectified, it is your duty to Krishna to seek help. At the end of this letter, we'll give you an address to contact for expert guidance. It is probably a good idea to first seek support and information about how to handle the situation, especially if you live in a country that does not offer legal assistance or social services. Child abuse in most countries is a crime and legal authorities must be contacted. Sometimes there can be heavy repercussions, and you want to be effective without also becoming a victim yourself, or harming any other per

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son who is innocent. We want to do good and we don't want to waste time while we suspect children are being hurt. But we also want to take action that will do the most good with the least harm to innocent parties.

Over the past few years the GBC has passed several resolutions condemning child abuse and advocating its prevention. Every member of the GBC and every temple authority is obligated to deal with instances of abuse properly. Education is key to prevention. Children, teachers, managers, parents, and anyone who comes into any contact with children—all need to know what child abuse is and what to do about it. Just knowing is empowering.

On another topic, I want to again thank all of our wonderful readers and supporters for their financial assistance. This publication is a reality because you are subscribing, sending in gift subscriptions for friends, getting other devotees to subscribe, advertising, and sending in donations. Please continue to do this. We hope that more and more devotees will read *Priti* and submit their correspondence so that we can continue to offer fresh views from a broad spectrum. We are enclosing a form to help you get more devotees reading your journal. I am especially grateful to Bhakti-Tirtha Swami, who has generously offered to pay for every GBC to get a copy of *Priti*. Quite a few GBC have already subscribed on their own. We hope that ISKCON's leaders will all take time out of their busy schedules to give it a read and hear from their constituents. We also hope that GBC devotees will submit their own thoughts and letters to *Priti* for publication. It is so important that we all share in these Krishna conscious discussions on *varnashrama-dharma* and understanding just how Srila Prabhupada wanted us to grow his spiritual society.

These loving exchanges, revealing our minds in confidence to one another, will

make us all stronger in our Krishna consciousness and make our movement healthy and dynamic. Even if some of these exchanges have the appearance of criticism, they can still be loving, if given and received in a constructive spirit. It is by this process of communication that we can honestly address ISKCON's problems and work together to solve them. Mean spirited submissions do not get printed. They do no one, including the writer, any good. Fortunately, we've only had one of them. Jaya!

Also, we received a submission without a name or address. That's why you won't see it here. Submissions must include the devotee's name, address, and phone (if available). We like to know who we're dealing with and we sometimes need to contact a writer if we have a question or problem concerning their article or ad. This is rare, but it does happen, and we feel it only right to communicate with someone before making substantial edits to what they send in.

Your servant,  
Sarva-satya Dasa

To receive a copy of the manual *Preventing Child Abuse in ISKCON*, by the ISKCON Board of Education, or for more information, write to Office of Child Protection, 23918 N.W. 54th Terrace, Alachua, FL 32616, USA.

Dear Readers,

I would like to thank our readers for their enthusiastic response to the last issue. It seemed to have touched many hearts. Srila Prabhupada purposely named ISKCON to include the word "society." The meaning of society is that we all support each other in our Krishna consciousness—not that we are islands, causing or being indifferent to other devotees' suffering. I feel that finally, we are developing as a society. This is why Children of Krishna was started—to address the need for intergenerational support such as is found in a healthy society. We

second generation devotees are realizing that ISKCON will reach its full potential only if we all learn from past mistakes and change our attitudes and behaviors towards one another. I see that the first generation is learning this, too. Together, we will instill these values in the third generation.

So far, the progress at Children of Krishna is going well. We are raising funds and beginning to address the needs of second generation devotees. This will, in turn, help our entire society. We are beginning to help qualified individuals in small but important ways—to get their education, publish second generation newsletters, and get counseling.

Since I have a degree in Economics and have taught non-devotees in the past, I am teaching on a volunteer basis two classes, Algebra and Macroeconomics, at a *gurukula* at New Ramana-Reti. I find it very gratifying to be a former *gurukuli*, teaching at a *gurukula*. These are the types of activities that members of society do for each other, not just each person out for himself. Srila Prabhupada has shown us the importance of serving other devotees, and finally we are starting to follow his example.

Children of Krishna is a good start. But there need not necessarily be an institution in order for us to simply serve each other, nor does our service have to be monumental. The bottom line is, we all need to serve others to remain a society. This can be done on a person-to-person basis with good communication, open-minded listening, and caring for another unique soul. Already, the third generation is starting to blossom, and I would like to leave them something that my spiritual master would be proud of. Sometimes it may mean that we subvert our immediate self interest for a higher cause, but Krishna always sees the sacrifices that we make.

Again, I would like to thank all the good devotees who have contributed to

*Priti-laksanam* and Children of Krishna, whether in the form of Laksmi, or your services. It really has gone a long way. Already, second generation devotees who have completely left the movement are starting to come back as a result of their believing that ISKCON has started to move in the right direction—the direction of a society.

If you have any questions about Children of Krishna, would like to receive our Children of Krishna newsletter, or would like to get involved in offering your services or financial support to second generation devotees in need, please feel free to contact me at: Children of Krishna, P.O. Box 1317, Alachua, FL 32616, USA; (904) 462-5663; cok@earthlink.net

Your servant,  
Krishna Avatar Dasa

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## LETTERS

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Vrndavanalila Dasi  
Rawlins, WY, USA

Thank you so much for printing the letter to the North American GBC and temple presidents by Bimala Dasi. It was Fantastic! I cried when I read it. Its all so true. Something needs to be done to help these single mothers. These irresponsible men who don't even take care of their own children are a disgrace. They shouldn't be allowed to sit on the *asana*, that's for sure.

Please sign me up. I want to join the Women's Ministry.

For information about the Women's Ministry, interested readers may contact Sudharma Dasi at P.O. Box 2038, Alachua, FL 32616, USA.

Taittireya Dasi  
ISKCON Communications  
Murwillumbah, Australia

Bravo! Bravo! Bravo!

Your last *Priti* was fantastic! I think it was probably the best issue yet. Here

in Australia we have been inspired by the social development conference in Mayapur and the GBC resolutions establishing a Youth Ministry, a Grihastha Ministry, and a Women's Ministry. We would definitely like to develop these here.

There have been (and it is still happening) disastrous decisions made by management regarding child abusers. No more, we say. Enough already! I have been asked to speak on ISKCON Communication's contribution to social improvements and have requested my Guru Maharaja (Mukunda Goswami) for his plans and aspirations.

This is all very positive—these are the types of changes we have all prayed for—a better future in ISKCON for all our kids.

#### **Gati Dasi Moore Denver, CO, USA**

I received *Priti-laksanam* yesterday and want to thank you for your constant endeavors to support Srila Prabhupada's family's growth.

There is a famous saying by Mahatma Gandhi which is often used in support of nonviolent matters, and it goes something like this: A civilization is known by how it treats its animals.

Isn't it eye-opening that much of our inappropriate behavior in ISKCON could be viewed similarly? In other words, a movement for respiritualizing human society is known by how it treats its members (men, women, and children).

We've been protecting animals and unborn babies from slaughter. Yet those very near and dear to us (our own members) have been subjected to the greatest challenges within our society.

I've been learning to see our journeys in remarkable ways. In the past 35 years I've been the recipient of various devastating treatment and illness: childhood abuse (some unspeakable), depression, and Post Traumatic Stress Disorder

(PTSD). Although I have suffered from abuse most of my life, these maladies went undiagnosed until 1992.

In 1990, there was cancer, a violent marriage to a devotee man, and very little support from devotees. At that time my closest friends and I were just beginning to learn how to deal with these issues.

Having worked diligently on breaking the cycles of who-knows-how-many-lifetimes of karmic violent payback due to my dealings with other souls, I am dedicating myself eternally to healing my and others' subtle body challenges. It is after all, the subtle body which we carry with us life to life, incarnation to incarnation. And whatever we can heal in this lifetime (or any lifetime) is then healed, and we move that much closer to purer love, compassion, and action!

I have traveled through hell, which physical, sexual, emotional, and spiritual abuse can manifest. Three years ago I was sleeping 12 to 14 hours a day, then I would sit in my living room staring at my Deities and the picture of Gopal Krsna, praying to be able to just remain there and make it through the day without killing myself. Then somehow, through hard work and dedication to my journey (slow and steady does win the race), I moved to a point where I could begin to become the missionary I had wanted to be as a child.

Now I'm studying multimedia film and video here in Denver. Lord Chaitanya has sent some pretty amazing souls here to teach me and be in business with. I'm going to write an essay for the next *Priti-laksanam* to share the potential of multimedia and mainstream feature films for planting seeds of change in the world. This is, after all, Lord Chaitanya's Golden Age. And there is so much to do, fulfilling everyone's propensities.

May you all continue to be blessed and may your lives be lives of blessing.

#### **Jagaddhatri Dasi Hilo, HI, USA**

Thank you for the latest edition. I especially was interested because of the letters from Bimala and Mahalaxmi Prabhush, as well as that quote from Sarva-satya Dasa that some former leaders expressed their boredom with "women's issues."

I have not been in a temple community for many years, but it does appear that ISKCON is finally addressing many issues in a serious way. As Krishna Avatar Dasa said in his editorial about abused *gurukulis*, "I think we finally got their attention." (Did someone mention lawyers?)

Myson, Raghunatha Anudas, wanted to go to a lawyer 10 years ago or so. At the time I (foolishly?) dissuaded him on the grounds that such adverse publicity would do such harm to Srila Prabhupada's movement. He then became a man with a mission and rounded up many of the stories that appeared in *ISKCON Youth Veterans*. As Kunti Dasi described, they were shocking eye-openers. My recollection of this time (89 to 92) and his efforts was that there was no formal recognition from the leaders. Privately, many devotees expressed outrage and sorrow, but our valiant leaders were silent and didn't get involved. So I am glad to see that finally ISKCON is formally demonstrating acceptance of these things that have crippled and even killed our children, our young adults.

If I may humbly offer one suggestion, it would be this: for there to be true and sustained healing and growth, we all have to live with the mentality of being the "servant of the servant." We are such neophytes that we have no idea of who each of us are. It is individual and collective spiritual suicide to treat each other in any way other than with respect. Srila Prabhupada says we are so envious that we envy ourselves; from that comes our desire for power, false prestige, and

abuse. To safeguard ourselves and this movement we have to remember our dangerously helpless condition and attempt to serve our spiritual master. Then we can grow and help each other be what Srila Prabhupada wanted for us to be. Then we will be able to chant the Holy Name in a humble state of mind and truly take part in Lord Chaitanya's *sankirtana* movement. Teary eyes and sentimental regrets will not prevent the past from happening again; we have to change our hearts. Then Srila Prabhupada's mystic potencies can influence us to materialize his vision for this planet. I want to eternally be a part of Srila Prabhupada's family, and that means association with my god brothers and god sisters. My dream is that we can kick away *anarthas* and be submerged in the mercy of Srila Prabhupada. Can it happen? Srila Prabhupada says we can become Krishna conscious in an instant (*Teachings of Lord Kapila*). Will it happen? The choice is ours to desire.

#### **Uddhava Dasa (Dave Schiller) (Co-founder of ISKCON World Review) Toronto, Canada**

I'm writing to express my deep appreciation for Kunti Dasi's article in *Priti-Laksanam*, "ISKCON Raises Big Bucks for Abused." It makes me see there is a lot of hope for the movement if it can deal with problems outright and not deny them.

#### **Bhaktin Lisa Trew Amsterdam, Holland**

I was surprised that Pranada Dasi is no longer producing *Priti-laksanam*. It seems I have missed a lot in the last year. However, I can see that it is just as good as previously.

Despite comments I have heard by some leading preachers in the movement, I think that *Priti-laksanam* is not just a forum for complaints. Maybe they just never got past the first newsletter

about the "Women's Issue." Too close to home to think about or be comfortable with?

If they could read it now without prejudice, I think they would be pleasantly surprised at how far it has come and how varied the articles are. Keep up the good work.

### Kundali Dasa Vrindavan, India

Huge congrats on your issues of *Priti-laksanam*. It is one of the healthiest things going on in our society. Srila Prabhupada explains that empowerment only requires eagerness to do a service. In CC he says "That is the only requirement." We all owe it to Pranada Devi for her contribution in kicking off Priti. She is an example for all of us in that we can see how Lord Chaitanya can empower a devotee who is willing to fill a need in His mission.

Incidentally, "devi" is also a precedent set by Srila Prabhupada, which I prefer to follow, because "prabhu" is poor Sanskrit, which is okay on occasion, but I don't think bad Sanskrit should be woven into our tradition and made standard.

I haven't had the good fortune to meet you, Sarva-satya, but I feel a great kinship with you by reading your responses to readers in PL. By your words, I perceive you as a rational man. This and this alone has won my heart.

My book, *Our Mission*, created quite a sensation among my god brothers and the GBC. Some, not all. Some say I am against the GBC, which is simply not a fact, but I am against Maya. I am also for accountability from our leaders for the things they say and do. Unfortunately, the tacit requirement that we must assume the incorruptibility of the GBC is an ideal not supported either by recent or remote experience.

*Our Mission* was well liked by devotees in the rank and file. I don't know if

this recommends the book to you one way or other, but I do know that Confucius says that when a book is being condemned, examine it, and when it is being praised, examine it. Good advice, no?

I believe, with unshakable conviction, that having attained the shelter of a bona fide guru as the first step in spiritual life, there is still another equally major requirement essential for success in our enterprise of shedding all illusions. This success is not a matter of gender, education, age, learning, intelligence, position in the institution, or even time spent in the process. It is purely a matter of character.

Integral to this development of character that leads to the complete shedding of illusion is the degree of freedom one has achieved from irrational mental processes, whether from within, in the form of one's own mental performance, or from without, in the form of compliance with irrational authorities. This freedom must take place regardless of how well such compliance may be rationalized, justified, or coerced.

This conviction of mine is squarely supported numerous places in Srila Prabhupada's teachings, but, I think, none so clearly as in his definition of *asammoha*, "freedom from doubt and delusion" (Bg.10.4-5 purport): "*Asammoha*, freedom from doubt and delusion, can be achieved when one is not hesitant and when he understands the transcendental philosophy. Slowly but surely he becomes free from bewilderment. Nothing should be accepted blindly; everything should be accepted with care and with caution."

The above description is only possible for those determined to become more and more rational by the inspiration of Srila Prabhupada. Sentimentalists and fanatics—both opposite sides of the same coin of irrationality, and both invoking the name of Srila Prabhupada

to support their view, will, I am sorry to say, not qualify as *asammoha*. They will not be successful in pleasing Srila Prabhupada, no matter how big a material offering they may offer in his name in this world.

The whole world may mistakenly celebrate such persons, but in the end they will not be credible candidates for unmixed devotional service. I recall some years ago a god brother being upset because we did not treat Kirtanananda better, "because look how he built up New Vrindavan."

Pure *bhakti* is elusive. It goes to the most discriminating, which is to say the most rational. Yes, pure *bhakti* is all about emotion, but getting there is only for those able to adhere to the rational method to the last. That is the price. Sahajiyas, for example, don't want to pay the price, they just want to be There. "They mistake their material emotions as pure devotional service," Srila Prabhupada writes in *Antya-lila*.

So, with my conviction, I am most overjoyed whenever I discover a follower of Srila Prabhupada, either a disciple or grand disciple, who is a rational man. It never fails to make my day. Thank you, very, very much and please do not give up your *sattvic* equilibrium. Look irrationality squarely in the eye and simply tell it to leave town by sundown. Every time. And if there are consequences, accept that as necessary for your purification. Complying with irrationality is putrefication.

Actually there is much I wish to respond to in each issue of PL, because I get highly stimulated by some of the discussions that go on. I like all of Rupanuga Prabhu's contributions. Keep 'em coming. In the previous issue I also liked the piece by Isvara Swami and some others. For the latest issue, I want to restrict my response to Satyaraja Prabhu's piece about the *jiva* issue. However, I do not want to discuss the *jiva*

issue, itself. My discussion focuses on philosophical procedure, something I believe we first have to agree on before we claim this or that is the Vaishnava *siddhanta*.

In the hope we can reach some consensus on philosophical procedure, I welcome feedback on my understanding of this point, which I believe is based squarely on the teachings of Srila Prabhupada and precedents set in our *parampara*. I'm submitting that discussion as a separate item. [To be published in the next issue, allowing for space limitations. — Editor]

I do not go into details about the implications of not following proper procedure in the philosophy, although that would be most interesting and edifying to explore, but my allegation is that, highbrow names of the various authors notwithstanding, neither in the pages of BTG nor in the much lauded book endorsed by the GBC body, has proper philosophical procedure been followed. Similarly, in the banning of a book on the subject of the *jiva*, co-authored by Satyanarayana Dasa and myself, the GBC sub-committee did not follow procedure at that time, either. This is a little known fact. The mass of devotees assume far more integrity is present than what actually goes into the cogs of "authority" in our society.

As Srila Prabhupada used to say, if we begin a simple addition problem by saying one and one is three, then no matter how many numbers we correctly add to three, the total is wrong. So procedure can be very important.

Of course, it is a known failing of human nature that we tend to give greater credibility to who says something rather than pay close attention to what is said. Quite human, quite forgivable; however, if we pay attention to philosophical procedure, I think we will be able to discern for ourselves the truth of any issue. This individual responsibility

ity to discern truth from illusion is in keeping with Prabhupada's wish that we all become *asammoha* and *prajna*. Oh yes, I have something to say to contributor Bimala Dasi. (I assume she is my god sister that I used to know in Philly and whom I happen to have great respect and affection for). Thank you for a touching and truthful piece on the deserted mother and wife. The piece could have been my biography. I will not go on at length about the self-evident glories of her histrionics-free essay. However, as a voice for some of those scapegrace husbands and fathers, I want to say that there are two sides to this story.

In stating this I am not making a blanket excuse for all deadbeat fathers and most of all I do not mean to assail her essay or detract from the vivid picture of what life is like for the single Krishna conscious mother and her kids.

Let us not fall for the ISKCON standard of the one-sided, mode of passion view. Those of us who are hasty to make judgments, might consider withholding their verdict pending the facts. After all is said and done, blissful family life is not the highpoint of Krishna consciousness. We have constitutional and conditional duties. If these two run parallel, terrific. If they diverge, we are supposed to give priority to our constitutional duties. One problem we have is that we like to decide for others what their decisions ought to be.

### Shakti Ganapati Subrmanian Charlotte, NC

This is in response to Bimala Dasi's essay. Many of the male ISKCON devotees have it all wrong. Srila Prabhupada was a householder and a business merchant. Srila Prabhupada did not leave his family and start preaching full time until the children were old enough to take over the business and take care of their mother.

It seems to me that many men do not

fully comprehend what Srila Prabhupada was. Srila Prabhupada was not both a householder and a member of the renounced order. Srila Prabhupada, like hundreds of millions of Hindus, went through the stages of life.

Women are the core of faith. Women are guru and *pujari* among other aspects in the home. In Vedic culture women are referred to as "the Laksmi of the house." I do not know how to proceed with this. I want to help ISKCON in a way that has approval of ISKCON's gurus. The devotees that leave ISKCON only cause damage by telling negative aspects of ISKCON society to members of the Indian community and in some cases, the media.

I'll tell you what I told the PADA movement. If ISKCON could not change, then members of PADA should simply leave ISKCON, start their own movement, and forget the past.

Many men in ISKCON are committing offenses not to the *sanatana dharma*, but to Srila Prabhupada, himself, by deserting the family and going out into the world to preach full time.

Let us start to communicate with one another so that we can help get these men back where they belong, with their families.

### Krsna Kumari Dasi Los Angeles, CA, USA

Thank you for shouldering the task of *Priti*. As you probably know by now, my husband, Ram Dasa, had a near fatal heart attack in January. We are planning to take him to Vrindavana soon, as we do not know how much time is left due to the seriousness of his condition. I am a fan of *Priti*, but I must say that impending death does change one's viewpoint on so many issues, as well as one's own personal life. Death is the great equalizer, and having the opportunity to be awaiting it consciously as Maharaja Pariksit did is unparalleled in Krishna

consciousness if you take full advantage of it. Very few issues and concerns retain their importance in its presence, but the association of devotees who decorate their lives and speech with the glories of the Lord appear to be like water in a vast desert—nothing else matters.

This task, death, will be on everyone's shoulders at some point in time. When you have a good long wait for it, you often review the little you have seen and done while in this body. Nothing seems to matter besides the time you were able to perform some of the nine methods of devotional service.

What follows is an article from a publication of the Gayatri Pariwar Association of Cerritos College. I thought you might enjoy it. We are not the only Vedic society with women's issues coming up. This group is now performing a long Aswa Medha Maha Yagna ceremony from 1996 to 2001 to try and rid the world of the predicted upcoming catastrophes.

### Women: Their Right to Gayatri Worship

(Abridged from the Gayatri Pariwar  
Association of Cerritos College)

If we were to think deeply, we will come to know from the Vedic texts that women are not denied any religious rituals and rites to gain spiritual knowledge or to hear, read, understand, and study such texts. Hinduism is a scientific as well as universal religion. It has no place for irrational thoughts like discriminating between men and women and relegating women to ignorance, denying them freedom of worship and obstructing them from pursuing the spiritual and divine path. How can the compassionate ascetics and hermits prevent women from seeking solace for the self? Women have a very high and honorable place in the Hindu religion and society. The very fact that the suffix Devi is added to a woman's name indicates that women should be treated with respect,

honor and dignity. How can anyone deny them the right to worship Gayatri or any other Deity? There are so many women who are ranked as seers in the Rig Veda (10.85) and their hymns find a place in the Rig Veda.

No doubt, there are some five to ten hymns in our Vedic texts that prohibit women from the study of the Vedic literature. People wrongly believe that women have no privilege to study the Vedic texts. Now it has been proved that these verses or hymns are spurious and were added during the dark ages when monarchy reigned supreme and women were relegated to the background in spiritual pursuits because of wrong notions.

Our revered and learned men, who knew the ancient traditions of *sadhana* and yoga, have sanctioned the right of Gayatri worship to women. The late Pandit Mohan Malaviya was an embodiment of *sanatana dharma*, i.e. Vedic religion. In the initial years, women were not allowed to study the Vedas in the Benares Hindu University, which he had founded. But when all the learned men and Vedic scholars investigated into such a denial, the scholars decided upon not to do so thence forward because it was revealed irrational as the scriptures never meant or said so. A provision was made in the university's rules to teach the Vedas to women, disregarding the views and opposition expressed by a section of the traditionally orthodox.

Many menfolk still maintain a tendency to discourage women from Gayatri worship due to a lack of proper knowledge and understanding and try to enter into unnecessary arguments and challenge the right of women to study the Vedas and other scriptures.

Let those who deny the right to Gayatri worship or any other kind of spiritual pursuit ponder over the following questions in an unbiased manner:  
1. If women had no right to Gayatri worship or spiritual pursuit, how then

did we get such reputed women during ancient times? How could hymns composed by women find a place in the Rig Veda?

2. How could women participate in the religious rites and sacrifices?

3. How could they be made to recite the Vedic *mantras* during marriages and other religious ceremonies?

4. How could a woman be permitted to perform the daily *sandhya* and *havana* (sacrifice) with the aid of Vedic *mantras*?

5. If a woman had no right to study the Vedas, how then does one account for the proficiency of learned women like Gari, Maitreyi, Ahalya, Anasuya, Arundhati, Madalasa, Gautami, Lopamudra, etc.?

6. If women cannot have recourse to spiritual pursuits, will their progeny turn out to be righteous?

7. Is it not an injustice to deprive women of their natural rights for religion, worship, and knowledge of Brahma?

8. If a wife is to be treated as a better-half of her husband, how can she have no right herself and how could the other half only claim a right?

Anyone who examines these points without bias should agree that to declare women as incompetent or ineligible for the study of the scriptures, is illogical and irrational. Women must have equal rights as men for Gayatri worship. Women seem to derive better and quicker benefits than men. Unmarried girls get good and suitable husbands, married women have a happy marital life, and widows who otherwise live a hard life, succeed in controlling their emotions.

The *atma* (soul) is not the monopoly of the male sex only. There cannot be any difference between a man and a woman in the field of *sadhana*. Both reach salvation through devotion, worship, and *sadhana*.

A devotee is spirit. He should not be considered either as male or female. All the devotees are equal in the field of

*sadhana*.

A woman is self-denying and self-effacing, generally. She cares more for the welfare of her children, husband, and other family members.

A woman should engage daily in worship, devotion, and prayer at home in a regular manner. By this, she will instill faith, character, and good qualities in her children. It is essential that women should be encouraged to take to religious pursuits. To create impediments or cause obstructions is such pursuits or condemning or degrading women as incompetent and unworthy is highly unjustified on all counts.

Our scriptures are full of allusions to women who have mastered scriptures and undertaken Gayatri worship. To quote a few verses from here and there out of context and to declare women as unworthy and incompetent is a narrow approach. To deny a woman the right to religious pursuits when she has interest, competence, and conveniences for such pursuits, is really unworthy of a man endowed without the ability to think and discriminate.

Women who worship Gayatri become pious and God-fearing and develop divine qualities, and also command respect from all quarters.

In ancient times, many women like Gargi, Maitreyi, Madalasa, Anasuya, Arundhati, Devayai, Kunti, Satarupa, Vrinda, Mandodari, Tara, Draupadi, Damayanti, Gautami, Sulabha, Savitri, Lopamudra, Pratisheya, Vaishali, Suniti, Sharmistha, Sita, Devahuti, Parvati, Aditi, Satyavati, Sukanya, etc., were well-versed in Vedic lore and were worshippers of Gayatri. Due to the worship of Gayatri, they had all illumined themselves. They had rare qualities of excellence and not only were they scholars, but they also had power, strength, courage, valor, and foresight.

We know Savitri possessed the ability of bringing back to life her dead

husband due to the unlimited power of Gayatri, which she possessed. Damayanti's penance had burnt Vyadha to ashes who tried to molest her. Gandhari could visualize everything that was going on or that was yet to happen, although she had blinded her eyes. This was possible due to her power acquired through penance. The power of penance in women is no way inferior to that of men.

Many women have elevated their lives spiritually through worship of Gayatri. They have derived happiness in this worldly life and gotten relief from family worries. Gayatri is the best penance for widows and women—educated and uneducated. Evil thoughts are uprooted, sense organs remain under control, *satvik* qualities increase, the mind remains unagitated under all circumstances, and one's divinity is aroused.

Men and women are the sons and daughters of Veda Mata Gayatri. They are the eyes of the Divine Mother. She treats all her children—both male and female, alike.

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## ARTICLES

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### At a Crossroads Giriraja Dasa

(received as email, no address given)

I am not a learned scholar, nor am I an authority on any subject. I believe that perhaps I am also a soul at some sort of spiritual crossroads, and as such, please indulge me in allowing to express my thoughts on one of the points mentioned in a previous issue.

I have found that ISKCON's sectarian and insular mentality sometimes precludes meaningful dialogue and cross-cultural exchange. I was wondering if ISKCON really has an "insular mentality," or is it more of a measure of precaution? In the recent past I have witnessed so-called advanced devotees in our movement turn to teachings other than the

ones that come directly from Srila Prabhupada, only to fade away when their new found enthusiasm wore off. After all, pure milk touched by the lips of a serpent may indeed remain pure, but those of us who drink it may fall victim to the venom.

I had the good fortune of living in Vrindavana for several years. In that time I also had the opportunity to hear Narayana Maharaja speak, and although he preached very nicely and spoke nothing but praises of Srila Prabhupada, I see no reason to embrace his teachings when I have yet to fully comprehend Srila Prabhupada's own teachings. Perhaps someone who has fully mastered everything Srila Prabhupada wrote may be in need of renewed guidance. However, if it is only answers to questions we seek, then can we really say that we have studied Srila Prabhupada's books and did not find them?

I heard Pancadraida Swami speak on his reasons for wanting to take shelter of Sridhar Maharaja years ago, and to be honest, they were mostly sentimental and on the bodily platform. It seems only human to miss Srila Prabhupada, for although he remains with us in his books, few of us can reach a level that would substitute that for his bodily presence. So, maybe we just need to admit that we are like little children who miss their father and are therefore trying to find a substitute father figure. Spiritually, it doesn't work that way! Again, I can only speak for myself when I say that although I welcome a different view or perspective on the Vedic philosophy, I cannot embrace that view when I have yet to master the one I am trying to understand.

Of course I see no reason to not honor this "high standing *sadhu*" or any other Vaishnava for that matter—but I am weary. Srila Prabhupada warned us that dissent from within our ranks would be most destructive, and the mere mention

of accepting this devotee as a sort of spiritual guide is causing a lot of dissension. So I would object to anything that would destabilize that which is already on shaky ground.

### I Don't Blame Anyone

Isa Dasa

Miami, FL, USA

Let me start by saying I have never at any time looked to anyone other than Srila Prabhupada. When I joined ISKCON, the temple president was off with a woman who was not his wife. This did not stop me from shaving up, etc. I learned from the start that only Srila Prabhupada was perfect. While working in different temples, sometimes my temple president or GBC would say that I was doing well, but I knew otherwise. At other times they said I was in Maya when I knew I was trying to be Krishna conscious. These problems as well as millions of others (such as my dear friends' children being abused) never stopped my love for Srila Prabhupada.

I cannot understand this idea of in and out of ISKCON. I have never left ISKCON, yet I'm treated like I am outside ISKCON. Srila Prabhupada built a house the whole world could live in. I think many others feel the same way. I know that I am sometimes in Maya—I don't blame anyone. I don't pretend to be what I'm not.

In Srila Prabhupada's house, as in his heart, there is room for everyone to be engaged in Krishna's service. The true test of ISKCON's leaders is how to make the whole world Krishna conscious, not to fight over egos.

### Prabhupada Meditation

Thakor C. Topiwala

Pineville, NC, USA

*manusyanam sahasresu*

*kascid yatiti siddhaye*

*yatatam api siddhanam*

*kascin mam vetti tattvatah* (B.G. 7:3)

12 Priti-laksanam

"Out of many thousands among men, one may endeavor for perfection and of those who have achieved perfection, hardly one knows Me in truth."

Since Srila Prabhupada's Krishna consciousness mission started very actively (after arriving in the USA) there must have been thousands of people touched by his life one or another way, but question still remains that how many of them have truly realized how valuable, authentic, and bonafide his mission is.

Did he really talk about science or religion? Did he present something new or has been existing from time immemorial? Was it another religion? There are many who followed him, did everyone truly understand the greatness of his teachings? If anybody was not successful, is it Srila Prabhupada's fault or a defect in philosophy? Was he simply a high class *sadhu* or a powerful spark sent by Krishna? If his teachings were based on Vedanta philosophy, why did he have so many difficulties starting his movement in India? Was he against the belief of any other religion? Had anybody else ever presented the message of *Bhagavad-gita* and *Srimad-Bhagavatam* around the world like he did? Did he offer the true peace formula for the world? There are many who are awarded the Nobel Peace Prize for simply talking about it and never achieving any result, so didn't Srila Prabhupada deserve this honor for what he offered to the world?

Did he teach religion or fundamental facts of life? Is he above the prophets of all major religions for teaching the absolute truth? Was he the person who wanted to tell the people of the world that science and many other theories established on this planet are either wrong or incomplete? Was it necessary for him to go through all that suffering he went through at an advanced age?

When we refer to the answers of all

these questions and many more, it certainly proves that the above mentioned verse from the *Bhagavad-gita* fits Srila Prabhupada very well.

He presented a simple fact and common sense philosophy of our life based on the *sastra*, but due to our conditioning, inability, and ignorance, very few people of the world have been able to recognize his greatness.

All glories to His Divine Grace Srila Prabhupada, and devotees who chant His glories.

### How Sadhana Saved My Marriage

Caitanya Dasi

Efland, NC, USA

When I joined ISKCON in 1970, the standard for a morning program was to get up around 6:30 a.m., shower, and go out in front of the temple to meet Srila Prabhupada. Prabhupada usually went for his morning walk at Venice Beach, or Cheviot Hills Park, and would arrive back at the LA temple around 7:15. All the devotees would line up on both sides of the walkway to greet him, holding flowers in their hands. When the car pulled up with Srila Prabhupada in the back seat, his face would be beaming with a smile that could light up the universe. Upon exiting the car, he was given a basket full of flowers, and one by one, each devotee would hand Prabhupada a flower. He would reciprocate by giving a flower back to them. This was the beginning of *guru-puja*.

After the last person received a flower, everyone would rush into the temple and wait for Srila Prabhupada to enter the temple through the door in the back which led from his personal quarters. The Deity door would open, and Prabhupada would offer full *dandavats* to each altar while Yamuna Devi's melodious voice singing the Govindam prayers sounded over the speakers. Then Srila Prabhupada would sit on his *vyasasana* and lead *kirtana* (or ask someone else to

do it) and we would chant for 15 minutes or more. After the "*jaya om*" prayers, Prabhupada would give *Srimad-Bhagavatam* class.

Twenty six years later, I now find myself removed from the opulence and comfort of a large devotee community. I live in the country with my husband, son, and father-in-law in an isolated, diversified community, in order to facilitate my son's attending a *gurukula*. This lifestyle has been quite an austerity for me.

As a temple devotee I interacted as a social entity—flocking to festivals, helping put on Krishna conscious dramas, performing in devotee musical groups, acting, singing, arranging dance performances. This was my life and soul and gave me purpose. I found that if I could not engage my propensities by glorifying the Lord through dance, music, and drama, that I was basically useless. This was my way of preaching.

When my husband announced that our top priority became finding the best *gurukula* for our son, my whole life changed. Any devotees who have had to sacrifice themselves in this regard should be able to relate to this situation. I made two trips to India, drove across the US twice, and finally landed, in of all places, North Carolina. It seemed like I was having a bad dream and couldn't wake up. I couldn't believe that my entire life—all my own desires and ambitions—were being smashed to pieces because of having given birth to a child. However, Srila Prabhupada always said that we should make the best use of a bad bargain; so for two and a half years I have tried to figure out how I can be happily engaged in Krishna consciousness. This has not been an easy task.

One of the stipulations for attendance in the *gurukula* my son is attending, is that the children must attend the morning program. This means having *mangala arati* during *Brahma mahurta*,

*Srimad-Bhagavatam* class, and *japa*. This can be a wonderful way for a family to be engaged together in devotional service. However, it is not always so easy to put into practice. In the beginning, my husband worked a job and did not get home until 11 at night. He had to chant his rounds and eat. Consequently, he couldn't get up early in the morning. Paramatma guided me to plant Tulasi seeds, and every day I diligently worshipped my Tulasi Devi begging for her to help me. My son and I would have a modified morning program, but as he became a teenager, it became more and more apparent that I couldn't inspire him by myself to continue participating.

Due to material circumstances, I finally became so miserable and unenlivened to be away from a fired-up temple with a lot of preaching activities, that I decided to run away to India to save myself. I packed my bags and took off to get my visa in D.C., but stopped and visited some devotees in Baltimore. One lady in particular, who had been abandoned by her husband and was left to raise two boys by herself, preached to me about not leaving my son until he was fully grown. I had pretty much convinced myself that I needed to be preaching, household life was the pits, and I could no longer handle not living at a temple. The words of this devotee had an effect on me, and I turned around and headed back home. The words of Krishna in the *Bhagavad-gita* kept racing through my mind. "Therefore, Oh Arjuna, stand and fight." It seemed that I would not learn my lesson in this lifetime unless I continued to fulfill my duty, and of course this meant not being attached to the results.

Upon arriving home, my husband, sincere and desirous of trying to save our marriage for our sons' sake, came up with the brilliant idea to participate in *mangala arati* every day. Inspired by Srila Prabhupada, he became enlightened that purity is the force. If we could

simply become regulated every day by having *mangala arati*, Tulasi *puja*, *Srimad-Bhagavatam* class, chant our 16 rounds and follow the four regulative principles, then all our problems would be solved. I was reluctant because I didn't believe that there would be any steadiness. On numerous occasions he had said we were going to do so many things, and generally a new idea lasted maybe two days. However, I prayed and prayed to Gaura-Nitai to help me surrender so that I wouldn't abandon my duty to my son.

The Lord is so kind, that by showing a tiny bit of sincerity, He reciprocates with us. Krishna very kindly arranged a job with a schedule that has allowed my husband to attend *mangala arati* every day. Having a morning program at home has forced us to go to bed earlier at night so that we all get up and worship Srila Prabhupada and Gaura-Nitai together. The old saying, "The family that prays together, stays together" is true. It has been, and still is a struggle, but I can see that as a family we are all gaining a lot of strength and faith in the process of Krishna consciousness. Reading Srila Prabhupada's books, worshipping Tulasi Devi, and singing devotional prayers together has given us renewed faith and strength. While it is still not as enlivening as being in an uproarious *kirtana*, like in the old days, the *bhakti* is still there and it's the quality of the devotion that Krishna accepts.

So, even though we are a small family, we are encouraged to continue on, trying to follow Srila Prabhupada's instructions to sit down as a family and chant Hare Krishna together. If you are having difficulties in family life, try going back to the basics. It's a struggle at first getting back into the habit, but after a few weeks you will see the results and thank Krishna for getting you back on the right track. All glories to Srila Prabhupada!

### Uniting ISKCON and the Case of ISKCON West Africa Mission Jagadvasu Dasa Accra, Ghana

Uniting Srila Prabhupada's family is one of the goals of the Prabhupada Centennial. This is a very important area in our society if we really want to strengthen and consolidate ISKCON all over the world.

As ISKCON is widely spreading all over the world, the African Continent, especially the West African sub-region is not left out. Despite the seemingly perpetual wars and poverty that adversely afflict the region, Srila Prabhupada's movement is gathering momentum. This we owe to our beloved spiritual master and spiritual warrior, His Holiness Bhakti-Tirtha Swami, who took it upon himself, despite numerable difficulties and challenges, to preach to most fallen and degraded souls, and even accept us as disciples. He is the spiritual warrior who dared where most of his god brothers were not inclined to. Therefore, Srila Prabhupada empowered him to carry on this African Mission.

We read from His Holiness Satsvarupa Dasa Goswami's *Srila Prabhupada Lilamrta*, how Srila Prabhupada urged his senior disciples to go to Africa and preach. None of them were eager to do this, not until Brahmananda Prabhu opted to bell the cat. Thus he came to Africa, first Kenya, then Nigeria. Bhakti-Tirtha Swami joined him soon after and expanded the preaching in Ghana, Sierra Leone, Cote d'Ivoire, Liberia, and Cameroon. Today, about ten temples and preaching centers are operative in Ghana, and of course the Hare Krishna devotees are appreciated all over the country, while the Hare Krishna chant and dancing evokes great joy, even among the locals in the remotest parts of the country where the *maha-mantra* has become a household song.

When H.H. Lokanath Swami visited Ghana last year (for only a night), he immediately observed that the people like chanting and dancing. However, he noted that poverty is a threat and big constraint to the growth and spreading of Krishna consciousness in the African continent.

Devotees here in Ghana are especially pushing and expanding preaching into all nooks and crevices of the country, through the Traveling Harinama Sankirtan Party. The party has been preaching in almost all the villages in the country, and has been intensified since last year as an offerings to Srila Prabhupada, in commemoration of his Centennial anniversary.

Therefore, the importance of the Traveling Harinama Sankirtana Party can never be over emphasized. It brings Srila Prabhupada and his ISKCON devotees and Krishna to the grass roots, and to the lowest of mankind who are most in need. It is a very effective tonic which we have vowed our lives to. But our major hindrance is a reliable means of transportation, as our old van breaks down, sometimes stranding us in the forest. We hope that your good readers understand that we need their sympathy and support, as surely they also desire the fulfillment of Lord Chaitanya Mahaprabhu's wish of the *sankirtana* movement to be propagated in every town and village.

With a strong van, our preaching will be more vigorous and all encompassing. We will awaken the sleeping souls of this unfortunate part of the world and they will chant Hare Krishna and dance to the transcendental sound vibration of the holy name of the Lord. This is already happening with our limited facility and resources. We feel we can do more than we are presently doing, if further encouraged by means of a better van, *mridungas*, *karatalas*, and of course, books.

African devotees, especially West



African devotees, are famous for their powerful dancing. They relish *kirtana* as if their lives depend on it (of course it does). They can chant and dance for 24 hours non-stop, if not all their lives, without being exhausted.

H.H. Gour Govinda Swami, who visited West Africa twice, was highly impressed with the standard of devotional service exhibited by the West African devotees. Also H.H. Kavichandra Swami, who just visited, was amazed with the level of progress, dedication, and enthusiasm demonstrated by especially the devotees of ISKCON Ghana. He never expected that such a gigantic project was happening in this part of the world. In fact, he called it an "international project." He had in the past visited Nigeria. His recent visit was his first to Ghana, and being very impressed with the devotees' efforts, he has promised to assist the preaching here in various ways, especially in developing the 210-acre farm devotees acquired for a community. We hope and specifically invite more sannyasis and gurus to visit and enthruse us more. We need all their blessings.

In the past (and even now) ISKCON West Africa has been neglected by the GBC. H.H. Bhakti-Tirtha Swami, our beloved Gurudeva, was left alone to nurture us. He is our eternal father called from the spiritual world by Srila Prabhupada to save the *yavanas* and *mlecchas* that we are. ISKCON West Africa is what it is today by his special mercy, love, and *sakti*. We are eternally indebted to him. It is pertinent to mention here that African devotees, especially West African devotees are not happy with the neglect by ISKCON of this part of the world. After all, according to Brahmananda Prabhu, Srila Prabhupada's instruction was that the GBC should assist ISKCON in Africa. Thus a program called "Books for Africa" was initiated and a few small books were

printed and excerpts of the acknowledgment read, "ISKCON Books for Africa" would like to express sincere thanks to the following charitable individuals for their generous donations towards the printing of this special Nigerian edition and for helping to fulfill Srila Prabhupada's desire for spreading Krishna consciousness in the continent of Africa."

Africa is ripe for Krishna consciousness, and only a little support and blessings from the global Vaishnava community are required to spread the movement here. We need assistance, especially in the area of books and temple construction. Several temples are under construction at various centers in the West Africa sub-region and a majority of them are aimed at completion during Srila Prabhupada's Centennial.

Medie temple in Accra, Ghana, for instance, is putting up a big temple structure that houses a Govinda's shop, restaurant, guest rooms, offices, library, clinic, *ashramas* and a huge temple hall with three altars. We strongly desire to offer this project to our param guru, grandfather, spiritual master and founder-acarya of ISKCON, Srila Prabhupada this year. However, to enable us to realize this lofty desire, we would solicit the assistance and concern of all the devotees and of course all those who appreciate Srila Prabhupada's mission for all conditioned souls on this planet. The temple needs to be completed, three sets of Deities at least three and a half feet tall are required (Radha-Krishna, Gaura-Nitai, and Rama-Sita-Laksmana-Hanumana), the library needs to be stocked with complete sets of Srila Prabhupada's books and tapes (audio and video), and the clinic must be equipped.

We sincerely hope the GBC harken to our devotional desire and begins considering ways and means of assisting, encouraging, and expanding the African

mission. This will please Srila Prabhupada. Srila Prabhupada is said to have mentioned that it is glorious to preach in Africa and to Africans, for Lord Chaitanya Mahaprabhu personally takes cognizance of such great souls who sacrifice for the most degraded. It is rather unfortunate, however, that most of our *sannyasis* and gurus are reluctant to come to Africa, especially West Africa. If they do, they end up in South Africa, or at most, Kenya. There are hundreds of *sannyasis* in this movement, but not more than five have visited this part of the world.

Today, young and old men and women are chanting and dancing. At Mampong, during one of our Harinama Sankirtana outings, an 80-year-old woman seriously challenged the devotees in *kirtana* to the amazement and applause of all. Even the drunks and derelicts were not left out. The whole village forged around the devotees and almost outdid the devotees in a free-for-all dance to the most electrifying ecstatic *kirtana* led by Ramanuja Dasa and Sahadeva Dasa. It was a night of wonders at Mampong. Everyone was just very happy, and hundreds of Srila Prabhupada's books were handed out.

This is but a drop of our *harinama* potential. We believe we can bring peace and prosperity to Africa with full support of *harinama*. However, our party is off the road now as a result of our dilapidated van being completely broken down. We are indeed really missing the *harinama* bliss. We don't really want to stop traveling. We sincerely hope Krishna will touch the hearts of devotees who can help put us back on the road. That is our great desire.

All glories to Srila Prabhupada's Centennial! All glories to the unification of Srila Prabhupada's family. ISKCON Ki Jaya!

Readers wishing to help may contact Jagadvasu Dasa at Medie Temple, P.O. Box 11686, Accra North, Ghana; or

Bhakti-Tirtha Swami at 3200 Ivy Way, Harwood, MD 20776, USA, phone: 301-261-4493.

### Vaishnava Nari Kalyanam Sudharma Dasi Alachua, FL, USA

Working under the auspices of the GBC Global Women's Ministry, Vaishnava Nari Kalyanam, also known as the Institute for Research on the Protection of Women, is presently undertaking a major research project—the compilation of Srila Prabhupada's writings and quotes on the protection of women.

The project is the brain child of Manohara dasi, a disciple of Srila Prabhupada. Having experienced ISKCON from the perspective of a senior Vaishnavi, Manohara has deep personal conviction about the importance of women's protection in Vaishnava society. Working single handedly from India, she has managed to overcome the all too common obstacles of little support and no finances. Now to finish the project and benefit devotees throughout the world, she is appealing to the greater ISKCON community for additional input and support. Letters, scriptural references, and any other relevant information on this topic are needed, as well as equipment, donations, and other forms of help.

"The name Vaishnava Nari Kalyanam is meant to suggest that it is important for the benefit of the whole society for women to be protected, according to Vedic culture," Manohara said. "This involves all stages of life. This protection is conducive to spiritual development, not only for women, but to every member of society. The purpose of this work is to clarify Srila Prabhupada's instructions on this issue."

Interested readers may contact Mahohara dasi or send a donation to Vaishnava Nari Kalyanam Institute,

General P.O. Box 25, Puri 752001, Orissa, India; email: manohara.acbsp@com.bbt.se; fax c/o Communicare: 91-674-409034.

### Raising our Children Gauridasa Pandita Dasa Las Vegas, NV, USA

The great sage Chanaka Pandita said that we should raise our children with sight, attention, and touch. This is important especially in the first five years. Srila Prabhupada came to the West to deliver us from the impersonalism that is so prominent here. We need to be personal in all our dealings, especially in raising our children. Modern society promotes impersonalism, with both parents working and the toddlers in day care. Vedic society teaches the personalism of family. The families are a tight unit. Respect is given to the elders and taught to the young. Thus a well developed, loving child grows up to be an asset to society, rather than a burden.

In an interview on the TV show *60 Minutes* the Unibomber's mother told a story of why she thinks her son became arrested for being an alleged criminal. She said he was a normal, happy baby until he got the hives and spent time in the hospital. She was not allowed to stay with the child. As she left the hospital room, the baby reached his arms out for her, crying desperately. This went on for over a week. When the child was finally released, his mother said he wasn't the same child. He hung his head and wouldn't look at his mother. He was sad instead of happy, as before. He became introverted and impersonal. Could this be because he felt betrayed by his mother when he so desperately needed her? Srila Prabhupada didn't like to go to the hospital, either. He told us not to take him there at one point. Prahlad Maharaja teaches that some of the remedies we seek for our illnesses are worse than the illness itself!

My main point here is that our chil-

dren need personal contact— sight, attention, and touch from both or at least one parent. Srila Prabhupada said that our children are our Deities. If we treat them right they will treat us right when we retire, instead of sending us off to an impersonal nursing home.

Srila Prabhupada also said that our children's children will be first class pure devotees. Wouldn't it be nice to help bring some pure devotees into the world? Srila Bhaktisiddhanta said there is no shortage of anything in the material world; only a shortage of Krishna consciousness. We can help with this shortage by being personal, loving devotees. It's not hard. It comes naturally from the purified heart. The children are our future hope. Let's bring loving devotees up, not Unibombers. It's up to us. Lord Krishna will be pleased with us if we give ourselves to others. Srila Prabhupada, of course, will also be pleased. And who knows; maybe he'll send some of his associates into our families.

Our children need to see us. They need our attention and they need our touch, hugs, and constant support and shelter. If we follow the advice of the sages, our lives will be perfect and we will ultimately go back home, back to Godhead, and hopefully take others with us. It's a constant party up there! Let's go!

### Community and Education Prabhupada Dasa Alachua, FL, USA

Krishna Varnashrama Sangha is the association and community of Bhaktivedanta Vaishnavas who serve and worship Sri Krishna according to a specific set of cooperative principles drawn from and referred to by the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. These principles form an extensive philosophy, sociology, and applied science

for Vaishnava community design and development. The goal in applying these principles is to build Vaishnava settlements (villages) which are capable of providing maximally for the spiritual, intellectual, emotional, mental, and physical needs of their inhabitants.

Education in Krishna Varnashrama Sangha is understood through this reference paradigm.

1. Community is an inter-associational, relationship-enhancing context which "contains" education as an independent process designed to serve the needs of community. Community is therefore the foundation, directive force, and defining agent of the education process.

2. Although education depends on community, they must both exist simultaneously and be maintained in a dynamic and well defined balance. An ill defined community cannot define an educational process capable of serving its needs.

3. Educational output must never exceed the current and immediately anticipated needs of community. The output of education must always exactly match the needs of community. Neither excelling or lagging behind. This generates a "Centripetal Education" which concentrates the resources of the education process upon the work of sustaining and expanding community.

4. When educational output exceeds or falls short of community needs, the result is a "Contrifugal Education," the phenomena where the resources of education are drawn away from community, in search of other communities where the deficit can be made up or the surplus applied in more fulfilling ways.

5. "Contrifugal Education" disrupts the integrity of community maintenance and expansion, and forces deficiently and aberrantly educated devotees into perilous contact with the surrounding demonic civilization.

6. Centrifugal Education creates the

formation of a hybridized fringe community closely surrounding the original core community. The fringe community is symptomized by economic dependence upon the demoniac host society. Through adhesion and osmosis, the dependent devotees develop a low grade chronic *kanistha adhikari* consciousness contaminated by *gramya-katha*, intoxication, and illicit sex.

7. The combined effects of Centrifugal Education impinge upon the original core community and stifle its ability to maintain dynamic internal cohesion. A state of chronic ideological and political unrest can then ensue, further draining the community's resources.

In order to ensure the proper development of education within a community, both community and education must be clearly defined. If community is not clearly defined, the educational process will inadvertently provide resources for the demoniac community and at the same time sap the vitality of the Vaishnava community.

The following references paradigm can be used to simultaneously define community and its dependent educational process. This is a deep core purpose for both in their function of influencing the devotees towards a higher level of spiritual and material consciousness.

1. The transfer to inhabitants and succeeding generations of a specific world view which includes concepts of origin of the universe and its diverse living and non-living forms; the structure and operation of the universe and the ultimate purpose of the universe and life within it. This category forms a universal belief system.

2. The transfer of values and character (attitudes and behaviors) deemed necessary to attain social and individual objectives within the context of the belief system. This category forms a universal value system.

and social functional skills and abilities necessary for maintenance of the complete cultural system. This category forms a universal behavioral system.

The two primary criteria for the simultaneous design and development of community and education are:

a. The community must be designed to provide for all needs of the inhabitants as far as spiritual, intellectual, emotional, mental, and physical requirements are concerned.

b. The educational process must be designed to meet the above needs and all educational output must be applied directly and exclusively in maintaining and expanding the community.

Krishna Varnashrama Sangha, as an applied science, has been formulated to address these primary criteria and present a scientific and systematic procedure for attaining the stated goals.

A bundle of twigs tied together tightly by even the finest of common threads cannot easily be broken in half or split apart. Protected thus, the bundle stalwartly withstands the harshest onslaught of mauling hands and arrives at its destination unscathed. Many separated and single unbound twigs, however, can easily be snapped, trodden upon, and lost along the way, never to reach their intended destination.

By far, the most critical challenge of Vaishnavas who wish to follow in the footsteps of Srila Prabhupada is to discover and apply the common threads of cooperation, which can bind up the devotees in communitarian association. Thus protected, the devotees can arrive safely at the sanctuary of Sri Krishna's lotus feet without fear of being isolated, bewildered, deviated, broken, or crushed by over exposure to and absorption in the surrounding demonic civilization. This challenge overrides all other considerations of individually or collectively agreed upon importance, for of what use is a sentimentally imagined offering con-

templated by a hand severed from the body?

Srila Prabhupada speaks to this issue in his profound purport to *Sri Isopanisd* Invocation Mantra. "All forms of incompleteness are experienced due to the incomplete knowledge of the Complete Whole" . . . The hand of a body is a complete unit only as long as it is attached to the complete body. When the hand is severed from the body it may appear like a hand, but it actually has none of the potency of a hand. Similarly, living beings are part and parcel of the Complete Whole, and if they are severed from the Complete Whole, the illusory representation of completeness cannot fully satisfy them."

A community and its educational system is cut off from the potency of the Complete Whole by disrupting, deleting, or improperly integrating its vital systematic components. In such a condition of disconnection, anything offered in a sense of devotion cannot properly reach its destination and remains more of a sentiment which cannot actually satisfy the soul.

The first work then, is to find out what the vital systematic components of a community are, and then bend all efforts to ensure they are properly established and maintained. In this way only can the members of a community, as individuals, obtain their fullest connection with Krishna, and thus a genuine contentment of the soul. This is the true objective and purpose of Srila Prabhupada's *varnashrama* teachings.

#### **Chanting for Unity Rupacandra Dasi Bonners Ferry, ID, USA**

Milestones were recently made at the Seattle Ratha-yatra when devotees from both sides of the *ritvik* issue shared the podium, which really jelled the Chanting for Unity concept that devotees from various sectors consider Ratha-yatra as

an annual pilgrimage, with the understanding that, due to the importance of the occasion and out of respect, the subject is not discussed.

Chanting for Unity gives us something new in the form of a fun, Krishna conscious recreational activity—camping, sight-seeing, *kirtana*—by encouraging communities from various sectors to produce a *padayatra* and/or traveling *harinama sankirtana* party that can go out occasionally on long or short duration trips to tourist parks. In these two ways we will be increasing the dynamics of activity in America, and perhaps build a bridge that can help take us into the 21st Century, full force.

All glories to Srila Prabhupada!

#### **Honoring Srila Prabhupada Krsna Krpa Dasi Alachua, FL, USA**

This article addresses our relationship with Srila Prabhupada and the disciplic succession. I appeal to the readers to apply their best intelligence and knowledge of Lord Chaitanya's teachings to this crucial issue.

How do we regain our original Krishna consciousness? Krishna consciousness comes down from Lord Krishna through the mercy of Srila Prabhupada via the disciplic succession. Our connection to Srila Prabhupada determines how Krishna conscious we are. The more faith we have in his instructions, the more Krishna conscious we are. Why? Because Srila Prabhupada only gives us what Lord Chaitanya wants. We cannot directly approach Lord Chaitanya (or Lord Krishna), but we can approach His bona fide representative, Srila Prabhupada, who remains personally present in his books and teachings. This process is given by Lord Krishna in *Bhagavad-gita* (4.34): *tad vidhi pranipatena . . .* "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and ren-

der service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (See purport.) In this way we are the servant of the servant of Lord Krishna because we serve Srila Prabhupada.

Unfortunately, offenses were made to Srila Prabhupada all over the world on his 1996 Vyasa-puja day. Many devotees knowingly and unknowingly performed unauthorized ceremonies (as explained below). It is heartbreaking that thousands of sincere, innocent souls were misled. At the very least, we should worship Srila Prabhupada properly on his Vyasa-puja day because he is our connection to Lord Krishna and the source of our Krishna consciousness. He is the bona fide spiritual master mentioned throughout the Vedas.

What follows is from a letter that I wrote and mailed to over 100 devotees living in the Alachua area. I regret that it was not ready for the last issue of this publication.

This letter is a reminder of Srila Prabhupada's instructions on how and when to worship him on his Vyasa-puja day. Everyone in this movement needs this information because Srila Prabhupada is connecting us to Lord Chaitanya Mahaprabhu and to Lord Krishna. By his mercy, his books, teachings, and instructions allow us to serve and associate with the Supreme Personality of Godhead. This is how Srila Prabhupada is everyone's *siksa* guru (instructing spiritual master), as well as many devotees' *diksa* (initiating) guru.

Srila Prabhupada taught us to worship him in the same way he worshipped his spiritual master. In Atlanta, 1975, on the Appearance Day of his spiritual master, Srila Prabhupada performed the Vyasa-puja ceremony to Srila Bhaktisiddhanta. Previously in New Vrindavan, 1972, he personally instructed the devotees how to worship him on his Appearance Day. The Vyasa-

puja and the daily guru-puja are similar: both require an *arati* offered to Srila Prabhupada and a *kirtana* during which devotees individually approach the Vyasasana to offer flowers and obeisances while everyone sings “*sri guru carana padma*,” the men going first, followed by the women. Srila Prabhupada’s instructions show that Vyasa-puja differs from the guru-puja in five ways: 1. Vyasa-puja day occurs once a year, with all temples observing the same calendar date, on a “worldwide” day. 2. Devotees approach the Vyasasana individually, in order of their date of initiation; men first, followed by the women. 3. Each devotee offers flowers and obeisances at the Vyasasana, three times successively; meaning: flowers and obeisances, flowers and obeisances, flowers and obeisances. 4. After everyone has offered flowers and obeisances, individuals read or speak Vyasa-puja offerings which glorify Srila Prabhupada’s transcendental qualities and his position as spiritual master. 5. Devotees break their fast at 12 noon with a feast of grains and other items.

This simple and joyful ceremony was planned so that the offerings of flowers and obeisances and readings are finished in time to break the fast at noon.

1992 was the last time that Srila Prabhupada was worshipped properly on his Vyasa-puja day here in Alachua. Since then, various substitutes have been devised to replace the real worship. One substitute is the flower throw—“pushpanjali”—wherein devotees simultaneously throw flowers at the Vyasasana and offer obeisances. We used to throw flowers at Srila Prabhupada during his arrival at airports and temples, but never for guru-puja or Vyasa-puja. A second substitute is the “reminiscences” scheduled before the *arati* and *kirtana*. Proper worship means to offer flowers and obeisances first, before offering praises glorifying Srila

Prabhupada’s position as the bona fide spiritual master. Autobiographical remembrances can be made later.

A third substitute is the *abhiseka*. Srila Prabhupada instructs: “*Abhiseka* is a special function for the installation of the Deity.” (*Caitanya Caritamrta*, *Adi* 17.11). A *murti* of Srila Prabhupada may be installed with an accompanying fire *yajna*, but not as part of the Vyasa-puja ceremony itself. The Centennial *abhiseka* was devised by the GBC as a means to raise money for Centennial programs: “. . . we could turn this unprecedented offering into a fund raising program . . . and through the Kalash sponsorship program, this water will be transformed into Laksmi—good fortune for everyone.” (See *Prabhupada Tosani*: Newsletter of the Srila Prabhupada Centennial, April 1995, pages 5-6). According to recent instructions from the Centennial Committee, devotees are supposed to chant the names of sacred rivers while Srila Prabhupada is bathed, but Lord Chaitanya instructed us to chant the Holy Name of the Lord: *harer nama harer nama harer nama eva kevalam* . . .

A fourth substitute is the wrong days for observing Vyasa-puja (and Janmastami). Srila Prabhupada instructed all temples to follow the Vaishnava calendar calculated according to Mayapur time. Thus, September 6, 1996 was the actual day for the Centennial Vyasa-puja for all temples worldwide. (Although the GBC found no orders from Srila Prabhupada to change the calendar, they changed it in 1991.)

These substitutes prevent us from experiencing the real nectar of Krishna consciousness. We cannot feel satisfied and happy when we make such changes. Authorized instructions for devotional service originate from Srila Prabhupada; our duty is to pass them on without adulteration. That is the system of *parampara* and the chief meaning of Vyasa-puja.

The purpose and effect of proper Vyasa-puja worship was explained by Srila Prabhupada at two of his Vyasa-pujas:

“All this eulogization about me, people, outsider, may think that ‘This man is being flattered, and he is hearing his own eulogization.’ But this is not the fact. It is a test, how they are receiving the message sincerely and they are expressing their feeling. So it is going to the Supreme Personality of Godhead. As it has come through the channel of disciplic succession, all these praises will also reach to Krishna through that disciplic succession. So it is not personal thing. Just like in the military training, they are taught by the officers in a different way, in so many ways. Similarly, this is also training of Krishna consciousness so that the feeling of pure consciousness will reach to Krishna.” (Hamburg, 1969 lecture tape)

“Again, as we have received the knowledge from upwards, similarly, this respect also goes from downward to the upward. This is the process. So as the spiritual master is teacher of the student, he has to teach the disciple how to send back his respect and contribution to God. This is called Vyasa-puja.” (New Vrindavan, 1972 lecture tape)

This letter is not meant to fully explain the meaning of Vyasa-puja; instead it reminds us of how we are supposed to worship and honor Srila Prabhupada on his Appearance Day. How to honor is also explained in *Srimad-Bhagavatam* (3.24.12): “To honor the spiritual master means to carry out his instructions word for word.”

All glories to Srila Prabhupada.

### Towards Varnashrama Dharma What Do Prabhupada’s Books Say?

(Continued from last issue)

Krishna Dharma Dasa  
Manchester, England

So what kind of structure can we

devise for ISKCON? Perhaps for guidance we should now turn to the ISKCON canon, our body of literature, rather than letters and conversations with Srila Prabhupada. After all, it can be said that instructions in the latter were always subject to considerations of time, place, and circumstances. For example, the statement I quoted previously that “whatever organization needs to be done the temple presidents can handle,” was made in 1972. In that same letter it was also said that “The formula for ISKCON organization is very simple . . . The world is divided into 17 zones. For each zone there is one zonal secretary appointed by Srila Prabhupada.”

Obviously we have moved on since then and these instructions are no longer appropriate. ISKCON is already larger and more complex, having many more than just 12 GBC zonal secretaries. Thus we need to consider such instructions carefully in terms of their current relevance. On the other hand, the instructions written in our scriptures are more enduring. Our understanding is that the Vedas and Vedic knowledge are eternal. Srila Prabhupada’s instructions in his purports are therefore applicable in all places and at all times. How to apply the instructions according to time and place needs to be considered, but the unchanging principles are given in the Vedic scriptures. So what instructions about the principles of societal organization can we find in scripture?

In the Vedas, any discussion on how to organize and manage society generally centers on the *varnashrama* system; the four social and four spiritual orders. Before I look at that, I want to first address a common misconception about the system of *varnashramadharm*. Everyone knows about the Hindu caste system and its awful abuses of human rights. Although *varnashrama* may sound similar, there is in fact a great difference. There are many points

of variance, but perhaps the most critical variation between casteism and *varnashrama* is that in the latter one, designation is based upon personal qualities, whereas in the former it depends solely upon birth. In Vedic *varnashrama-dharma*, if you were born in a working class, or *sudra*, family, but had the quality of a scholar, or *brahmana*, then you would be considered a *brahmana* despite your birth. Or vice versa. After all, will the son of a high court judge necessarily be himself a judge? There is much social mobility in *varnashrama-dharma*.

In the Vedas there are some strong statements about the necessity for *varnashrama-dharma*. Consider, for example, the following: "To maintain proper social order and help the citizens gradually progress toward the goal of life—namely spiritual understanding—the principles of *varnashrama-dharma* must be accepted . . . It is said that unless human society is regulated by *varnashrama-dharma*, it is no better than a bestial society of cats and dogs." (S.B. 5.1.21 Purport) "Materialistic activities are regulated by the institution of *varnashrama-dharma*. Without *varnashrama-dharma*, materialistic activities constitute animal life." (S.B. 7.15.36 Purport)

Similar such statements are numerous throughout the instructions of Srila Prabhupada. *Varnashrama-dharma* is the only social system described in the Vedas, although having said that, it should be noted that *varnashrama* is a broad style of organization that incorporates many of the societal systems we see today. However, according to Vedic direction, if any society is to be worthy of being called organized and indeed civilized, it must be arranged according to the divisions of *varnashrama-dharma*. It is a scientific system, perfectly arranged and balanced, which can lead society towards the goal of life, God realization.

Within ISKCON society at present a semblance of *varnashrama-dharma* is emerging. We already have the four *ashramas*: *brahmacari*, *grihastha*, *vanaprastha*, and *sannyasa*. We do not yet have clear definitions of all four *varnas*: *brahmana*, *ksatriya*, *vaishya*, and *sudra*. In fact, there is still some uncertainty as to whether or not such definitions are even appropriate for ISKCON devotees. There is a doubt that Vaishnavas should be designated as belonging to any particular *varna*. Indeed, there are various statements in the Vedas that Vaishnavas are transcendental to *varnashrama-dharma*. Whatever our views on the spiritual relevance of *varnashrama-dharma* to Vaishnavas and ISKCON, we must consider the fact that it is the only system of societal organization recommended by the Vedas. From the *Bhagavad-gita* we learn that it is a system created by Krishna, Himself, and is therefore eternal. (Bg 4.13.16) Thus its application is always relevant in any society. We could go so far as to say that any other system of organization is temporary and will therefore fail, sooner or later.

#### Roles, Rights, and Responsibilities

So what, you might ask, has this got to do with last issue's discussion of ISKCON's constitution? Well, *varnashrama-dharma* provides a structure for society which clearly defines the rights and responsibilities of every individual. It describes how interaction between all classes of persons should take place. These are the very definitions and descriptions that are required in a constitution. We are presently trying to define our structure using terms such as GBC, temple president, secretary, treasurer, *pujari*, congregational member, etc. But when we look through our books, we do not find these terms mentioned as social organization components. However, there is much discussion about the roles and duties of individuals within

*varnashrama-dharma*. We can't discover from the Vedas how a temple president should act, but we can learn, for instance, that the duty of a *brahmana* is to be learned in scripture, to teach, to be simple, to guide the administrative leaders, and so on. In return for that, the *brahmana* is entitled to accept charity, or even to be maintained by the state. We also learn that the duty of the *ksatriya*, the administrative head, is to protect the citizens and manage the affairs of state, and he is allowed to collect taxes from the people. The relationship between these two orders is also clearly defined, as well as those between them and all the other orders. In this way a definite framework for the organization of society is described.

Indeed, within a properly functioning *varnashrama* society there is complete interdependence. The rights of one order are the responsibilities of another. The *brahmanas* are protected and supported by the *ksatriyas*, who in turn are guided and counseled by the *brahmanas*. The *vaishyas* are given, by the *ksatriya* leaders, the facilities for food production, and in return they pay taxes. All the orders require the labor of the *sudra*, or working class. In fact *varnashrama-dharma* is analogized in the example of the social body. The *brahmana* is the head, the *ksatriya* is the arms, the *vaishya* is the belly, and the *sudra* is the legs. All the parts are needed for the body to be healthy.

Similarly, there are duties incumbent upon the various *ashramas*. The *grihasthas*, for example, are expected to earn wealth and support all the other *ashramas*. The *brahmacaris* should receive spiritual education and training. The *sannyasis* should act as the spiritual masters of all the other orders. In this way we can go through all the *ashramas* and again find interdependence.

At this point I address the question of democracy. It is another doubt regard-

ing *varnashrama* that it allows democracy, and this point is relevant to the points made in the above paragraph. As I stated in the last installment, it seems Srila Prabhupada was not adverse to democracy, although the usual model of Vedic society is one of autocratic monarchy. Let's first ask the question: What is democracy? Essentially it is an attempt to give a voice and some power to the people in general. Everyone in any society should have certain rights and some recourse if those rights are abused. If we examine carefully *varnashrama-dharma*, especially in regard to the points made in the paragraph above, we do see that the rights of the individual are a key feature in role definitions. The leaders themselves are expected to protect the people, even to the point of going personally out to tackle subversive elements in society, such as robbers, or heading an army which confronts hostile forces attacking the kingdom. There are innumerable examples of such leadership in the Vedas. If one does not fulfill the requirements of the role, then one cannot expect to remain situated in that role and enjoy the privileges thereof.

In the case of the leader, the check and balance comes from the *brahmanas*. Woe be to the monarch who, becoming carried away with his position and power, neglects their counsel (see King Vena, S.B. 4.14). The qualified *brahmana* counselors, being entirely without any vested personal interests in the state, are always the well wishers of the whole populace. And if any *brahmanas* are not qualified, then either other *brahmanas* will check that, or the monarch himself, who has the responsibility of ensuring that everyone in society is properly performing their own duties, will. We see then that, due to the careful balance of individual rights within *varnashrama* society, the need for voting systems is largely obviated. It still has some application, however. I will return to that next issue.

## POETRY

### Model Prisoner Makeda Cannon (Raga Dasi) Los Angeles, CA, USA

Racism's old news  
Can't give me the blues  
Cause this material prison  
Brings tragedy in twos

As for bigots who act wildly  
And thus seal their fate  
I just pray for their deliverance  
But I won't participate

See, this rash has erupted  
To even the score  
For those violent actions  
I committed before

All those dastardly deeds  
I performed over time  
Have accrued to my soul  
Despite my body's new disguise

This bodily change  
With it's thin flimsy veil  
Fools only this fool  
While my soul's trapped in jail

But I'm guilty as charged  
As the Lord can attest  
For my senses have made me  
The lowliest wretch

Take the brothers I befriended  
Their backs turned, I betrayed  
For just a few cents  
I traded them into slaves

They explain this husband  
Who produces all this lack  
And like some harsh overseer  
Now whips my back

Sure my body has forgotten  
But my soul can't refrain  
From enacting the impressions  
That I've made on this brain

26 Priti-laksanam

So all my pretense has no value  
Even if I do play dumb  
What's the use?  
My misfortunes will come

Though my crimes date back some cen-  
turies  
The Father never forgets  
His dispensation of justice  
That procures all our regrets

For it's God's holy laws and order  
Which in all times and places exist  
That create all these crises and isms  
Of this fact I am convinced

So I'll be a model prisoner  
And this time I'll finally atone  
For my beloved Father has beckoned me  
and say it's time that I come home!

### Poeticization of Stava-mala Verse Dravida Dasa

*mathuresa madhuri-maya madhava  
murali-mattalika-mugdha  
mama madana-mohana muda  
mardaya manaso maha-maha-moham*

O Master of Mathura,  
Beauteous Lord of Goddess Sri,  
Who play enchanting flute-songs  
On Your slender murali,

O Cupid's charmer, please  
redeem a life till now misspent  
By joyfully destroying  
My extreme bewilderment.



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## PERSONALS

**Wanted: Good husband** for middle-  
aged, energetic, talented devotee lady.  
Must be steady, responsible, mature,  
compassionate, brahminical, consistent,  
faithful, affectionate, family oriented, a  
provider, active preacher, travel and  
countryside lover willing to spend time  
with wife, honestly imperfect, and will-  
ing to have astrological compatibility

chart done. References, please. Contact  
me c/o Cintamani Dasi, 200 Mayfield Rd,  
Walley Range, Manchester, England. (18)

**German lady in Switzerland** age 34,  
looking for Vaishnava husband. Not im-  
portant if you are a congregation mem-  
ber or elevated, initiated devotee. Your  
goal must be to become Krishna con-  
scious. For 7 years I have really tried to  
practice Krishna consciousness and don't  
want to leave it, whatever. I prefer a man  
30 to 40, a thinker, poet, preacher, or  
artist, but no fanatic. I want to help my  
husband in his spiritual and material  
life. Send photo to Monika Pauli,  
Bruderhofweg 43, CH-8057, Zurich,  
Switzerland. (19)

**ISKCON Life Member, 33 years old,**  
single, college-educated male seeking  
Krishna conscious wife. I have been in  
the association of devotees for over 12  
years. I follow most of the principles of  
devotional life and chant on a regular  
basis. I'm into astrology, Krishna con-  
scious rock & roll, FOLK programs, in-  
terfaith discussions, as well as writing  
and preaching Krishna consciousness at  
the introductory level. I have many plans  
for services, and need a wife (partner,  
not a servant) to help me. Please write  
me: Vasu Murty, 30 Villanova Lane,  
Oakland, CA 94611, USA. (26)

**Indian Life Member of ISKCON** for  
over a decade, active, in good health and  
spirit seeks Hindu or Hindu convert wife-  
young, healthy, loving, obedient, sin-  
cere, devoted, and complimentary. I am  
49 years, divorced, in export/import busi-  
ness, financially independent, seeking  
relocation, and the most dharmic lifestyle  
as a householder in creative fulfilling  
and mutually beneficial relationship for  
the benefit of all beings, sentient and  
nonsentient. I have varied interests in  
the arts, media, and social work. Corre-

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spond with returnable photograph to Dhruv Dalmia, 199, Golf Links, New Delhi 110 003, India. Tel/Fax 91-11-4617515. Every letter will be answered. Haribol. (25)

**I am a 41-year-old lady** disciple of Srila Prabhupada. Life is wonderful when Krishna is in the center of it. But it would be even more wonderful to go on this journey of life with a mate. I would love to share my life with a man who can be my best friend and husband. I am seeking a man who has a great sense of humor, is reliable, trustworthy, communicative, intelligent, optimistic, and joyful.

I am cheerful, dedicated to my beautiful family, upbeat, honest, easy going, compassionate, and simple. My interests include self growth, hiking, traveling, metaphysics, Krishna rock and roll, professional massage, and cooking, to name a few.

Krishna consciousness is my first priority and love in my life. But I am still in the material world. I am self employed. I want a man who can appreciate that. I want a relationship and marriage that can grow emotionally and spiritually. I live in Northern California.

Send replies to B. Dasi, 820 W. 4th Ave. #147, Chico, CA 95926. (19)

**Seeking sweet devotee girl** 20-30, interested in living outside the temple in Jagannatha Puri. Any nationality, but speak English. I'm 35, Afro-American, joined ISKCON 1981. Presently learning computer graphics and TV and video production. My hobbies are sitar, Tai Chi, white magic. I'm an active contributor to Food for Life, holy dhama renovations, self-sufficient living, and Vedic festivals for the public. Write or call: Indrasena Dasa, 1736 Blake St., Berkeley, CA 94703; 510-848-4161. (18)

**Male, simple, hard working** devotee

of 14 years, 35 years-old, first initiation, never married, no children, seeks a devotee wife, not fanatic, who would like to help me run a vegetarian cafe and who likes the art of cooking for Krishna. I am myself a good cook. I have recently started a big vegetarian cafe outside of ISKCON management with 100 sitting places. Please write me: Hakon Johansen (Hamsa Vapu Dasa), Fosswinkelsgate 18, 5007 Bergen, Norway. (18)

**Male, brahminically initiated** 32 years, seeking sincere life partner. Own agricultural property at Saranagati Village. Speak French and English. Skilled carpenter, fixed in purpose. I am quiet, thoughtful, diligent, and discreet. Interested in a healthy, self-sufficient community village lifestyle. Any nationality. c/o Nimai Dasa, Box 1295, Ashcroft, B.C., Canada, V0K 1A0. (18)

**44 years-old, 1st and 2nd initiation.** I am a kind, caring, and loving man. I enjoy long walks on the beach, travel, movies, and quiet times at home. I am a professional with many interests, including tennis and scuba diving. I own my own business. All I am missing is a good wife to share my life. I am seeking a happy, sincere devotee over 30. I prefer a professional, but not necessary. A good attitude is most important. I am sincere about my spiritual life and am able to mix my professional life with my spiritual life. I would like to meet someone who is as comfortable at the temple as a business function. I am active in the Miami temple, well known within local ISKCON, and have good references with the GBC. Hope I can make someone very happy. Please write. Jaya Krishna Dasa (Joe Gennaro), 271 NE 38th St. Apt. C-211, Fort Lauderdale, FL 33334, USA; 954-561-1438. (18)

**Soul mate wanted** for mutual assistance in completing material sojourn and

progressing in Krishna consciousness. I am a male disciple of Srila Prabhupada who personally served His Divine Grace for many years in heading up key projects in India. I am an excellent listener, very kind, understanding, affectionate, with a good sense of humor. In addition, generous, principled, entertaining, loyal, refined, sagacious, and unassuming. I am self employed and independent. At the same time I am trying to carefully follow all the precepts of Krishna consciousness. I have a deep respect for women and the role that a man and women can both play for a pleasant life now, and overcoming obstacles in the progress of Krishna consciousness. My life had been very cultured and I enjoy the creative arts, including classical music, cooking nature, walking, travel, and keeping fit. Contact Tejiyas Dasa, 1431 Seventh St., Santa Monica, CA 90401, USA. (18)

**Seeking devotee girl** 20 plus, intelligent, easy going. Any nationality (white or Indian). I 45 year-old Indian-American. Joined ISKCON 1991. I'm lacto-vegetarian, B.A. in accounting, play tennis, easy going. Foreign women are invited to write. Paul Harkissoon, 31 Adams St., East Hartford, CT 06108, USA; 860-289-7653. (18)

**Traditional marriage partner** sought by initiated *sankirtana* devotee, 34, economically secure, never been married, chants 16 rounds, follows four regulative principles. Please send your birth-place, time, and year for astrological analysis with your response (mine is New York City; Oct. 12, 1961; 9:02 a.m.) to 1040 University Avenue, Berkeley, CA 94710, USA. (18)

## ADVERTISEMENTS

**Women Speak Out**, A newsletter about woman abuse and protection. Free

sample. RR #1, Box 319, Dept. PL, Moundsville, WV 26041, USA.

**ISKCON Communications Journal** is a forum, a "market place" for preachers in ISKCON. Each issue has more than sixty pages and is full of dynamic and enthralling articles, written by ISKCON's preaching experts, to inspire and assist you in your preaching work for Srila Prabhupada. We invite you to subscribe! Just drop your name, address, and your check or money order in an envelope and mail it to: ICJ, 6 Quarry Court, Helens Bay, BT191TY, North. Ireland. Annual subscription (2 issues) \$18 or . . . 25DM . . . £10.

**I would like to ask the lady disciples** of Srila Prabhupada if they could so kindly share their memories of their personal association with Srila Prabhupada for the enlivenment of the present lady devotees in ISKCON and for those ladies that will come in the future to Krsna consciousness movement. The material gathered will be for the book called "Srila Prabhupada Teaching His Lady Disciples." So I humbly beg you all lady disciples to please give your valuable cooperation in this matter. Please send any material to: Andarupa devi dasi, Gustav Mollers gata 16, S-211 51 Malmo, Sweden.

**SPIRIT-Not This Body!** Upbeat magazine by/for gurukula student and Vaishnava youth. Each edition of *SPIRIT-Not This Body!!* is filled with contributions from around the world and is accompanied by a SPIRIT VIDEO! Send some background information on yourself, plus US \$3 for a sample issue. SPIRIT, P.O. Box 1425, Culver City, CA 90232, USA.

**Social issues? Spiritual Resources?** Community and economic development? Your concerns are our agenda! *ISKCON*

World Review, P.O. Box 238, Alachua, FL 32616-0238, USA. Phone: 904-462-5054; Fax 904-462-5056. To subscribe to 12 issues: US First Class \$23, US Third Class \$13; other \$26.

**Hare Krsna Rural Life** newsletter devoted to the development of *varnasrama*, cow protection, ox power and self-sufficiency in the Hare Krsna movement. Philosophical and practical articles and news from devotees around the world. Edited by Hare Krsna dasi and Vyapaka dasa. Articles and news submissions welcome. Bi-annual subscription \$10.00 made payable to H.K.R.L. Please send to Hare Krsna dasi, 9B Stetson St., Brunswick, ME 04011.

**Stay in touch** with the continuing progress in Mayapur. The Mayapur Journal is published quarterly and available by writing P.O. Box 4742, 6304 ZUg., Switzerland. The cost of a subscription is US\$12.00 a year.

#### Prabhupadanuga

This Newsletter for Uniting Srila Prabhupada's Family includes information on how to encourage devotees to associate, news on reunions, plus articles on philosophy and issues pertinent to bringing devotees closer to one another. Contact the editor, Jnana Dasa, at 108 Melbourne Road, Bushey, Herts WD2 3NE, UK; phone: 44-81-386-1247; or Centennial Office, P.O. Box 1987, Alachua, FL 32615, USA.

**Chanting for Unity**, a project designed to increase harinama activity in America encourages devotee communities from various sectors to produce a padayatra and/or traveling chanting party that would go out occasionally on long or short duration trips to tourist parks in the region, and for all followers of Sri Chaitanya Mahaprabhu to consider Ratha-yatra an annual pilgrimage. For

30 Priti-laksanam

more information or to report a party forming in your area, please contact Rupacandra Dasi at Rt 1 Box 497A, Bonners Ferry, ID 83805. (18)

**For Sale:** Original unopened *Hare Krsna Album*. \$200 or trade for small Balaram mridanga. Krsna Album, P.O. Box 238, Alachua, FL 32616, USA. (18)

#### SERVICES

**Adoption Services.** All inquiries and information held in the strictest confidence. If you're looking for a couple to adopt your baby, or are a couple looking to adopt a baby send your information, details, and specific requests to: Adopt-A-Child, 15411 NW 89th St., Alachua, FL 32615. Database of interested people currently under development. Already three good families seeking children to adopt. Only serious people need correspond/call.


**Project Future Hope** is the job and apprenticeship network for Vaishnava youth worldwide. Contact us with details: a) you can offer employment or training in employable skills; b) you are a Vaishnava youth seeking to learn employable skills and work in a devotee environment. Project Future Hope, P.O. Box 1425, Culver City, CA 90232, USA.

#### EVENTS & ANNOUNCEMENTS

##### Prabhupada Nectar Project

Record your remembrances of Srila Prabhupada on cassette or type on disk and send, along with an old devotee photo of yourself to the Prabhupada Nectar Project. Include your personal realizations, dreams, or other nectar for posterity. Please send attn: Aditi Dasi c/o the North American Centennial Office, P.O. Box 1987, Alachua, FL 32615; 1-800-205-6108 (toll free NA only).

# WORLD ENLIGHTENMENT DAY




(World Book Distribution Day)

## Saturday, December 14, 1996

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