

Priti-laksanam

• 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

Volume 10

In the service of
His Divine Grace

April 1994

A. C. Bhaktivedanta Swami Prabhupada

Founder-Acarya of the International Society for Krishna Consciousness.

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Notes from the Editor

With this issue I introduce *Priti-laksanam* as a subscription only publication. I have subsidized the printing and distribution for two and a half years and can no longer do so. You'll note the fee is minimal no one should have a problem subscribing. I'm covering only basic costs through the subscription fee. To receive future issues, fill in the enclosed subscription form and mail it

Articles and letters appearing in this newsletter do not necessarily reflect the views of the publisher. *Priti-laksanam* is an internal publication, not intended for public distribution.

Send all correspondence to *Priti-laksanam*, Box 1952, Alachua, FL 32615-1952.

(better do it right now before you forget).

Those devotees who have donated \$6.00 or more toward the printing of the 7th, 8th, 9th or 10th Volumes will receive a full year's subscription and do not have to subscribe at this time. See pages 40-41 for an alphabetical list of devotees (well, almost alphabetical, except the late comers at the end of the list) who contributed for those issues. If your name does not appear there then send in the subscription request form.

I've changed the format of the newsletter slightly, but it remains the simple presentation it always has been. If I ever find the time to learn PageMaker and add graphics I'll make it a more interesting presentation. But for now I don't have that time nor any help.

I have given further thought to the Personals and have discussed this section with numerous devotees. The outcome: the Personals remain. Skip it if it's not of service to you. I think everyone's received and understood the message of no anonymous submissions; I didn't receive any this round. Unfortunately, however, some of us still haven't learned the art of writing to the point with the least number of words. Be thoughtful of the readers and before you send in your submission, cut, cut, cut. I reserve the right to edit submissions for brevity, clarity, and tone. If you do not want your submission edited please let me know.

Send your submissions on IBM or MAC disks, 5.25" or 3.5", ASCII or word processing programs. Tell me if you want your disk returned. Yes, I'll take submissions that are not on disk, but if you have access to a computer please help out by sending the article keyed in. If you haven't entered the computer age at least present the article legibly, lest I curse you to suffer a similar fate as mine deciphering horrible

script! Deadline for the next issue is June 15th.

Nine back issues are available for \$1.00 each. The donors listed below helped bring this issue to you.

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NECTAR SECTION

Madhurya-kadambini

Visvannatha Cakravarti Thakura

The Fourth Shower of Nectar

Previously, in the discussion of the two types of *bhajana-kriya*, *anisthita* and *nisthita*, the six types of *anisthita-bhajana-kriya* were described, without describing *nisthita-bhajana-kriya*. Then *anartha-nivrtti* was discussed. This is because *Srimad-Bhagavatam* says:

*srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah stho hy abhadrani
vidhunoti suhrt satam*

*nasta-prayesu abhadresu
nityam bhagavata-sevaya
bhagavatya uttama-sloke
bhaktir bhavati naisthiki*

"Lord Krsna, who is affectionate to His devotees and situated in their hearts, cleanses all inauspicious elements from the hearts of those who have developed the urge to hear His messages, which are themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhagavatam* and rendering service to the pure devotees, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact." (*Bhag.* 1.2.17-18)

The first verse (*srnvatam sva-kathah krsnah*) refers to the stage of unsteady, or *anisthita-bhakti*, for steady, or *naisthiki-bhakti*, makes its appearance later in the second verse. *Abhadrani vidhunoti* (the cleansing of inauspicious elements) which comes between these two stages, refers to the stage of *anartha-nivrtti*. The words *nasta-prayesu abhadresu* (inauspiciousness is almost destroyed) mean that a small portion of *anarthas* is still not destroyed. Thus the correct order according to *Srimad-Bhagavatam* is *anisthita-bhajana-kriya*, *anartha-nivrtti*, and then *nisthita-bhajana-kriya*. Thus in its proper place, *nisthita-bhakti* will now be discussed.

Nistha means to have the quality of steadiness, or *naiscalyam* (nonmovement). Though a person tries for steadiness every day, while the *anarthas* are still present, he will not attain it. This is due to these five persistent obstacles: *laya* (sleep), *viksepa* (distraction), *apratipatti* (indifference or disinterest in spiritual topics), *kasaya* (tendency toward bad habits) and *rasasvada* (taste for material enjoyment). After the stage of *anartha-nivrtti*, when these obstacles are almost completely destroyed, one achieves steadiness. Thus the symptom of *nistha* is the absence of these five obstacles.

Laya means the tendency to sleep during *kirtana*, *sravana*, and *smarana* (*japa*), in order of increasing tendency. *Viksepa* means distraction toward mundane topics while doing devotional service (gossiping while doing *japa*). *Apratipatti* refers to the occasional inability to do *kirtana* or other service in spite of the absence of *laya* or *viksepa*. *Kasaya* refers to the innate tendency toward such qualities as anger, greed, pride. *Rasasvada* means the inability to absorb the mind in *kirtana* and other services if one gets the opportunity for material sense pleasure. *Nisthita-bhakti* appears in the absence of these faults.

*tada rajas-tamo-bhavah
kama-lobhadasya ca ye
cela etair anaviddham
sthitam sattve prasidati*

"As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust and greed, disappear from the heart. Then the devotees is established in goodness, and he becomes completely happy." (*Bhag.* 1.2.19)

Here the word *ca*, used in its collective sense, refers to the presence of passion and ignorance. However, the words, *etair anaviddham* (no longer affected by these) indicate that these impurities, though still present to some slight degree up to the stage of *bhava*, they do not act as an obstacles to *bhakti*.

Nistha is of two types: concerning *bhakti* directly (*saksat-bhaktir-vartini*), and concerning elements of favorable to *bhakti* (*bhakti-anukula-vastur-vartini*). *Saksat-bhakti* has unlimited forms, but there are three basic divisions: bodily, vocal, and mental (*kayiki*, *vaciki*, *manasi*). According to some sages, first one attains steadiness in bodily services, then in vocal activities (*kirtana*), and finally in mental activities (remembering, meditation). Others, however, disagree with this progression saying that eagerness to serve the Lord in a particular manner develops first due to the individual natures of the devotees, whose bodily, vocal, and mental strength may vary.

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Elements favorable to *bhakti* refer to humility, giving respect to others, friendliness, and mercifulness. At times, however, one may see steadiness in such qualities in a self-controlled devotee who has no steadiness in *bhakti*. While elsewhere one may not perceive steadiness in these qualities in an arrogant devotee who has attained steadiness in *bhakti*. In spite of this, by the presence or absence of steadiness in *bhakti* itself (*saksat-bhakti*), rather than in the qualities of *bhakti*, learned wise men understand the actual presence of absence of *nistha*. Those who are inexperienced are unable to perceive the truth. This is confirmed by the verses cited before, *bhaktir bhavati naisthiki*, with the appearance of *naisthiki-bhakti*, *tada rajas-tamo-bhavah . . . etair anaviddham*, though the traces of the qualities born of *raja* and *tama* *guna* may be present, they no longer affect the devotee.

In summary, what has been shown in that laxity or intensity of effort, as well as difficulty or ease in hearing, chanting, and doing other devotional service are the criteria for determining the two types of *bhakti*, namely unsteady and steady.

LETTERS

A Call to Organize an American Centennial

Rupacandra dasi
Bonners Ferry, ID

I would like to make a suggestion regarding Srila Prabhupada's Centennial: Instead of the usual mass exodus of devotees to celebrate in India, let's amass in 1996 on American streets, malls, parks, colleges, in traveling *sankirtanas*, and *padayatras*. [Every town and village?] A big fire's brilliance is greater than many small fires. Lord Caitanya's *mrdaṅga* and Prabhupada's glories would be heard around the world as our celebration catches media attention.

An American Centennial would exemplify Prabhupada's first coming to America to fulfill his life's purpose. It would provide a basis for uniting splintered groups and a mechanism for healing and cohesion, i.e., join forces. Obeying his last instruction would be a *maha* gift for his special birthday!

The Foundation could collect *laksmi* for travel, expansion of facilities and printing BTC's. It's up to you to let the GBC and Foundation (P.O.B. 1119, Alachua, FL. 32615) know you want an American Centennial and that you will help. After all is over, let's not end up with just memories of the fun we had at all his parties.

Appreciating Priti-laksanam

Chitraketu dasa
Somerset, England

Thank you for sending me the *Priti-laksanam*. When one is seriously inquisitive, one seeks answers and gets a deep response. We need to get a complete understanding of spiritual life from every point of view. Such knowledge-seeking that leads to gaining a deeper understanding of our relationship with Kṛṣṇa is entirely different from merely speculative endeavor for "*jnana*." What we are trying to do is establish our relationship with Kṛṣṇa deep within our being, so that Kṛṣṇa and Kṛṣṇa consciousness becomes a reality for each one of us, rather than just a faith we follow because we're told to.

Some of this soul-searching may seem a bit irreverent, but if it is done sincerely it is nonetheless invaluable and to be encouraged. It is good to face ourselves and ask ourselves the most blunt questions concerning our sincerity. Unless we do this, how will we purify ourselves? Those who shy away from such ruthless self-enquiry are hiding something shady within their hearts. Are they afraid to shine the torchlight of truth upon their own motives, to see themselves as they are?

It is easy to take shelter in orthodoxy and create an exterior authority, but the duty of the spiritual master is to illuminate

the world within. There within the heart Kṛṣṇa is resident, and the spiritual master is our guide back to that home, in other words, he leads us within, because he is the external representative of the Lord within the heart. We should not be satisfied just to set up conventions and external paraphernalia for worship.

We must work on our own consciousness. Churches and spiritual organizations in the past have often made the mistake of concentrating on external paraphernalia, demanding lip-service from followers, but not encouraging sincere soul-searching.

Your publication is an excellent forum for such soul-searching. It encourages it and shows how devotees are going about it. Kṛṣṇa consciousness is a path of self-realization leading to direct experience of the truth. It is not, I repeat, not a religion in the conventional sense of the term. This was the thing that attracted me to Kṛṣṇa consciousness from the very start: namely its uncompromising insistence on the truth, the whole truth and nothing but the truth. So help me God.

There is nothing that a devotee is afraid of analyzing or discussing; we will leave no stone unturned in our search for that truth. If anything is not understood clearly, then it should be thoroughly discussed—every source of illumination should be sought out, and no one should be satisfied until everyone can say without hesitation—"Now I am free from doubt and ready to act according to Your instruction, O Lord. Now I know clearly who You are and what my relationship with You is, and, being situated firmly in that knowledge, my determination to serve You is unshakable." Keep up the good work.

Disparaging Priti-laksanam

Pragosha dasa
Wicklow Ireland

From an accusation of being a lesbian-run newsletter, Volume 8, Anonymous (I pre-

sume from this the accuser meant having a strong left wing slant), to in the last issue with Dasaratha-suta dasa practically advocating the death penalty for any devotee who ever even gets a sniff of decaffeinated coffee, etc. (extremely right-wing, mind you I thought his particular article was hilarious, although perhaps philosophically unsound, insofar as in Kali-yuga a sinful act has to be enacted for it to count, not just thought of, as he suggested).

Seeing these widely differing views manifesting themselves on a regular basis in your newsletter, inspires me to ask you a question. What is your true purpose for producing *Priti-laksanam*? There is no way you're going to find common ground between such views, mainly because all the views (including this one) are materially motivated. It is just a vehicle for us all to express our views, views that are arrived at based on a myriad of different reasons, not least of which being the innate material consideration of what suits us.

No hearts are going to be changed by this sort of exchange, we all merely become more rooted in our stances. So I think the saying, "Birds of a feather flock together" should be taken on board, and genuine unity will be achieved when we all go back to Godhead, which will come about a lot quicker when we stop wasting our energies (as I'm doing now), on fooling ourselves that such publications are going to in any way alleviate the problems of life, the problems of this movement, or indeed our own problems.

Hints on Chanting Japa and Cooking Pakoras

Kamalasan Dasa
Berkeley, CA

So many points of view. . . so little time. The world is getting worse fast—do you want to put much effort into "managing the illusion?" I think not and there are others who let pep-talks and political-*katha* go in one ear and out the other.

Devotees who have a secret agenda: "Let someone else manage whatever . . . I'm going to get the hell out of here."

If you are putting forth your best effort at *sadhana* but not awakening on subtle levels of yourself—please try this expedient means—this "set up" when you do your *mantra japa*. First, don't fight off sleep during *japa*. If you are nodding out, get some sleep, then do *japa* with full wakefulness. Sit comfortably and relax, close your eyes and be aware of the field of vision. Soon you'll be watching mental pictures with your mind's sight—just be aware that you are seeing with your third eye. Chant your *mantra* in the mood of a child calling for the parents. This attitude covers all the ten offenses. As you sit and chant on feel your self to be situated at the center of the skull—just behind the eyeballs a bit and in-between the ears. Focus there and chant. The first symptom of growth is you will feel the body to be like a lump of clay and you are separate and fluid like. You will have dreams of *sadhana* with your *guru*, Deities, Srila Prabhupada, the holy *dhama*s, Sri Vrndavana, Govardhana, Mayapur, and the Ganga. This "set-up" will "get ya goin'" if you are a beginner. If you have any potential whatsoever quickly you will get results. Quickly means within a few days.

By the way, while I'm at it I've got another type of advice. When you make *pakoras* with dense vegetables such as potato, cauliflower, broccoli, try boiling them for 5–8 minutes. Quickly pour off boiling water and spread 'em out on a table for a minute or two. When they stop steaming dust 'em with chickpea flour then dip 'em in your batter and fry 'em—use butter-milk as the liquid in your batter. The *pakoras* will be good—hold back on the salt. I've been to thousands of *prasadam* bashes over the years and quite often the *pakoras* are *bilkul kaccha*: inside raw, uncooked. Someone surely could use this advice. Sure, it's trouble to boil 'em but they do not need to fry for much time, so it balances out.

Preaching by Writing

Nikki Izzi
Louisiana

In the seedling days of Srila Prabhupada at the "Matchless Gifts" storefront in New York, he was surrounded by American youth about 18–25 years old, all looking for guidance in their spiritual journeys. The same youthful audience now comprise the core disciples he initiated. They are the cornerstone and foundation of ISKCON today. Srila Prabhupada engaged them in preaching—the fast lane into obtaining Krsna's mercy and endearment.

Preaching can take several forms, by example and by words. Words can be spoken or written. By writing, one remembers and crystallizes one's thoughts of consciousness of Krsna, thus still performing the key aspects of devotional service. For those spiritual seekers in adversity and distressed by imprisonment, the written form of preaching is a most auspicious avenue for receiving Krsna's words. Letters to prisoners are like "non-contact visits" from Krsna's devotees. Likewise, aspiring devotees in prison can revive one's own beginnings and association with Krsna. For the most part, writing to prisoners carries mature devotees on a journey back to their own initial contact with Krsna. It will be up to the devotee to move the aspirants forward in their spiritual advancement. These *jivas* who are confined amidst walls are almost coerced into pathways of self-realization, by Krsna's divine arrangement.

We at ISKCON Prison Ministries (IPM) urge those mature Vaisnavas out there to write and help us plant the seeds of devotional service to these "Jivas in Jail." With your help and devotion, we can make strides in spreading Krsna consciousness to prison facilities worldwide. Please send your name and address to : IPM/

Candrasekhara dasa, 2936 Esplanade Ave.,
New Orleans, LA 70119.

Be More Concise, Please

Hanumatpresaka Swami
Berkeley, CA

I'm intimidated by the size of the articles in *Priti-laksanam*. Why not require that authors submit concise summaries of larger articles? Then give the author's address for a copy of the full article.

About Honesty

Kishor dasa
Herts, UK

Last time I wrote to you, I was in a treatment center for addiction. I completed six months residence there on February 1, and am back in the big wide world, trying my best to work my recovery program, staying as honest with myself and those around me to the best of my ability, a day at a time.

Honesty, of course, means acceptance of our problems over things like drugs, alcohol, food, sex, work, relationships (dysfunctional ones) and having the willingness to change our behavior around these things by handing our lives over to the care of the God of our understanding. Denial of our problems over these things is the greatest hindrance, of course, to our recovery and I can see that, for me, my greatest challenge is going to be my denial of the fact that, indeed, I am an eternal part and parcel of Krsna, and that my role in this life and eternally is one of service to His pure devotee, Srila Prabhupada. A Godbrother arrived the other day and said that my work of recovery from my addictive behavior was my service to Srila Prabhupada and that I should rest assured that, for now, I need not think that I need do any more. It was a welcome affirmation. On a few recent visits to Bhaktivedanta Manor we saw and heard good, positive things along with unacceptable, misleading and damaging stuff masquerading as Krsna consciousness (not

unlike the "Near Beer is Beer" letter which appeared in your last issue #9) and although I have confronted one or two lofty-minded people responsible for preaching it, my inclination is just to keep clear of it in these early days of new-found realism.

My wife and I have plumbed new depths of communication with one another that neither of us have experienced before. My children are slowly (and, I think, happily) getting used to a more rational and caring father being around. But it's far from smooth riding. Only this morning, my wife and I locked horns furiously over an issue that needs to be faced and worked through carefully when she returns later today. The difference is that now, there is a willingness between us to do the work (as best we can) that's necessary to make the relationship work. It's a long and winding road, but there's no real way around the problems of married life. They can only be identified and sorted out with open-mindedness (and, dare I say, some down-home) maturity. Your friend in truth and realism.

ESSAYS

The Greater ISKCON House

Yadubara dasa
Badger, CA

"Srila Prabhupada built a house in which the whole world can live."

This is a famous quotation from an astrologer in Mayapur describing Srila Prabhupada's accomplishments that was suggested as a motto or theme for ISKCON's upcoming Centennial celebrations. Of course, ISKCON has hundreds of temples worldwide, but a larger Krsna conscious society in which everyone can live, feel protected and nourished in spiritual life and gradually make advancement, is something most agree is not yet at hand.

Necessity is the mother of invention. Householders living in devotee communities in America and other parts of the world are slowly discovering the ways and means

of building that larger house, that *daiva-varnasrama* society that was so much discussed and written about in the 1980s but somehow never implemented. A work-placement department, an economic advisory board, health care and counseling facilities, old age care, men's and women's support groups, a social services department, and all the interests, relationships, and institutions that go into making a society are being discussed and in some places organized by devotees. In material society these are zeros, but by adding Krsna, the Supreme One, they become valuable. It is an exciting and important frontier in our society and encouragement and guidance is needed from leaders. Sometimes, however, this work is criticized, ignored, or discouraged as something undesirable or irrelevant to a Krsna conscious society.

In this regard, Srila Prabhupada comments. "Sometimes we are criticized because although I am a *sannyasi*, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Krsna conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing *daiva-varnasrama*, the transcendental system of four social orders and four spiritual orders. Srila Bhaktisiddhanta Sarasvati Thakura, however, wanted to reestablish *daiva-varnasrama*. It is this *daiva-varnasrama* that should be established all over the world to continue a perfect society for Krsna consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Krsna conscious society." (*Bhag.* 5.1.24 purport)

Srila Prabhupada gave us the idea, the blueprints, the foundation and the framework for his Krsna conscious soci-

etal home, and kindly left it for us to finish and decorate. We are confident the job will be done. Much work is needed though, before we can attract the devotees we have, what to speak of the world, to enter, feel at home, and stay in Srila Prabhupada's house.

**Srimad-Bhagavatam:
Every Single Devotee
Relationship Possible**
Hanumatpresaka Swami
Berkeley, CA

In previous articles we offered the observations that there are physical differences between men and women that can be understood from the Vedic philosophy of nature. Then we discussed the differences between relationships amongst *bhakta yogis* and *jnana yogis* and *karma yogis*. In this offering we would like to suggest that *Srimad-Bhagavatam* is an encyclopedia of every single psychological circumstance that you can encounter. It starts at the lotus feet of Krsna in the first two cantos and then goes to higher meditations on Krsna after we are freed from gross sexual falldowns. It is the stories of the *devis* and *devas* of their falldowns and get back ups and ultimate success in attaining shelter at the lotus feet of Govinda. We suggest that it is the story of our relations in ISKCON. We are *devas* and *devis*. Take for example the following story:

Once upon a time there was a Rathayatra festival in Vancouver and all the devotees from Canada came to the festival. Krsna dasa and his young wife, Devaki devi dasi, also came and set up a tent along with some of the other *grhastha* couples in the temple commons. One evening during the big struggle to organize and prepare for the festival Krsna dasa came back to their tent and found Devaki completely fried. She had been visiting many of her old Godsisters who had been in *gurukula* with her in the years gone by and all she had seen and heard all day long was, "Babies, babies." Some had

beautiful baby boys. Some had beautiful baby girls. Some were ten weeks old, some were eighteen weeks old. Everybody tossed their babies in her arms and she was expected to cuddle and admire them. And she did.

She wanted a baby of her own and she let Krsna dasa know it. All her Godsisters had beautiful babies but why didn't they? The only possible explanation was that he didn't real love her. She unfortunately had her mind set on getting a child right then and there. Krsna dasa thought that this was wrong. They hadn't done any *samskara*. It was the end of a hard days' work right in the middle of the temple festival camp.

Devaki began to wail with very sincere tears of grief and turned away from him to cry. He felt like a complete fool, animal, and even though he knew that it was breaking the four regulative principles he couldn't control the situation and he satisfied her desires.

It wasn't a very big falldown. She wasn't even really agitated for gross sensuous gratification. It was a kind of subtle lust.

A few moments later of course she came to her senses and became very fearful. She realized that she had just broken her vow to her spiritual master and Srila Prabhupada and Radha-Madana-mohana and that she had caused her husband to do the same.

Later as a result for their little selfishness Krsna dasa and Devaki got twins who were real rascals and they had to put up with them for twenty-five years as a kind of reaction for their pride.

Can you recognize this story? It is a modernization of the story of Kasyapa and Diti—Diti's Pregnancy in the Evening. The point I am trying to make is that we are the *devas*, demigods and demigoddesses and sages and *rsis*.

Srimad-Bhagavatam is full of stories of ISKCON and its devotees: Internal fighting, falldowns and recoveries of good

devotees, etc. Every single psychological circumstance that you can encounter is there in the pages of *Srimad-Bhagavatam*. By the time of first initiation you should have gone beyond the first two cantos. *Srimad-Bhagavatam* is the gradual development of Krsna consciousness. We can find ourselves reflected in the 3rd Canto, 4th Canto, wherever our level of development has reached.

How many good *grhastha* couples have had a little falldown like Kasyapa and Diti? What will be the result? What will be the solution? If we want a detailed description of the relationships amongst devotees and Sri Hari and illustrations of how to advance in terms of our particular situation then we have to read, review, scan, meditate upon and discuss *Srimad-Bhagavatam*.

If we do then maybe we can make rapid advancement learning from the exemplary falldowns and leap overs of great personalities striving for self-realization in the past. If Devaki stayed awake in the *Srimad-Bhagavatam* class. And took the time to read the whole story with her friends then when she was being overtaken by *maya* in the form of baby envy she might have remembered, "My God, I'm acting just like Diti. Just like a complete fool. Krsna and Krsna dasa will give nice boys and girls as children at the right time. I can wail and complain a little bit to the rascal tonight when he comes home but lets not get carried away!" And Krsna dasa could have remembered, "My God, this is just like the 3rd Canto, Kasyapa and Diti! Prabhupada is our friend, he will soften her heart and she'll understand how to act properly. But in any case I won't break the four regs because that would break Srila Prabhupada's and my guru's hearts and Devaki will have the real right to criticize the hell out of me after she comes to her senses!"

Don't watch TV or read SciFi novels or watch sports. Read the stories of *Srimad-Bhagavatam* straight through. These are the stories of our soap opera, our ISKCON now.

Adding Insult to Injury
Rasayana dasi

Los Angeles, CA

In 1972, my brother Rudra Vapu received initiation from Srila Prabhupada, on occasion he would visit our family (my mother, two sisters and I), he would preach to us, tell us spiritual pastimes, dispose of our meat products, and give us Prabhupada's books. It wasn't until seven years later, or more, that I began to read Prabhupada's books and seek devotee association.

A few years later I took initiation from Ramesvara. As I reflect on those days I recall most of my God sisters (as myself) were attracted to the Movement due to Prabhupada's books. For years now I've been hearing the new philosophy on "re-initiation" (new because the word "re-initiation" does not exist in the scriptures). We are now being brainwashed into believing that if our initiators were not properly situated at the time of initiations we (the initiated) are therefore not properly initiated. This means hundreds of us are not initiated, more than that, this means that Krsna is not in His name, Prabhupada is not present in his *murti* form or his instructions, and Agni is not present in the fire sacrifice. How can anyone say that anyone needs to be re-initiated? In Cc. *Adi-lila* 1.35 Srila Jiva Gosvami states: "A devotee must have only one initiating spiritual master because in the scripture more than one is forbidden. There is no limit however, to the number of instructing spiritual masters one may accept."

If we follow Prabhupada's instructions (as we did by accepting initiation) to chant sixteen rounds and following the regulative principles—we are and eternally will be Prabhupada's disciples. And yes, we may reject an initiator who has fallen, this does not mean we can accept another. We cannot reject the sastric instructions. I beg to my senior Godbrothers to stop adding insult to injury. Stop the patronizing! We are Prabhupada's disciples. Please help us

receive the knowledge you received from Prabhupada so that we may continue Srila Prabhupada's mission and distribute Prabhupada's books, and I beg to all my God sisters and Godbrothers to read Prabhupada's books so that we may not be misguided, after all this is the science of self-realization. We must become convinced of the philosophy ourselves in order not to become baffled in our attempt to become Krsna conscious. Please forgive my offenses, all glories to Srila Prabhupada.

Order, Peace and Strength

Gadi dasa

Alachua, FL

The women's movement in this Society has so strongly influenced our movement that it has literally changed the face of some communities from male to female; the ruling identity is strongly feminine.

If you look at the Vedic structure of organization, it always keeps the women far in the background, protected and satisfied, so the guidance of society is strongly masculine. In fact, the topmost position in human society is *sannyasa*, where the women are not even allowed to enter. That body is the preaching body and it is all male. They are entrusted with the spiritual guidance of this world. Everyone else must fall in line behind to have order and progress. No we are not these bodies, but we must have structure.

Sannyasa is a wonderful position recognizable by the glowing qualities of renunciation and austerities. All devotee men are expected to enter this level eventually. But more importantly, the essence which is crucial for this society to have a strong masculine identity, is for all men who are able to participate on the front lines of battle, the preaching front. This is real *sannyasa*, this is the leadership sorely lacking, making us weak and lethargic.

It is nowadays politically incorrect to say practically anything against women. This is actually not against women, it is for

order, peace and strength. Those who genuinely care about our future will understand it that way.

We must preach, we must regain our masculine identity as a society. You can be sure that what is politically correct is most certainly spiritually incorrect. We must rigidly maintain the proper perspective in our society regardless of what direction the world outside is going.

Women, the Only Prostitute?

Vaisnavi devi dasi

Provo, UT

The other day I heard of one devotee man stating the most horrible thing is for a woman to divorce (as if it were not quite as horrible for a man to divorce), that he has been divorced twice, and how both his wives became prostitutes. Of course, if this is going on women must stop it, but maybe those who lodge such complaints were seeking a woman of this nature and while she was facilitating him it was all right. A marriage based on sex will end in divorce (not that all divorces are for this reason). But I also felt such a complaint is a man's method of not facing what they may have turned their women into, as well as avoiding other difficulties they drag into the marriage. Do men think males can't take on the name or behavior of a prostitute? I know of husbands whose wives were working hard tending the children and also doing temple service, while the man was having an affair, or even divorced for another woman. Men are not free from this anartha and are not setting such a good example.

Prabhupada gave the instruction that there is to be no divorce within Krsna consciousness. But (some) men are using this to lead women to believe they therefore must stay in abusive relationships. Not so. Many women are kept in the dark by their husband or other men, about Prabhupada's other instructions. Paraphrased: if the husband is a rascal the wife may leave; she may return to her devotee

father or *asrama*, and must not remarry. But she may leave. She does not have to stay there and take abuse. Besides, if a man is abusing his wife, how can he claim to be Krsna conscious enough to deserve her? A sufficiently Krsna conscious husband would not be abusive. Too many men are misusing Prabhupada's instructions in order to control their wives, instead of cleaning up their act. It would be better if they'd simply treat her right so they won't have divorce problems. If there is some difficulty, men should stop passing all blame to women and look within to see what they have done to help assist her to behave in the ways she is. Remember, abuse comes in more than one form. 1. Physical. 2. Sexual (it's not OK to force one's wife, she took a vow too), and 3. Emotional. All rascaldom.

This is not to say that all women are innocent. It is just to shed some light on the other side. Some men have convinced women that without them she will become so lusty that she will turn into a prostitute. Women have been preached to in such ways and so believe there is something wrong with them if they are not sexually active. Let's uproot these mistaken philosophies, as women are capable of being celibate and devotional with or without men. Husbands need to remember that most of their wives came to this Movement before they met her. She was practicing *bhakti-yoga* before he was even known to her. She did it once, she can do it again and is not going to fall to pieces without a man in her life. Not to misunderstand, this is not to advocate a woman's over-independence, as marriage is best. It is only being presented to remove the veil of darkness men are casting over women in inappropriately control them. Also to wake men up and humble them, as some appear to be avoiding any blame and passing it down to the "prostitute-like" ex-wife, as if they had nothing to do with this. Let's all get off this bodily platform and become situated in *aham brahmasmi*, as much as we can. They'll be a lot less divorce that way.

Affection Between Husband & Wife

Hrishikesh dasa
New Vrindaban

I read with interest my first copy of *Priti-laksanam* which I picked up during my recent visit to the Alachua temple. I was delighted to read the article by Yadubara, since I have many fond memories of serving together with him. The one-sided preaching (or non-preaching) which Yadubara described in his article reminded me of the following paragraphs regarding the relationship between husband and wife which I read in Sulocana's book *The Guru Business*.

Affection between husband and wife: "Regarding your personal question in the matter of relationship with your husband, your relationship with your husband is all right. You must be faithful and devoted to your husband, Dayananda. Vedic system advises women to become very chaste and accept the husband as master. Your husband is especially good because he is progressing in Krsna consciousness. I am very glad that you two are very good combination and your devotion for your husband and your husband's love for you are considered great achievements. I feel very happy when I see my spiritual boys and girls, especially those who have been married by my personal presence, are very happy in their conjugal relationship." (Letter to Nandarani, 10/8/67)

"This mood shows the way Srila Prabhupada felt about his married disciples. In personal letters, he never discouraged affection between man and wife, or said such affection was Maya. Rather he encouraged it in many letters like the one above. Why would Srila Prabhupada consider it a "great achievement" to be attached to one's spouse? Does this sound like the words of a renunciate who is always reaching against family attachment and sense gratification? No. There is no

contradiction whatsoever. Srila Prabhupada wanted mature responsible householders to manage his movement. This is clear by the fact that all the original GBC men were married. . . . He knew that for a man and wife to live together peacefully and push on the movement there would have to be some affection between them. Ideally, as stated in many places, the wife should be faithful to her husband out of duty even if affection isn't there. But that is neither likely, or expected, in Westernized women. Therefore Prabhupada encouraged the women to be very attached to their husbands. He never preached some artificial renunciation to his young and usually passionate disciples."

The eternal relationship. "Prabhupada makes two seemingly contradictory statements in this regard. In some places he says that these man-woman relationships are temporary like 'straws bumping in the waves. They come together for some time and then separate forever.'

"This concept, which is meant to apply to ordinary mundane relationships, is commonly applied by devotees to their relationships. This is due to impersonalism. In every instance where Prabhupada talks of temporary relationships, he is referring to animalistic relationships. In numerous places Prabhupada says the relationships between devotees, including married devotees, is eternal. In at least a dozen places he directly states that husband and wife go back to Godhead together. This means that they can have an eternal, personal relationship together in the spiritual world, if they want to. It is absurd for devotees to think that after striving together in Krsna consciousness for a lifetime, they will say good-bye at the end of this lifetime. A personalist has no objection to taking as many people as possible back to Godhead, including his wife."

A Spiritual State of Emergency

Titiksa dasi
Alachua, FL

The reality of so many families in our Movement being destroyed by extra-marital affairs and ultimately divorce, with many other marriages on the eve of destruction is a material and spiritual state of emergency.

All devotees know the spiritual repercussions of divorce and illicit relationships. Srila Prabhupada repeatedly made it clear how demoniac and disruptive it is.

There are other points that must be addressed without repeating the obvious instructions in Prabhupada's books. The first point is the lack of true day-to-day communication between spouses.

For many years as devotee marriage partners, somehow many of us felt that being devotees has made us exempt from the necessity of basic relationship skills. Being able to express specific emotional needs to one another and learning conflict resolution techniques are basic human skills most of us lack which are mandatory for providing peaceful and fulfilling relationships. Peaceful and fulfilling relationships produce happy well-balanced children.

Out of 6 devotee couples I knew had problems, over half admitted that their marriages reached the irretrievable point because of poor communication skills. To their amazement the poor communication skills were compounded by not even knowing what they as individuals felt and needed or wanted in their relationships.

This is a very sad state of affairs for the most valuable Society in the world. Somehow we have come to believe we shouldn't have feelings or emotional needs simply because we're striving to be devotees. This paradigm is killing our marriages and causing our children so much torment and anguish.

Having personally experienced this anguish first hand, along with making so many mistakes in a devotee marriage, I

can't help but feel for anyone going through this pain as well.

Being determined to not repeat my mistakes led me to two years of searching, studying, and healing and I feel that Lord Krsna has revealed to me that a lot of marriages break up in our Movement needlessly. This suffering does not have to be part of our lives. There are very effective ways to repair broken marriages, there are ways to prevent them from ever getting to that point. Last but not least, there are ways to protect our children from this holocaust on their lives and psyche.

Here in Alachua there are workshops and relationship conferences and devotees experienced in guiding others in their endeavors to have successful relationships with family members.

How many couples recognize the need for this focus in their lives? So many times we are under the illusion that even if we are suffering in our relationships, it's our *karma* and we must tolerate it. What happens when we have this frame of mind? It is the perfect set-up for *maya* to attack in the form of a kind man or woman "really" appreciates us for who we are, someone that feels compassionate toward our sufferings. These situations do not always start out with gross lusty desires. Many times Maya presents herself as a kind, well-intentioned devotee trying to be helpful and supportive. When we feel emotional lackings (what to speak of spiritual lackings) in our marriages these fall downs are unavoidable even for the most determined devotees. We have to share love, respect, and admiration for one another in our temporary roles and husbands and wives.

We know men and women are not to be alone together, but sometimes these situations do arise. Not only must a devotee protect his or herself with the proper spiritual armor, but the protection of an emotionally fulfilling marital relationship must be there as well.

I pray that all devotee couples will take a spiritual and emotional inventory of their lives and relationships. Let's prevent

any more suffering like we have witnessed and felt in our extended family. Let's learn from our mistakes and create a society of devotees experiencing healthy loving relationships that our children can flourish in.

For more information on relationships please feel free to call or write Svayamjata or Titiksa at Rt 2, Box 231, Alachua, FL 32615. (904) 462-7377.

IN RESPONSE TO ARTICLES IN PREVIOUS ISSUES

In Response to "The Role of the Feminine"

Narasingha Gurudasa
Athens, Ohio

Bernard (Bud) Konowitz's letter raises some important philosophical issues. He is a sincere and sensitive soul, and I would ask him not to take offense with any of my arguments.

He points out that we should not pass judgment on one another. For many people, this is the standard from which to judge someone's own level of spirituality. Well, it takes judgmentalism to identify the same trait in other persons! Not that there is actually anything wrong with judging the behavior and beliefs of others, if such judgment is made for the sake of devotional service. In other words, it is one thing to put others down for the sake of indulging in one's own sense of egoistic superiority; but it is altogether another thing to try to protect oneself and others from sentimental or speculative philosophies presented in the name of the Absolute Truth. We must be able to judge what is transcendental knowledge, and what is speculation, projection of one's conceptions onto a Truth that is still unknown.

If a person is not clear as to what transcendental knowledge is, this plea for "non-judgmentalism" may be a trick of the false ego. For what better way to protect one's own habit for an independent empirical way of looking at things

than behind a liberal approval of everyone else's opinions?

So the first point to establish is what exactly is transcendental knowledge, and how is it made available to us, and, how do we avail ourselves of such knowledge, how can we become as empty and upturned vessels before the flow of the purifying and refreshing waters of divine knowledge? Either we can answer such questions or we cannot.

If we cannot answer, we cannot judge. And as Srila Prabhupada says, "you may know that gold is a very valuable thing, but if you go to the marketplace to purchase gold, and you do not know what is gold, then you may be easily cheated."

If we can answer these questions, then we are not being "judgmental" when we examine everything in the light of such standards. Bud asks, "who are we to judge, we are not Krsna!" But we are devotees of Krsna, and we judge according to His own teachings, as made clear and available via His own pure devotees; we do not judge according to our speculations and biases and emotions and egoistic desires and so on.

Bud tells us that transcendental knowledge is *sanatana-dharma*, which is true. But what exactly is *sanatana-dharma*? Srila Prabhupada has told us that it is nondifferent to Vaisnavism, which is the original philosophic and practical expression of the relationships between the Supreme Personality of Godhead and His myriad parts and parcels. It is the path of devotional service to the Supreme Personality of Godhead, and it is performed in knowledge of the transcendental details of the Absolute.

Only Krsna can reveal Himself, since He is Supreme. And this He does to His own pure devotees: His friends and devoted servants. In *Bhagavad-gita*, He declares *bhaktiya mam abhijanati*, that He can only be understood by devotional service. It almost appears like a "Catch-

22" situation: without transcendental knowledge, you can't perform devotional service; and without devotional service, you can't attain transcendental knowledge. The solution is also given in *Bhagavad-gita*: "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him" (Bg. 4.34).

Devotional service is not a cheap thing; in order to render devotional service to the Supreme Lord, one must already be very advanced in spiritual practice, and no longer situated on the material platform. But the spiritual master gives instructions to his disciples, and by his kindness he accepts their service and then offers that to his Lord. By the grace of our *guru* only, we are both receiving transcendental knowledge and we are also beginning the process of devotional service. This is how transcendental knowledge is made available: by the grace of the pure devotee of Krsna, who actually knows that Supreme Person. As Srila Prabhupada explained, when you are actually Krsna conscious, you can see Krsna and talk to Him, just as we are talking with one another.

So why should we accept anyone as spiritual master who is not on this platform of genuine God-realization, or is not at least the faithful servant of such a *sat-guru*? In the *Wall Street Times* they publish articles by persons they call "financial gurus." Are they actually *gurus*? Lord Caitanya has explained that whoever knows the science of Krsna is in fact *guru*. We cannot rubber-stamp a *guru*, or elect our favorite *yogi* or financier or any other kind of manipulator as a *guru*. If someone is not fully absorbed in hearing about and glorifying the transcendental qualities, features, activities and teachings of the Supreme Personality of Godhead, where is the question of that person being a true *guru* of *sanatana-dharma*?

Transcendental knowledge is available through the medium of the bona

fide spiritual master, the "transparent via media," as Srila Prabhupada says. Then how do we avail ourselves of this knowledge? By intelligent submission. Abandoning our own judgments and empirical analyses and sentimental allegiances, we accept the words of that person whom we can understand by proper philosophical understanding to be the bona fide *guru*, and we act according to his direction. In this way, our own limited, flawed and biased vision becomes replaced by his vision of the Absolute Truth. As the rest of Bg. 4.34 tells us: "The self-realized soul can impart knowledge unto you because he has seen the truth."

Regardless of whether we're considering the role of women in society or the spiritual implications of one's sexual preference or anything else, our answers (which are still judgments, Bud, even if you claim them to be "non-judgmental" and tolerant of everyone's personal feelings on whatever issue is in question) must be based on the transcendental revelations of our *guru*. Otherwise, if we insist on seeing things relative to our conditioned consciousness, how can we ever hope to transcend such?

As an example, we can consider how a young woman might be perceived in the forest. A small animal will see her as a threat, whereas a pack of wolves will see her as a meal. A cat will likely perceive her with complete indifference, while a young man might find her a very attractive proposition. These different perceptions don't actually describe what she is; rather, they define the various sets of senses, or bodies, that the different living entities who are viewing her inhabit. Until we see things from a transcendental viewpoint, we are simply seeing everything in terms of our bodies. Even apparently open-minded concepts of tolerance and non-judgmentalism are just varieties of bodily misidentification, serving only to reinforce our ignorance and that of others.

Before any of us pass judgment either on the sexual preferences of others or on the roles of the sexes or, as Bud has done, on persons who pass judgment on such things,

our real concern is to ally ourselves with the clear vision of reality that has been offered to all of us by the grace of Sri Kṛṣṇa Caitanya and his beloved servant Śrīla Prabhupada.

In Response to "Sannyasa at 50"
Bring More Souls to the World

Rksaraja dasa
North Carolina

All glories to Yadubara Prabhu and his good wife. They are undoubtedly great souls who are dear to Śrīla Prabhupada. And I trust that the soul who is now taking shelter of their family is also a fortunate and advanced person who will most likely be the source of shelter and liberation for future generations. Oh that I could have been so fortunate to be the child of such mature and stalwart devotees. Perhaps the only thing rarer than finding a qualified devotee in this world is to find qualified parents who will train us as Vaisnavas and protect us from *maya*. So many devotee parents have failed to fulfill their spiritual responsibility to their children and contaminated them with the vices of western society.

It is always amazing and depressing to me how much we tend to judge each other from the external viewpoint. It is as if the teachings of Jada Bharata and the essence of the *sastras* have fallen on deaf ears. And the irony is that although the so-called renounced community rails on the *grhastha* for his bodily conception (after all, he had sex), all too often they fall into the same illusion in their perception of the *grhastha*: "He's fat, he's thin, he's rich, he's poor, he's young, he's old. . . ." But none of these apply to him, not to the "him" you can't see.

There is an oft-used preaching line devotees employ in their dealings with more narrow-minded Christians—viz., that if Jesus were to actually come again today in his same form, preaching the same message, they would personally crucify him again. I think the same would

hold true for many of us if any number of previous *sadhus* reappeared incognito in our midst. A definite case would be Bhaktivinoda Thakura. Let us carefully judge him according to external vision. He appeared quite overweight, dressed in unusual and opulent dress, and remained aloof from any large established mission of his day. Perhaps most controversial might have been his intimate contact with his British employers—the same entity which had worked so deliberately to undermine the Vedic theistic conception in India. From so many points of view, his lifestyle appeared at odds with the ideal conception of a Vaisnava *sadhu*. And you can bet he was actively criticized by the narrow-minded neophytes and fanatics of his day.

What to speak of his writings? If a contemporary ISKCON *grhastha* in his mid-forties were to introduce some of the more liberal and broadminded views he espoused, they would definitely bear the censure of a significant body of our current leaders.

And when it came to children, he had "tons" of them—some at a fairly ripe age. And had he not done so, where would Śrīla Bhaktisiddhanta Sarasvati have taken shelter? He wanted to come—it was Kṛṣṇa's desire, it was Kṛṣṇa's arrangement—but who was qualified to receive him? Of course, Bhaktivinoda Thakura lamented "wasting" his life in family affairs (see his song *Gopinatha*). That is his right to criticize himself; we should not dare to. He remains as the founder, the pioneer of the Kṛṣṇa consciousness movement in the West, and a prominent *acarya* in our line.

Let's also look at Śrīla Prabhupada through the eyes of a Gaudiya Math *brahmacari*. Thirty years in family life, traveling the trains selling pharmaceuticals, living outside the mission—certainly he appeared "entangled," and should have been "doing more." But if he is *saktyavesa acarya*, then his whole life is an example to

us. You can call it *lila*, I see it as example. He also lamented the time wasted, and he urged us to avoid it if possible, but the decades of family life remain in view, and there is a reason he did it. Why did he not take *sannyasa* at twenty like his Guru Maharaja? Why did he have several children and maintain them until his late fifties and provide for them until the end of his stay?

Sastrically, *sannyasa* is forbidden in the Kali-yuga. But certain empowered souls have taken it and promoted its importance in the spreading of the *yuga-dharma*. Foremost among them was Bhaktisiddhanta Sarasvati, who modeled the order after the mission of the Sri Sampradaya. It is not required for all persons, as Yadubara Prabhu pointed out by study of Śrīla Prabhupada's total statements on the subjects, but is an ideal to seek if one is qualified. The premature and whimsical acceptance of *sannyasa* in recent years by some of Prabhupada's disciples has resulted in a highly-visible abuse of the system. (That well-known history warrants no further recall.) Although Śrī Caitanya Mahāprabhu took *sannyasa* at twenty-four, there is little indication of His canvassing His followers to take the external vow. Many of His followers and those of the six Gosvamis were *grhasthas* from varied walks of life, and we just don't see a preoccupation with the formality of *tridandi-sannyasa* initiation (although there were certainly many *sannyasis* also).

Bhaktivinoda Thakura himself appears to have accepted a form of it at the very end of his life, but more in the way of a renounced *babaji*, not traveling and preaching with saffron and *danda*.

The externals of a Vaisnava are of little importance—the height, weight, gender, skin color, occupation, age, position, etc. But what will it take for us to deal with each other on that level? What matters is the heart, the devotion, the internal motivation. Because you and I can't see that, we can't judge it. It may not fit tradition or

our conceived paradigm of perfection, but it will bear fruit and thus be accepted as valid by those higher authorities who alone judge these matters. If in the process, you can behave according to rigid social idea, fine, more power to you, we thank you for your example. But please set the higher example of seeing the soul and Kṛṣṇa's presence in the heart of all devotees (first of all) and all creatures, and not see a body like the rest of the illusioned masses.

What personalities from our *sastras* embody the ideal Vaisnava according to our institution conception of a "standard" devotee? Is it Arjuna or other of the *Bhagavatam ksatriyas* with their hunting and multiple wives? Is it Gaura Kisorā dasa Babaji, chanting by the latrine and drinking from a skull? Is it Hanuman or Jatayu or a host of other apparently sub-human devotees? Is it Pundarika Vidyanidhi with his scented hair and silk garments, whom Gadadhara Pandita misunderstood in his mind—to the point where he took *dikṣa* from him as part of his atonement? Is it Ramananda Raya massaging the dancing girls? If we open nearly any of Śrīla Prabhupada's books, we're sure to find great souls of eccentric behavior, dress, occupation, etc. Many of the *lilas* even focus on the mistakes or falldowns of advanced and liberated souls.

The obvious "stereotype" for us is Śrīla Prabhupada. He certainly embodied the perfect Vaisnava and gave so many guidelines for our own behavior. While it is natural for us to reflect his mood in all our activities, should we all become Prabhupada clones? Does imitation necessarily constitute discipline, chastity, or does it border on the realm of impersonalism? There should be no limit to the variety of personality manifested in the devotees of Kṛṣṇa. Neither can we discount the Lord's personal hand in the lives and experiences of His devotees. He alone may distinguish what in a devotee's behavior is of the nature of sense gratification or surrender.

Śrīla Prabhupada demonstrated unique affection for Yadubara and his wife

and personally brought them into Krsna consciousness. Their benefit cannot be measured and the world should beg them to produce qualified offspring who can carry that mercy on for many generations. How much of the *Srimad-Bhagavatam* is dedicated to descriptions of the Gotras or family lineages which carried the Vedic truths through millennium of history? In the present time when all these appear broken, and Mahaprabhu sends His empowered servant to begin them anew—who in their right theological mind will object if such sincere devotees produce qualified children? The great saint Yamunacarya is so named because his parents traveled to Vrndavana to conceive him on the bank of the Yamuna. That's right—they had intercourse in the holy *dhama*. And I, for one, am glad they did. Srila Bhaktisiddhanta said he was prepared to have sex again and again if he could produce Krsna conscious children. Because he personally chose not to, do we have to follow, his example over his father's?

Most western devotees take to Krsna consciousness in their mid-twenties. They regularly forsake family and economic concerns to serve the *guru*'s mission for many years. Often they don't even marry until their thirties, as if their twenties served as the *gurukula* training they never received as a child. Some don't surrender to having children until their late thirties, all the while performing some significant devotional service for the benefit of the world. By the time they reach forty they have probably contributed more than a host of traditional Vedic *sannyasis* who married in their teens, did business for thirty years and took *sannyasa* at fifty. And these ISKCON *grhasthas* will continue to increase their service throughout the rest of their lives, and more than likely will round out their renounced "sandwich" with a formal vow of *sannyasa* in their later years. And it will be a genuine *sannyasa*, a realized, experienced *sannyasa*;

a compassionate and benevolent *sannyasa*. People will feel the qualities of love and magnanimity they found in Srila Prabhupada and will place their full faith in them.

But in the meantime Srila Prabhupada has said they are "more than *sannyasa*," by their preaching, book distribution, film-making, etc.

Sure having a child at fifty is not socially "ideal." Yadubara Prabhu admitted that in his article. But does that prevent it from being auspicious, or devotional service? Bg. 9.27 "Whatever you do . . ." Bg. 7.11, etc. Is Krsna less pleased by your offering because of your age?

I take Yadubara Prabhu's feet on my head, and I take the feet of his children on my head. If any ISKCON *sannyasis* must take birth again due to some incomplete devotional service, and are allowed to be born as the child of such devotees, let them consider themselves blessed that such a rare soul was willing to undergo the trouble of offering them a suitable body and home for what may be their last life in this mundane world. And let them hope that their father has conquered the lust of his youth before conceiving him.

We need *sannyasis*, young and old, as long as they are not self-motivated and condescending. We need *grhasthas*, young and old, as long as they are not deviant or too-compromising. We need *brahmacaris*, young and old, who are thoroughly honest and not superficial. And we could use some *vanaprasthas*, at any age, who are experienced, wise and willing to give their time and knowledge. But what we really need is Krsna consciousness—the real thing, beyond all designations. And no *asrama* has a monopoly on it.

Lord Caitanya declared that, and His statement is so straightforward it is not subject to interpretation: *Kiba vipra kiba nyasi, sudra kene nay/ yei krsna tattva-veta sei guru haya*.

In response to "Sannyasa at 50"

Uttamasloka dasa
Canada

The mentality of the lecturing Swami sounds an awful lot like the non-devotional mood, "misery loves company." The fact is that in the Kali-yuga, *sannyasa* is not mandatory for devotional progress, and each case must be considered individually. If you take *sannyasa* when you are not qualified, you will simply end up like all of the others who have done that—practicing *bhakti-yoyo*!

Lord Caitanya said that no one should take *sannyasa* in Kali-yuga, because no one is qualified and it is just too difficult in this age. Lord Caitanya took *sannyasa* for calculated divine reasons, specifically in conjunction with His being the Supreme Personality of Godhead. This was one particular thing that He didn't do to set the example for all of us. Otherwise we should all have taken *sannyasa* in our 20's like He did, if we are to follow exactly in His footsteps.

And what is this, "We'll give you some leeway—51, not more"? Who is "we"? There are no popes and cardinals to dictate our understanding of Prabhupada's teachings, or our choices and actions. Is this Christianity? "You better do what 'we' say or you're going to go to hell!"

There are no rules in *bhakti-yoga*, rather, there are *principles*. Principles are guidelines that have to be applied by each individual according to their own specific time and circumstances, after consulting the *sastra*, *guru*, Supersoul, and devotees that one chooses oneself for spiritual feedback.

When Visvakarma dasa (president of ISKCON Toronto at the time) was once on a morning walk with Prabhupada, he told Prabhupada that the *brahmacaris* in his temple were having difficulty with sexual agitation. Prabhupada told him that if they were agitated, then they should just get married.

Visvakarma replied that "the big devotees" (*sannyasis*), preached heavily against marriage and told the *brahmacaris* that if they got married they would be falling down.

Prabhupada said what do you mean "falling down"? How can you fall when you're already fallen and at the lowest point? In other words, how spiritually elevated do we think we are anyway? Prabhupada said that the *sannyasis* are not the big devotees. The big devotees are the ones who are humble and sincere and serving Krsna. *Sannyasa* is not synonymous with big devotee—i.e.: highly elevated spiritual individual.

Prabhupada then told Visvakarma that he really didn't want to give some of these disciples *sannyasa*, but some kept bothering him, so he did it just to keep them quiet. Visvakarma told me the details of this conversation personally, soon after it took place.

Amongst the majority of senior devotees of ISKCON during the 70's, it was generally understood that the underlying reason why some Godbrothers took *sannyasa* was to be part of the clique—the inner circle. Other reasons were to have independence, dominant authority, and high spiritual status. Many of them admitted this.

Yes, the majority of them enjoyed the simple and austere life of renunciation. Getting their *brahmacaris* to collect money for them to jet-set around the world, gallivanting all over the country in their custom RV's and buses, fighting politically for their piece of the map. Preaching up a storm like holy terrors, demeaning women and condemning householder life, while they were living in the lap of luxury with silk clothes, Rolex watches, large quantities of fancy *prasadam*, and servants—even women servants! Yes, they were so detached and such good examples.

Now don't get me wrong, I'm not saying that there weren't any truly sincere *sannyasis* who actually behaved properly and rendered some valuable service. There were.

In the past, some of the *sannyasis* brought the disgrace to ISKCON and Prabhupada by their improper behavior. That may sound harsh, but it is no exaggeration. It

is not necessary nor appropriate to cite any examples either. Of course, many other devotees who were not *sannyasis* also did horrible things, but we are specifically discussing *sannyasa* here and the serious ramifications of misbehavior while being in that particular *asrama*.

The whole point is that some had no business taking *sannyasa*. They were not qualified. It's not something that you say, "Well I'll just try it out for a while and see how I like it." The majority of them have already crashed and burned. Many of them have left ISKCON and gotten married! Apparently *sannyasa* provides good preliminary training for prospective householders. *Varnasrama-dharma* will never be the same.

According to the *Gita*, marriage is a spiritual institution and highly recommended for most people for spiritual advancement. But from a strictly sastric point of view, for a *sannyasi* to give up the renounced order and get married is just about the worst thing he can do. Most of us are familiar with the analogy that is used in conjunction with that. Granted, getting married was probably the most honest thing for them to do, but still the sastric point of view is there for our esoteric understanding.

I think the real lesson for all of us is: Don't try to artificially elevate yourself to a so-called high spiritual position when you are not qualified. The results will almost always be disastrous personally and it will unfortunately often cast aspersion on Srila Prabhupada, since we are his disciples.

The *sannyasis* who are now in good standing should just try to help others remember Krsna and worry about keeping their own vows.

As a slight aside (but somewhat related), it is interesting to note, that when Lord Caitanya was here 500 years ago, one of His main followers was Sri Advaita Acarya, who was actually an

incarnation of Godhead. Advaita had several sons, and some of them started branches of Lord Caitanya's movement that eventually dried up, because they were off track and not truly connected.

How is it possible that such a thing could happen? They were sons of an incarnation of Krsna! It seems unfathomable to us, but there is a lesson to be learned. The lesson is that anyone can screw up spiritually, unless you are a pure devotee.

In response to
Jayadvaita Swami's Invocation
"Psychotherapy and
Krsna Consciousness"
Yasoda-priya dasi
England

I always wanted to write something about my experience of and understanding of psychotherapy. Is psychotherapy applicable and compatible with Krsna consciousness?

My experience of therapy and counseling is, basically, that it is a developing professional technique which facilitates self work, self-improvement, and that it helps a person become more honest with themselves. In this way, therapy can improve our self-awareness and the quality of our relationships. These will in turn directly enhance the quality of our devotional service.

Srila Rupa Goswami says in the *Upadesamrta* that one should accept whatever is favorable for one's advancement in Krsna consciousness. This doesn't indicate to me that one should just chant Hare Krsna and reject everything else. He further says that one should reveal his mind in confidence to other devotees. But how many of us can feel safe enough to do this in our ISKCON movement? Most of the experiences that I have had and seen oth-

ers have is that devotees are not very expert at keeping confidence, offering sympathy and being willing to listen to other devotee's problems. We have seen many devotees leaving devotional service because of the lack of such confidentiality or a nonthreatening forum to express our feelings. A therapist provides this facility in a confidential, professional and safe way.

According to the Ayurveda, emotions which are unreleased, unassimilated or undigested in the heart or mind become poisonous and create physical illness, what to speak of psychological imbalance. They burden the subtle body and often turn into anger and uncontrollable rage. We all know how destructive that can be. During my years in ISKCON I have been made to feel ashamed if I cried or felt sad or upset. I can't fathom the disservice I was done by this attitude.

When we are sick, we promptly go to a doctor, accept his or her authority to some extent, and follow their advice. An outside doctor probably won't know the difference between the body and the soul, but we don't go to him for that kind of knowledge. We already have our spiritual master and the Hare Krsna *maha-mantra* for that. In the same way we have a subtle body which is as real and as different from the soul as the gross one. If this subtle body is congested, imbalanced, "dogged-up" or surcharged with undigested or unreleased emotions, what loss is there if we approach a professional who can help us purge these painful feelings? The fact that we experience a genuine relief after such therapy doesn't necessarily have to threaten our faith in Krsna consciousness. The fact that such a therapist doesn't have complete knowledge of the soul—or an understanding of the dis-

inction between the body, mind and spirit—is, I think, irrelevant. The important fact is that they are contributing to a devotee's personal development and they have expert, professional guidance to offer in their field. Don't we often seek advice in business planning, dental instruction or auto maintenance?

In such practical affairs, may we not trust each other and give each other the benefit of the doubt? Being given the credence to decide what we need for our own growth is a step in therapy itself. For who could try to convince us that we are hungry when we are not, or that we don't need to eat when we are starving? The nourishment of the subtle body is a necessary and personal thing, just as *we* must decide when we are full, and when we are hungry. If we are always told what to do and what not to do, we shall stagnate emotionally and spiritually anyway. Thanks to Srila Prabhupada, pure Krsna consciousness allows us to discriminate.

We should be open-minded enough to accept help from therapists if this is making us more peaceful and more enthusiastic to perform our *sadhana*. It is very well known in our tradition that one should take gold from a filthy place if one has to, and knowledge from a fool. I don't think any of us has to be convinced of this.

That the Hare Krsna *mantra* should be enough to clear up all physical and mental ailments is true. I even heard once that the *maha-mantra* has all the proteins, vitamins, etc., that the body needs for sustenance, since Krsna is the source of all such nourishment. But how many of us can go without eating or drinking for the simple reason that we are not on the platform of taking full shelter of Krsna's omnipotent name? Besides this, we also know that chanting with the wrong consciousness can water our *anarthas*; making them stronger. Similarly, we can use our

chanting to hide and push down our natural emotions, feelings and desires. Such repression is contrary to our philosophy.

Krsna can send us help to step out of these bad habits in many different ways and we should be humble enough and self-confident enough to recognize it. Accepting such help with gratitude may perhaps be a healthier approach than denying we have any internal problems to solve. If we don't think we need therapy, that's our choice and free will. But to judge others who do so means we want to play God, the controller. And we know that position is already taken. Krsna, observing our controlling mentality, will surely place us in a similar circumstance. He often does this in order for us to understand and sympathize with other's sufferings instead of merely judging them, which is ultimately not our role.

I must mention, though, that I do understand the concern about therapy or any "newage" pseudo-philosophy threatening or replacing a devotee's Krsna consciousness. Therefore, the right understanding and a discerning mentality has to be there, just like we shouldn't become too hung up or preoccupied with our physical needs and thereby neglect our *sadhana*.

According to my experience, if some devotee's spiritual lives are threatened by such therapy, it is often due to neglect of the basic inner emotional needs we all have in the first place. Sometimes, if a devotee experiences an acute attack of jaundice for instance, he or she may dedicate nearly all their time and energy to recuperation. After they regain their health, they may resume their chanting and catch up on their lost *sadhana*. In the same way, we may at some point pay more attention to our emotional recupera-

tion in order to regain our sanity, only to quickly catch up again on our devotional meditation.

In the *Bhagavad-gita*, 5.5, the word *atma* is used to refer to the body, mind and soul, collectively. This indicates that there is a close connection between the three. When we chant Hare Krsna with our body and our mind, the soul benefits, naturally. If we take good care of our body and mind, we will also be taking care of the soul.

Here in England, we have a few devotees who are qualified therapists. When any devotee has a problem which might be too overwhelming which we are not equipped to deal with, we often guide them to such professionals. We have had quite gratifying results from this therapy since this enables all of us to be more peaceful in our performance of devotional service.

I feel very grateful that Krsna has sent such help. But I know that if didn't have this facility with the devotee community, I personally wouldn't hesitate to get such confidential support elsewhere.

I hope I haven't offended anyone by expressing my opinion. If I did, please forgive me.

In Response to "Vaisnava Relations with Karma Yogis" (Vol. 8)

Mahakratu dasa
Belfast, Ireland

With respect to Hanumatpresaka Swami's article, I would like to put forward the following comments. Firstly, I question his summary that devotees serving within ISKCON and initiated by a bona fide spiritual master can be referred to a *karma yogis*. Despite all the discrepancies that we may find in the behavior of many devo-

tees, still primarily they are first concerned with service to Krsna and *guru*. I could maybe understand a householder who is under all sorts of personal and financial difficulty coming to the conclusion that he may be performing *karma yoga* rather than *bhakti yoga*. But for a *sannyasi* following in the footsteps of Srila Prabhupada to make such statements is not good. A *sannyasi* should be setting the highest example in our Society and be offering encouragement and a very positive leadership.

Any devotee who is following the instructions and program given to us by Srila Prabhupada is undoubtedly a *bhakta*, a devotee of Lord Krsna, not a *karma-misra-bhakta*. Srila Prabhupada very definitely says on a number of occasions that his devotees have changed their degraded lifestyles and habits to those of a devotee. Anyone who is chanting the *maha-mantra*, reading Prabhupada's books, attending regular temple worship and abiding by the four regulative principles is no doubt on the transcendental platform and performing *vaidhi-bhakti*. Even to imply that Srila Prabhupada taught his devotees to be *karma yogis* is an offense at his feet. If Srila Prabhupada had avoided people that were materialistic, intoxicated or attached to women and money, where would we all be today? What is the use of becoming a *sannyasi* and then staying inside a temple, not venturing out amongst the fallen souls to distribute the mercy of love of God? Srila Prabhupada always kept his *sannyasis* in the forefront of the affray with *maya*, to lead the attack and keep everyone else enlivened with spiritual consciousness. He wasn't very impressed with armchair generals. Please don't get me wrong at this point, this isn't meant to be a personal attack on you or *sannyasis* in general.

For more intimate talks on the philosophy and especially on sensitive matters concerning Krsna and His devotees, we must select the right time and place. It is recommended that we seek an advanced *sadhu* in a holy place and inquire about the Absolute Truth from him. The ninth offense against the holy name forbids us to discuss the glories of the holy name with a faithless person. So naturally we must learn a certain amount of discrimination and restraint depending on who we may be conferring with. But we must also be careful not to offend the genuine Vaisnavas, by making unfounded claims publicly. Under other circumstances this would be covered by the anti-defamation laws. In other words, if you call someone a fraud, you must prove it without any doubt. The safest situation for any preacher is surely to stick with the conclusions and style of presentation offered to us by Srila Prabhupada and the previous *acaryas*.

In Response to "Near Beer is Beer" Uttamasloka dasa Canada

While the author of this article is astonished that devotees could have a discussion about Near Beer, decaffeinated coffee and veggie burgers, I find his conclusions to be among the most *astonishing* things I have ever read in my life. I don't know which version of the *Gita* and *Bhagavatam* he is reading, but there is not one place in either book that says that simply thinking about something is equivalent to doing it.

The real truth is that the special benediction for all living entities in the Kali-yuga is that we are not karmically responsible for our thoughts—only our actions. Otherwise we might as well all pack our bags for a long trip to Patala Loka. Excluding the author of that article of course, because it appears that he has reached the stage of never having sinful thoughts. Otherwise he would not be ve-

hemently condemning others for doing so. Right?

If he truly thinks that eating a veggie burger with mustard and relish is exactly the same as killing a cow and eating meat, then I feel very sorry for anyone who has to hear such philosophy from him. I'm afraid there is no known Ayur Vedic remedy for one whose mind has become so disturbed. I can't imagine any intelligent person on this planet thinking that Krsna consciousness is a rational philosophy when they hear that simply by putting mustard and relish on a veggie burger, (and *thinking* that it tastes like meat) they have actually eaten meat!

There is no sastric evidence whatsoever to support this. His conclusions are absolutely and unequivocally wrong! There is not one shred of truth in them and to propagate such negative ideas is to perform the greatest disservice.

A "holier than thou" attitude perpetrates the idea that anyone who doesn't think or act like me is a "demon, *karmi*, meat-eater!" A more realized position is to recognize that everyone is a part of Krsna and deserves some chance for elevation.

People are really more addicted to the "flavors" of food and not necessarily the objects themselves. Otherwise they wouldn't spend so much time disguising meat preps and calling them different names to avoid the reality of what they are actually eating. The "tastes" are not inherently bad, because most of the 'tastes' in meat preps come from the spices and sauces, which are not necessarily bad.

The "flavor" of coffee is not what is bad, but rather the intoxicating effect is undesirable, and that comes from caffeine. The same thing with beer—it is the alcohol which is undesirable, although, being made with fermented

grains, the *tamo guna* argument does have some merit.

I really don't believe for a minute that devotees who eat veggie burgers secretly want to eat meat. Sometimes milk curd in a vegetable prep tastes like meat. Oops! Have I just eaten meat because that *thought* crossed my mind? Prabhupada said that if you cook preps with ghee, it satisfies the natural urge for animal fat and blood. That means that the urge isn't bad—you just don't have to *kill* an animal to satisfy it.

I recently operated a fresh juice bar, which also served *prasadam* in the form of veggie burgers, veggie dogs (we called them "NOTDogs"), and even a commercially available tofu-based prep made by a Godbrother that tastes exactly like egg salad for sandwiches (we called it "No Eggscuses").

The idea was to give people the opportunity to "taste" foods that were exactly like the foods they were already familiar with, but which did not require any violence to animals to prepare. Not only that, but in most cases the preps were made with organic ingredients and nothing artificial, so they were very healthy as well.

And it actually worked. Many customers told us they had reduced the meat in their diets. Others became complete vegetarians and in some cases started manifesting an attraction for spiritual knowledge, which of course was mixed in with our whole presentation.

According to the *Gita* there is only one person out of millions who is ready to become a devotee of Krsna at any given time. Therefore, the remaining general public needs to be elevated gradually to the point where they can start to understand the basics of transcendental knowledge. One of the first steps is to give up eating animals. Practically speaking, no one can even begin spiritual life without at least doing that. So there's something to

be said for helping people through that important and primary transition.

In Chapter 12 of the *Gita* there are a series of verses that give successively easier options for aspiring transcendentalists, with the underlying aim being to get them on the path of devotional service somehow or other. I am so thankful that Krsna and Prabhupada aren't negative and fanatical.

People don't like fanatics. More often than not, fanatics end up being exposed as the biggest hypocrites. People don't like hypocrites. Krsna and Prabhupada don't like fanatics and hypocrites.

It is the responsibility of each generation in the Vaisnava line to introduce appropriate adjustments—when necessary—to make transcendental knowledge accessible to people in a practical way. Not adjustments to the knowledge, but to the packaging and delivery of the information. Prabhupada has said this many times in his writings, and he did it himself.

For example in the *Srimad-Bhagavatam* 1.9.9, purport, Prabhupada says: "Expert religionists know perfectly well how to adjust religious principles in terms of time and place. All the great *acaryas* or religious preachers or reformers of the world executed their mission by adjustment of religious principles in terms of time and place. There are different climates and situations in different parts of the world, and if one [this means us] has to discharge his duties to preach the message of the Lord, he must be expert in adjusting things in terms of the time and place."

At the same time, such adjustments must maintain the integrity and purity of devotional principles. That is a judgment call that each individual must make after proper deliberation and consultation. It is a very delicate area. It is inevitable that this will result in controversial discussions amongst

the community of Vaisnavas, which is also a healthy and beneficial exercise.

In Response to "Near Beer is Beer" Veggie-burgers OK Teresa Cronin Oregon

May I say that there is no reason to assume that vegetable patties are imitating meat burgers? In fact, I'll bet that vegetable patties are ancient and ground meat hamburgers are fairly modern. Anyway, two years ago in Denver, Mother Gati requested my help one Ekadasi morning in preparing a wonderful breakfast of baked potatoes and veggie patties. Of course, the devotees insisted I take some patties with me that day when I flew to California on a sad mission related to a family death. So I learned what wonderfully practical "portable" *prasadam* these patties are.

In Response to "Near Beer is Beer" Rksaraja dasa North Carolina

The author certainly makes some valid points for the dietary purity we seek as devotees. Near beer is definitely beer, with the alcohol apparently removed almost to nil—not the best foodstuff for a devotee to ingest. It may be a fine line, because it is said to contain less alcohol than occurs in the slight fermentation of ordinary orange juice, but we can live without it by sense control. (Most of us did for many years before returning to the non-alcoholic version.) But his recommending that devotees who sometimes drink it should actually just buy the real thing, because "it's exactly the same sin," is a violent and aggressive act of encouraging devotees to increase the tendency toward degraded behavior. He has no business stating it with such malice. Who will respond positively to such an attitude, regardless of the validity or purity of the argument? Rather, the opposite tends to occur: the already weakness-prone indi-

will continue or increase the dubious habit out of spite toward the harshness of the so-called preacher. He will degrade himself further and the "preacher" will suffer for the violence committed on that soul.

Why not beseech the devotees with humility and kindness? "My dear Prabhu, my senses are strong also. I know the lure of a cup of coffee, and remember too well the false shelter of a mug of beer, but please remember Srila Prabhupada's instruction. For many years in his presence, we never considered drinking such things because we were infused with the happiness of devotional service. Let's not replace that taste with the old habits we rejected in our search for the truth. Let's try to survive the complacency of middle age by rekindling our determination in Krsna consciousness. Please come to my home for *kirtana* and *prasadam*—I genuinely want your association. . . ."

Is that just liberal idealism? Sure, if we don't mean it. Is there not a host of less egotistical approaches we might utilize to inspire increased renunciation in a conditioned friend who has already demonstrated such a proclivity for devotional service? Maybe it's easier to just reject the whole lot: "Why don't you just get it over with—drink a six pack of the real thing, get drunk and go to hell. I'll feel more advanced if I can prove you're fallen; this intermediate status you're in makes me feel too insecure."

I don't want to justify compromise on any level. But let's open our eyes and examine our historical experience in ISKCON to see what methodology increases the devotion and standards in others and what destroys the little faith we've kept intact. It boils down to our real motivation in presenting the philosophy of

Krsna consciousness. And let's reflect on the potency of Vaisnava *aparadha*.

When it comes to the veggieburger issue, the author has crossed the line into serious offensiveness. If you examine his absolute and vicious use of language, you can only conclude that he is calling Vaisnavas "meateaters." He is stating that a devotee who offers a bean preparation to Krsna is eating meat. With all his sastric sincerity, he should re-read Chapter 17 of the *Adi-lila* of *Caitanya-caritamrta*, wherein the envious and offensive Gopal Capala tries to portray Srivasa Thakura as a worshiper of Kali. The reaction to slandering such a Vaisnava is not a light one, and if the author wishes to continue to claim publicly that Vaisnavas who have ingested *prasadam* "vegie-burgers" are "actually eating meat," he should prepare himself for the worst or atone for his offensiveness by falling at their feet.

I personally agree with his reasoning that we should avoid rekindling such a taste attraction in ourselves and our children. I have always avoided any vegetarian foodstuffs resembling meat products and shelter my child from them. I embrace the principle of a higher taste by migration toward a fully sattvic and transcendental diet. But I reject the nature of his attack because it represents so sadly the attitude of condescending brahminical arrogance which is possibly the major cause of destruction of Vedic culture in Kali-yuga. It began with Sringeri and his offense to Pariksit Maharaja, and has continued to the present day through the multitude of *smarta* mentalities prominent in Indian and other religious traditions. A seemingly more benign form of it has manifested in ISKCON over the years and been effective in driving away so many sincere souls who came seeking shelter.

We should not be so anxious to become one of its representatives by our "bold preaching."

When we actually begin to possess a small portion of the compassion that Srila Prabhupada displayed in all his dealings, then we can consider imitating his heaviness on certain issues. We desperately need persons who will set strict examples, but aggressive fanaticism serves little function in any society. I sincerely submit this as one man's opinion.

In Response to "Stigma of Mental Problems"

Tina Pihaylic
Mt. Clemens, MI

Hare Krsna! I have just finished reading issue #9—for the second time. *Priti-laksanam* is a breath of fresh air. Finally! An open forum for intelligent, varied discussion!

I think that almost every bit of #9 in some way or other, pertains to my life. However I feel absolutely compelled to respond to Lisa Wimberly's letter. This particular letter touched me not only because I associate with the same temple, but because I have had many of the same feelings.

I have been coming to the Detroit temple for four years now. My experiences there have been varied. I've gone from being a Sunday Feast devotee to living in the *brahmacharini-asrama* to (now) being a wife and mother who lives 25 miles away (coincidentally, in the same neighborhood as Lisa Wimberly).

Although I have not been fortunate enough to personally know the "compassionate" senior devotee that Lisa wrote of, I have known some others. I don't understand how someone can say there is no compassion at Krsna's temple, a temple where devotees diligently strive to maintain Srila Prabhupada's standards. Lisa also mentions that she is "struck by how

insincere everyone is." Each devotee has different qualities: some are outgoing and active, others are shy and introverted, still others may be another type. But I, in my little experience, have never met an insincere devotee. Do we really have the right to call each other insincere?

I certainly am not so advanced that I get along with every devotee, and see each one as part and parcel of Krsna, continuing service to Sri-Sri-Radha-Kunjabihari and Srila Prabhupada, every waking moment. I have my drawbacks, I certainly don't always control my senses, especially my tongue, but I do know enough, not to question another's sincerity. There may be certain things that I don't like about some devotees working in the temple now, but I don't doubt anyone's sincerity.

This is why: I have had a very hard time trying to learn to be a respectable, successful devotee. I came to ISKCON in an abusive relationship that was total *maya*. I was wild and disrespectful. I thought I could lead a double life; *karmi* behavior six days a week and devotee life on Sundays. Because of the compassion, patience and understanding of some very special devotees, I have begun to learn what spiritual life is about. It takes a sincere, compassionate devotee to teach new *bhaktas*, by instruction and example. I have been fortunate enough to have the association of some devotees like that. As I reflect on the past few years of my life (this time around), I can't believe how much Krsna has blessed me. I have a wonderful husband who keeps me on track, materially and spiritually, and a beautiful daughter that I thank Krsna for every day. All the months of questioning my service and my faith were wasted. The moment I first brought my child to see Krsna, I knew every minute of chanting, every minute of service was worth the effort. On Sundays (or any day) when the *kirtana* goes on and on, I look around and see how fired-up everyone is. I feel the sincerity and devotion to Krsna.

It hurts me to read that someone feels so negative about Krsna's temple and devo-

tees. I pray for Lisa Wimberly that Krsna showers her with His mercy and lets her feel the positive, wonderful feelings that He allows me. Srila Prabhupada established all of these temples for us, the fallen conditioned souls. I am eternally grateful to have the opportunity to have the association of devotees, for the temple to take shelter of, and for the ability to raise my child in Krsna consciousness.

I think if we appreciate the resources we do have for Krsna consciousness, spiritual life will come more easily. I certainly am much happier than most people (outside of the temple) that I know.

Comments on Volume 9

Maitreya dasa
Alachua, Florida

I appreciated many of the examples used by Uttamasloka Prabhu in his article "Thoughts on the Last Issue." However, his account of how Srila Prabhupada dealt with his Godbrothers in the Gaudiya Math was inaccurately told.

Uttamasloka said that when Prabhupada's Godbrothers asked him to work under their direction Prabhupada said "... sorry, I've got important work to do, see you later." But Prabhupada didn't give up so easily. He begged them for some time. Years. He continuously entreated them to please work together in fulfilling the desire of Srila Bhaktisiddhanta. He cajoled them, pleaded with them, chastised them. Finally, when it was obvious that they would never help him, he came alone and without their support to America.

I also take issue with Uttamasloka's comment: "ISKCON is NOT the Movement." The "movement" that most of us in ISKCON speak of is ISKCON—the movement that Srila Prabhupada pioneered. No doubt, we sometimes also refer to the larger *sankirtana* movement of Lord Caitanya, but ISKCON is a special institution created by Srila Prabhupada for us out of his causeless mercy. Let us not be so

thankless as to take it for granted. How would it please Srila Prabhupada to see those who benefited from the Society he created later leave and act independently?

Uttamasloka says, "I personally think it is a waste of time to try to go back into ISKCON and change it to 'how it used to be,' or 'how Prabhupada really wants it to be.'" But Prabhupada himself didn't think it was a waste of time to try to work out differences between devotees in ISKCON. How many times he told us to work cooperatively together. He said his mission would be lost if we didn't. Srila Prabhupada didn't think it was a waste of time to try to work with his Godbrothers in the Gaudiya Math either. He tried like anything; they were recalcitrant.

Does Uttamasloka mean to say that ISKCON has become so bad that nobody in ISKCON is worth trying to cooperate with? Is he suggesting that the mature and responsible thing to do now is to leave ISKCON and develop "our own personal sphere of influence"? This is the test of how loyal we are to Prabhupada. He said we would show our love for him by how we cooperate with one another to spread this Movement. How much hardship are we willing to endure in order to keep preaching on a united front? Prabhupada said that independently we are weak, but together we are strong.

In her article Lisa Wimberly came across as a caring, well-wisher of devotees. I agree with Lisa: most devotees, although familiar in theory with the relationship between the mind, body and soul are not trained or competent to give meaningful counseling to someone suffering mental illness, or even acute distress. This requires special training. Devotee counselors are preferable to nondevotee counselors.

Reviewing Volume 9

Svayamjata dasa
Alachua, FL

Madhurya-kadambini by Visvanatha Cakravarti Thakura. The third shower of nectar came flowing down on my head. I was nectarized, it was beautiful and wonderful.

Dayananda dasa, on door to door. It was very inspiring. Dayananda has found a wonderful service.

Yadubara dasa on "Sannyasa at Fifty." It was great. We are not all robots, we are individuals that need to be seen on an individual basis. I suspect Yadubara will take *sannyasa* when he is ready, not when someone tells him to. And, oh, yes! Congratulations on the birth of their new daughter.

Devidasi on "Assistance through Psychology" and Kundali dasa on "Peck's Not That Bad." I want to thank you personally for your in-depth remarks that touch the hearts of functional devotees everywhere. I appreciate your intellectual commentary, and keeping the focus on Krsna consciousness and willing to speak up what is need to help heal dysfunctional wounds of our beloved Godbrothers and Godsisters. Please continue to speak out and keep showering the needed aide to help your fellow Godbrothers and Godsisters.

Gauranga dasa on "Simply Love Krsna." I must say please listen to your Godbrothers and sisters in Vancouver. Please keep writing, you found a gift to lift the cataracts and strike a sweet arrow to the heart by your wonderful realizations. Please don't stop.

Dasaratha-suta dasa on "Near Beer is Beer." As devotees we understand that in this Age of Kali we are not condemned for what we think, only by our actions. I must express reading your article made me depressed and angry. Near beer is not a beer. A veggie burger or a soy dog is not a hamburger or hot dog. To say a MacDonalds hamburger is the same as a veggie burger means you must be out of touch with reality. Your consciousness is not working. I agree that these things

should not be offered to the Deities, I consider these things third class. Because they are third class doesn't make them something which they are not. When my step children want a snack they ask for a soy dog or veggie burger. They don't know what meat is. Can you understand that?

I was told many times how Srila Prabhupada once said it is not the taste of meat that is sinful, it is the killing of the animal.

SPECIAL FEATURE

Rama Against the Tooters
Mathuresa dasa
Alachua, FL

Paramagati was a student at the New Remuna *gurukula* before it closed, reopening as a day school. In the summer of '83 he was an energetic and effulgent seven year old with a stout body, a voracious appetite for *mangala-arati* sweets, and a loud, high voice. At *kirtanas* he was clearly audible, due both to his volume and to his habit of belting out the responsive chanting just a fraction of a second before anyone else. Rama Prabhu, his *asrama* teacher, had chided Parama about this, but only briefly. After all, the boy was chanting enthusiastically, Rama figured. Prahlada, Uttama, Krsna Mayi, and Bheema, the other boys in Parama's class, though they considered Parama a bit of a clown, could benefit from his example and chant more boldly themselves.

It wasn't Parama's *kirtana* habits but his *japa* and his new front teeth that ultimately drove the gentle but jittery Rama to the limit. Parama's baby front teeth had fallen out shortly after he entered *gurukula*. As the new ones grew in, with a sizable gap between them, Parama gradually discovered, during *japa* after *mangala-arati*, that he could whistle. As he chanted Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare, the wind rushing through his front teeth on the "s" in Krsna produced, he noticed, a slight trill. With practice the trill developed into a

soft piping, and at last into a quite forceful TOOT!, which Parama would wait to release in the middle of *japa* periods, when his classmates were inattentive or unsuspecting, or when the older devotees in the temple room began to doze.

From the piping stage onwards, as his newfound talent became clearly detectable, Parama had to contend first with the stern looks, then the sterner warnings, of Rama, who was determined not to let *this* habit continue. At one point Rama was so vigilant, sitting close beside Parama at every *japa* session, that he would take Parama to task for the merest zephyr passing with musical intent through the gap between his new incisors. Even during these most vigilant times, however, Rama, who was one of the chronic dozers, would occasionally nod off, his slim body slumping, hand limp in his bead bag, and provide Parama with an irresistible target.

"TOOT!"

"Wha-a-a?" Rama would grunt, jerking awake and sending Parama and his pals into fits. "You cut that out! You're not being serious, Parama. It's offensive to play games with the holy names."

"I can't help it," Parama would whine, adopting a serious expression. "It's my teeth."

"No it's not. Older devotees whistle sometimes too. So it's not a matter of new teeth," Rama would scold.

"Well if older devotees do it, then why not . . ."

"Because it's a bad habit. It's disturbing. I've even heard that whistling attracts ghosts."

This last point was a revelation to Parama and his cronies, eliciting a chorus of "Nrsimha!" from them. They had previously acquired, from another bunch of *gurukula* students at a Janmastami festival, the habit of chanting Lord Nrsimhadeva's name at the very mention of the word "ghost." Rama hadn't approved, but had let it pass. Now, however, the boys made this habit an accompani-

ment to Parama's whistling, interspersed with their own chanting of the Hare Krsna *mantra*. Rama had more to contend with:

Parama: TOO-O-T

Rama: Cut that out!

Uttama and Prahlada: Nrsimha, Nrsimha, Nrsimha.

Krsnamayi and Bheema: Hare Nrsimha . . .

Parama: But it's my teeth.

Rama: No it is not. And you boys cut that out too.

Uttama: We're just chanting to Lord Nrsimhadeva.

Rama: Not during *japa*.

Bheema: But you said ghosts. . .

Other boys: Nrsimha, Nrsimha, Nrsimha . . .

Rama: Krsna is the origin of Lord Nrsimhadeva. Only Hare Krsna during *japa*.

Knowing Parama's fondness for *burfi*, Rama tried blackmail: no more *burfi* as long as the whistling continued. This edict lasted only a few days, however, until Parama called his mother in San Francisco and complained that he was being starved to death. Rama tried explaining to the worried and angry Mataji the logic of the *burfi* penalty, but she wouldn't buy it. The boy *did* have new teeth, after all. Maybe he really couldn't stop whistling. Why not wait till his teeth grew in all the way and see if the tooting stopped? Couldn't a mature devotee tolerate a little tooting from a child?

Rama promised to try harder, although it was a losing battle. Other senior devotees also registered complaints about Parama's whistling. Jagannatha Prabhu even said he had been at an initiation once where Srila Prabhupada had told a whistler to stop. But overall Parama's whistling, though annoying, wasn't something devotees felt they needed to put a lot of effort into squelching. There were more important things to worry about. Rama too tried to put the matter on a side burner, not wanting to seem intolerant or peevish.

In truth, however, Parama's tooting tormented him.

Rama's wife, Devayani, though sympathetic to his frustration with the whistling issue, didn't realize the depth of his disturbance. She took care of the boys from late afternoon onwards, giving Rama some time off to study and perform his evening *pujari* duties. Devayani enjoyed mothering the boys. Her and Rama's daughter and only child was married and living in Europe. Devayani treated the boys as her own children, coaching their soccer matches, feeding them, getting them bathed and ready for bed by 7. She heard the tooting too, and thought it cute.

One night she was heating milk *prasadam* in her kitchen while the boys sat upstairs on their bunks, chanting one last round of *japa*, as usual. It was Bheema who had discovered that all Mother Devayani needed to hear to assure herself they were chanting was tooting spaced at the proper intervals:

Toot, (short pause), toot toot toot.

(Long pause)

Toot, (short pause), toot toot toot.

The boys were sitting upstairs, without their beads, tooting and trying not to crack up. When they heard Mother Devayani climbing the stairs they positioned themselves on the edge of Bheema's bed and began tooting in unison. Devayani, who in contrast to her husband was quite heavy, took a while to navigate the stairs and the second floor hallway. She finally turned into the doorway of the boys' room, saucepan of hot milk in one hand, stack of Styrofoam cups in the other. Pausing to catch her breath, she took in the scene with a look of mixed fatigue and confusion. The boys, stern brows hardly disguising faces glowing with glee and mischief, kept up the tooting until her confusion faded and she began to convulse with laughter.

Mother Devayani's laughter was the greatest treat of *asrama* life, better than ten milk sweets in a bowl of *kheer*. The

boys rolled and tumbled and roared on Bheema's bed as Devayani, shaking and shrieking with mirth, tried to set the milk down on a dresser without spilling.

This was all well and good for the boys' morale, but it may have been the last straw for poor Rama. Tending toward the pensive and glum, Rama too like to see Devayani laugh. But when she gaily told him about the bedtime tooting conspiracy later that evening he was barely able to hide his displeasure. Deep inside he felt he had lost his last, most intimate ally.

Rama deteriorated rapidly in the days that followed. Kiriti dasa had to take over as *japa* supervisor, while Rama, even though winter was approaching, took up chanting outside in the parking lot, wrapped in a coat and *cadar*. As the late mornings dawned that winter, devotees looking out the temple room windows thought they noticed a strange, haunted look in Rama's eyes as he paced to and fro.

He left, ostensibly to visit his mother, shortly after New Year's Day, took a job as a librarian for State University in Chicago, his old home town, and rented an apartment near the Chicago temple. Devayani joined him as soon as she could and has stayed in touch with devotees at New Remuna all these years. Rama has, as she puts it, "fringed out a little" but still chants his *japa* (at home) and attends *mangalarati* at the temple on weekends.

By "fringed out" she means that Rama's position at the State University library gives him access to their extensive collection of recorded music, and he has made copies of any recording that includes whistling. At home he dons headphones and listens to the theme song from Bridge Over The River Kwai for an hour after dinner most nights. He also has the theme songs from Lassie and The Andy Griffith Show as well as a video of a whistling medley performed on one of the early Lawrence Welk shows.

Devayani is tolerant and jovial still, though she looks a bit older and has a few gray hairs. "Hey, don't we all?!", she jokes with her old devotee friends. She sews for Gaura-Nitai and runs a day-care center for pre-school devotee children. She saw Parama last spring at the Chicago Rathayatra, but didn't tell Rama. Parama is seventeen and a good *kirtana* leader. He attends a junior college in California and told Devayani he doesn't remember his whistling days too well. He evidently stopped tooting shortly after Rama's departure.

PERSONALS

Please send \$4.00 per ad to run in 4 issues. Only ads seeking marriage partnerships will be considered for publication; please word your ad carefully to show intent for marriage. All new ads will have the first few words in bold; ads run previously will not.

Aspiring disciple of Gaura Govinda Swami. Female, 35 years old, with 6 1/2 year old son in great need of help from a husband to reach my *Gurudeva's* lotus feet. Please write me: Nathalie Ringuet, 13 Rue de General Duchesne, 31400 Orsay, France.

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, sincere, devoted and complimentary. I am 49 years, divorced, in export/import business, 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. Correspond with returnable photograph to Dhruv Dalmia, 199, Golf

32 Priti-laksanam

Links, New Delhi 110 003, India. Tel/Fax 91-11-4617515. Every letter will be answered. Hari Bol.

34 year old vegetarian male, semi-Krsna conscious, seeks vegetarian female 22-35 years old to share life, pursue Krsna. I have been chanting 16 rounds for nine years however I am not entirely fixed up. Please contact Paul Martin, 1014 Barclay Dr., Cocoa, FL 32927. (407) 636-0923. Photo and phone preferred.

15 year devotee lady, 37 years old, employed. Interested in personal growth. Seeks gentleman devotee for mature relationship, wanting to build a family. Child OK. Please reply to my friend C. Jimenez Visedo. 10 rue de Chartres 92200 France.

ISKCON Life Member, 30 years old single, college-educated, male, seeking Krsna-conscious wife. I have been in the association of devotees for over ten years. I chant regularly. I'm into astrology, Krsna conscious rock & roll, FOLK programs, inter-faith discussions, as well as writing and preaching Krsna 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.

I am seeking Krsna's mercy in finding a suitable wife. I am down to earth, Japanese-American, 5'5", never married, Prabhupada disciple, but not the strict devotee I was in the temple. I chant my 16 rounds and offer my food. I am still trying to be some kind of devotee. For money I would like to set up a small business and pursue a screen and writing career. I have a great interest in films and literature. Contact Jaya Madhava dasa c/o Koval, 10701 Aurora Avenue North #5, Seattle, WA 98133-8813. Tel: 206-365-3527.

8 year old French devotee is looking for a husband for her loving, beautiful mother. She's 36 years old. We like to live not very far from a temple. Mum is a teacher and we live in a nice apartment in the city. We also like country life. Since 1978 Mum has been so many things: *pujari*, *sankirtana* devotee, BBT worker. We also travel a lot. Please reply to my friend, A. Laboire, 27 Rue de la Goulette, 51100 Reims, France.

41 years young male disciple of Hrdayananda dasa Goswami (first and second initiation). I am of Italian descent, and considered quite handsome. I am very active and work out regularly. I play tennis, scuba dive, gold and enjoy a game of bridge. I have been to Woodstock and back. I have been fortunate enough to travel with my guru to India and across the States. I am serious about my spiritual life, I want to be happily married and maintain a temple room in my home. I am looking or someone to walk on the beach with, to share the joys of life and the pleasure of temple life, a Sunday feast and a *kirtana*. I am looking for a wife, I prefer to meet someone in her late 20s to 30s something. Someone who is settled, knows what she wants out of life, is positive, happy and serious about liberation. Children are OK. Are you out there? Take a chance and write. I am a good guy, ask my mom! So, what's wrong with me? At the moment I am at a federal prison camp for white collar crimes, a.k.a., "club fed" or as my guru calls it, "club fed mandir." My crime is a crime of money. I have excellent references from ISKCON, senior disciples, my guru, and the GBC. Write me, Joe Gennaro (Jaya Krsna dasa), 27651-004, Box 600 Dorm 3, FPC Eglin AFB, Florida 32542.

Father and Srila Prabhupada disciple seeks marriageable compatible woman, at least 24 years old, with or without children. Prefer Russian, European, Italian girl who is slender, attractive, feminine, affectionate, easy to get along with, friendly, and

has a positive attitude. *Sankirtana* experience a plus, but must be devoted to Srila Prabhupada. I am employed, attractive, responsible, slim, healthy, friendly, optimistic, philosophical, independent (slightly!), a good *kirtana* leader and have a great sense of humor. I'm seeking a partner, not a servant, who will be a compliment to my Krsna consciousness (and vice versa), an affectionate wife and a good, loving mother to my children. Please respond to David Jensen, P.O. Box 20572, Castro Valley, CA 94546 USA. All replies answered/treated confidentially.

Male devotee, 38, employed, seeking marriage with attractive, healthy female who loves to preach. We're opening a new preaching center near ocean. Astrological compatibility a plus, good communication skills a must. Send photo and information to Gd, P.O. Box 2381, Clearwater, FL 34617.

Female disciple of Srila Prabhupada, 36 years old, with children. I am seeking correspondence with mature male devotees interested in marriage. I am interested in total honesty, and whole hearted association. I'm currently working toward a B.A. in Religious studies. I love to cook, preach, and am addicted to *kirtana*. Am willing to relocate. Please write me: S. Sherreitt, HCR 1 Box 4109, Keaau, HI 96749.

42 year old male Prabhupada disciple (initiated 1974). Divorced. I am thoughtful, sensitive, and affectionate; liberal in thought, but conservative in deed. I have learned a great deal about relationships and consider personal as well as spiritual growth essential. I am a recent graduate of the University of Hawaii—BA in psychology (hons.) and am presently a first year law student. After graduation, I will be sitting for the California Bar Exam and relocating there. I am seeking a wife who is sweet, intuitive, perceptive, faithful, and devoted to Krsna and His devotees. I will respond to all inquiries. Please send letter, picture(s), and copy of horoscope (or

date, time and place of birth) to MCD, P.O. Box 10690, Hilo, HI 96721.

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Energetic, enthusiastic Prabhupada disciple and book distributor seeks wife. I've spent 25 years in Prabhupada's movement by Krsna's grace and I want to practice the wonderful formulas I've learned. If you are looking to pursue perfection through the intimate exchanges of sharing nectar and serving one another in transcendental devotional service to Sri Krsna please write me and reveal your heart. Please send photo and birth info. I am a little plump, past my prime and ridden with faults; therefore, I can overlook faults too. I want to know the joy and tests of gharstha life now. Write me: Visala dasa, 3764 Watseka Ave., LA, CA 90034 (310) 558-3016

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Ten-year devotee, early thirties, never married. Tall, attractive, quiet, employed. Seeks chaste, intelligent girl in her twenties. Write me c/o of my sister: Pamela Theimann, 5319 Paradise Lane, Fort Collins, CO 80526.

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Friend invites correspondence for Prabhupada disciple (never married) from attractive girls (22-32), serious about spiritual life. Send recent photo and birth data to: 3744 Watseka Avenue #6, Los Angeles, CA 90034.

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Female disciple of Srila Prabhupada seeks a relationship with mature, emotionally healthy male devotee who is interested in real relating, getting in touch, self-expression, becoming a whole person, cultivating a Vaisnava heart and developing real love for one another, Krsna, Srila Prabhupada and all living entities. Not interested in stereotype acting, judgmentalism, or false pretenses of standards. Write to: Therese c/o my friend Kalakanti devi dasi, 210 Ross St., Cambridge CB1 3BT, United Kingdom.

38-year-old female devotee, disciple of Satsvarupa Maharaja. A little over-weight; excellent cook; great sense of humor. Joined ISKCON in 1978; from Belgium but speaks fluent English. Hoping to meet a mature male devotee to start family. Willing to travel. Contact Paurnamasi dasi, 15 Goodge Place, London W1, England.

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38-year-old mature male disciple of Srila Prabhupada seeks Krsna conscious wife. I am a homeowner and landowner in a rural Vaisnava community and gainfully employed. Involved in personal growth, healing arts, and developing heartfelt relationships with devotees. Write me c/o F. Kress 379 61st St. Oakland, CA 94618

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Worthless, wretched, fallen, (but cute) uninitiated disciple of Srila Prabhupada seeks devotee lady for committed relationship with Krsna in the center. Kids OK. I want a partner, not a servant. Am financially stable, spiritually trying. A masseur, writer, marketer, former actor. Send note, picture, and a small container of hing to: S. Aminoff, P.O. Box 341703, Los Angeles, CA. 90034.

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I'm a single father raising a 7 year old daughter. I'm trying my best to devote my life to Krsna. I would like to find a loving devotee mother for my daughter. Please respond: Robert Van Disen, 131 Oak St., Crescent City, CA 95531.

• • •
Youthful, energetic, thin-waisted, hard-working, 15-year devotee male, never married, 37 yrs. of age, looking for a young, energetic devotee wife who can cook well. Write, call or visit Syamasundara dasa, Murari Sevaka Farm, Rt. 1, Box 146-A, Mulberry TN 37359 (615) 759-6888.

• • •
Male Srila Prabhupada disciple involved in personal growth. Kind, caring and supportive. Spiritually and emotionally healthy. Intelligent and attractive, working professionally. Seeks kind and gentle

Vaisnava partner for mutual love and growth relationship. Children OK. Prepared to relocate. Please write to Jonathon c/o 4 Primrose Cottages, Aldenham Rd. Radlett, Herts WD7 8AT, England.

• • •
Seeking compatible life companion. About me: 41-male, joined ISKCON 1972 (NY City temple), never married, affectionate, max. open minded, within basic rules. Philosophically minded, 3 years in India. Probably a slender Asian, energetic, independent, not too pretty would be best. Send questions and define your acceptable parameter to: Ron Porterfield, 2649 Benvenue Ave #1, Berkeley, CA 94704.

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My obeisances. Would-be servant of the devotees, 2nd initiated 1977, male, 38, seeks better-half, late in life. Professional in health field, self-employed, doing well in business, and attached to the attempt to serve Srila Prabhupada, but currently somewhat over-endeavoring and under-associating. I love: Krsna-kirtana, Krsna Book, krsna-prasadam, the holy dharmas, sankirtana, and Radha-Krsna's devotees. I have a desire for a Prabhupada-centered home life, perhaps to share and increase these loves. I am far from perfect myself, so don't feel unqualified. Let's work together toward our ideals. Astrological data available. Please write: c/o Hare Krsna dasa, 1115-C Austin Ave., Coquitlam, BC Canada, V3K 3P4, or call: 604-931-8484. Hare Krsna.

• • •
Lady (youthful 29) seeks correspondence with male devotees about 35 years old interested in possibility of marriage. Six years *brahmacarini* training, three years practicing Krsna consciousness outside the temple, initiated 1986, never married. I am: nice looking, nice personality, slim, artistic, athletic, intelligent, have a sense of humor, and a positive outlook. Neither a doormat nor a fanatical feminist. Please send recent photo and birth details to: Maria Kust, 27 Harbour View Rd, Pt.

Chevalier, Auckland 2, New Zealand. All replies answered and treated confidentially.

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Wanted: Cc. *Adi-lila* Volume 3 and *Madhyalila* Volume 7. Please contact Gurubhakta dasi (919) 732-7011.

• • •
Free the hostages from the boxes! Do you have old Prabhupada books you would like to see recirculated, cared for, and worshiped? We buy or accept donations of 1960's and 1970's editions of all Prabhupada's books available. Especially interested in unique and rare prints for our book temple/library, but any of the above-mentioned works (and even earlier editions and pamphlets, etc.) are cherished and welcome here: Sets, individually, or in multiple quantities. Please help this effort to build a preaching temple with the books, by the books, and for the books—

from it, we will "Distribute the books!" for Srila Prabhupada. Call Dhanistha dasi (618) 994-4496.

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• • •
Women's Retreat in the lush hills of Tennessee. May 13-15. Campfire *bhajan*s, swimming, crafts, classes in philosophy & devotional skills, great *prasadam*, and more! Relax in the association of God sisters and friends. Murari Sevaka, Rte. 1 Box 146A, Mulberry, TN 37359. Vijaya dasi (615) 759-6888, Kamra dasi (615) 759-4951. \$25 pre-enrolled by May 1, 1994, \$30 at the door. Reduced rates for children.

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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 enthusiastic 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.

• • •
JOKES FOR KRSNA: Tired of complaining? Want a new perspective? Laughter is the best medicine! Heal through humor! I am compiling a collection of humorous stories, jokes, cartoons and anecdotes about devotee life. They may be slightly irreverent but affectionate. They may be about what it's like to be a devotee from the inside, or how we are perceived from the outside. They can be about situations you have experienced in the movement or what it was like "growing up in ISKCON". Your name will appear with your entry. Please specify anonymity if desired. Let's

laugh our way back to Godhead! Please send to: Nikunjavasini Krueger, Rt. 2 Box 350 A, Alachua, FL 32615.

• • •
Beautiful, hand-made wood puzzles. BBT art (used with permission) and Brijbasi pictures. Low prices. Write Wood Works, P.O. Box 274, Badger, CA 93603 or call Maha Laksmi or Rama (209) 337-2477.

• • •
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.

• • •
Selling preaching center collection! 3 altars, Deities (up to 25 inches), sets of books, outfits, videos. Too many items to list. Wholesale or will sell as needed. Looking for PC Notebook 486 DX-33 MHZ (will except trade-ins!) Khanjanalocana dasa, 150 Louise Dr. 33, Newport News, VA. 23601, (804) 595-2868 (call after 8pm EST)

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As It Is: The Voice of the Second Generation for gurukula alumni. Send submis-

sions. Six issue subscriptions: US First class \$24.00; US Third class \$18.00, other: \$30.00. Write As It Is, P.O. Box 1395, Culver City, CA 90232. Tel: (310) 204-6944.

• • •
Mothers for Krsna Kids—A newsletter about teens to tots, covering relationships, connections, support, more. Sample: \$1.00 plus stamp. Box 43-PL, Badger, CA 93603.

• • •
Devotees in Finland are building a temple and require funding. Please help if you're able. Contact Sankarsana Nityananda dasa (Dr. Shankare S. Gowda) at Mimerkinkuja 4 A 12, SF 02100 Espoo, Finland. Tel: 358-0-455-4225 FAX 358-0-456-7003.

• • •
Mrgendra dasa, attorney at law, from Los Angeles is making available copies of templates for drawing up a Living Will or Arbitration Agreement. Your copies can be obtained by sending \$1.00 for postage and xeroxing to Priti-laksanam.

• • •
New tapes from Mahatma dasa. *Heart & Soul*, beautifully orchestrated melodies for the *maha-mantra*. *Siksastaka* and other prayers. *Higher Dimensions*, live modern melodious *kirtanas* with KrsnaFest band. Plus other tapes from Sounds Divine: *Our Only Shelter*; *Your Life Will be Sublime*; *Brahma Samhita*; *Isopanisad*; all with Mahatma dasa. *The Magic is the Chanting* by KrsnaFest; and *Eternal Bliss* by Lokanatha Swami. Digitally recorded and mastered. \$5.95 each. \$6.95 overseas. Payable to KrsnaFest, 5430 Gurley Avenue, Dallas, TX 75223. Phone (214) 827-6330.

• • •
Social issues? Family values? Community and economic development? Your concerns are our agenda! *ISKCON World Review*, P.O. Box 238, Alachua, FL 32615-0238, USA. Phone: 904-462-5054; Fax 904-462-5056. To subscribe to 12 issues: US First Class \$18, US Third Class \$10; other \$20.

• • •
I am trying to establish a Prabhupada museum here in Vienna. We welcome

anyone who is interested in selling; buying; or exchanging Prabhupada nectar, such as first-edition books, personal belongings, documents, handwritings, BTG's, etc. No item too small or too big. Please contact. Sadhusangananda dasa, Rosenackerstrasse 26, 1170 Vienna, Austria.

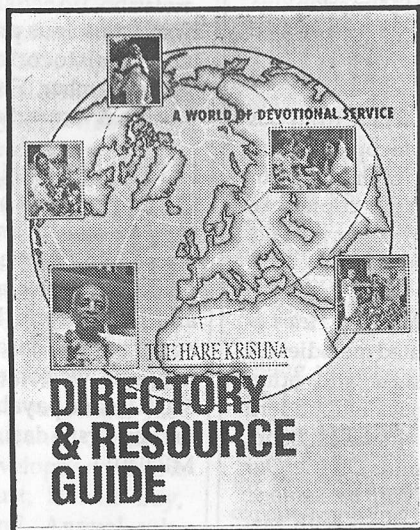
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Stay in touch with the continuing progress in Mayapur. The Mayapur Journal is published quarterly and available by writing P.O. Box 4742, 6304 Zug, Switzerland. The cost of a subscription is US\$12.00 a year.

• • •
Krsna conscious prisoner seeks like-minded individuals to correspond with. Please write: Dennis Archer, Fed. Reg. #28083-004, 1299 Seaside Avenue, San Pedro, CA 90731.

• • •
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.

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2. _____

3. _____

List my name alphabetically by (circle one) Devotee name / Legal name / Business name

- ☐ Please make the above changes to my existing listing (1992 edition). Enclosed is \$2.
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- ☐ I want to submit a Project Profile about my ISKCON project. Please send me more information.

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