### 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 11

In the service of His Divine Grace

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A. C. Bhaktivedanta Swami Prabhupada

Founder-Acarya of the International Society for Krishna Consciousness.

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The middle spread of this issue brings news of an interesting development in North America. In fact, I think it would be fair to call it a revolutionary development. Sudharma dasi, Minister for the newly formed Women's Ministry brings us up to date. On a similar note His Holiness Harikesa Maharaja gave me permission to print a Memo he wrote. I think you'll share my pleasant surprise in seeing the Memo come from one of our

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leader's desk. Another milestone.

Do you like Gunyarupini's suggestions? If so, write me or log onto COM. There are regularly lists of devotees, devotees are looking for, and sometimes they are even found. And don't miss the nectar in Kurma's Prabhupada anecdote.

Over the past few months I have found myself involved in a match-making service trying to put parents seeking children to adopt in touch with devotee-parents who are unable to keep their children. The experience highlighted for me the necessity of offering a service within our Movement-believe or not. It is a serious matter. Therefore, I've started a database to help people on both sides of the adoption fence. If you'd like to help or participate, write me. See my ad under "Services."

Well, are you going to subscribe? I did receive a decent number of responses to my call for a subscription based newsletter, but there are still a few hundred of you out there that regularly get Priti-laksanam, but haven't sent in your fees. Please do it right this very minute by sending in the subscription form at end of the newsletter, otherwise you're sure to be dropped from the mailing list.

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 and what program your file is in. 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 September 15th.

Ten back issues are available for \$1.00 each. Ads/Personals are \$1.00 per issue, \$4.00 per year. In the next issue I'm removing all the ads/personals who haven't paid. So if you would like your ad to continue please send in your payment. Thanks. —Pranada dasi

#### **NECTAR SECTION**

Madhurya Kadambini Fifth Shower of Nectar Attainment of Taste by Visvanatha Cakravarti Thakura

When the devotee takes into his heart the golden medallion of bhakti, shining brightly by the fire of steady practice and propelled by its own energy, then ruci appears. When a person develops a taste for the activities of bhakti, such as hearing and chanting, vastly greater than attraction for anything else, that is called ruci. Unlike previous stages, at ruci constant performance of devotional service like hearing and chanting does not cause even the least fatigue. Ruci quickly produces an intense addiction to the activities of bhakti. This is similar to the brahmana boy who, diligently studying the scriptures daily, in time grasps the meaning, and then finds no difficulty at all in applying himself to study. Moreover, he takes pleasure in doing his task.

The actual conclusion can be understood by the following example. Due to a disease in the liver, the ability to taste becomes affected and sugar candy becomes distasteful. Sugar candy, however, is also the medicine to cure the disease. Understanding this, an afflicted person will take sugar candy daily even if it tastes bitter, and eventually as it cures his sickness, he will develop a real taste for it. In the same way, the jiva's heart, infected with ignorance and the other klesas, becomes cured by the medicine of repeatedly hearing, chanting, and other devotional methods. Then eventually he develops a taste for these activities.

Ruci is of two types; that which depends on excellence of elements (vatsu-vaisistyapeksini), and that which does not (vastuvaisisty-anapeksini). Excellence of elements refers to an excellence of details in relation to the Lord's name, form, qualities, pastimes, and so on. For instance, a person may only

experience pleasure from kirtana if it is pleasing to the ear and artistically sung. He many only relish topics of the Lord if they are delivered skillfully with poetic ornaments and qualities. He many only enjoy Deity worship if the place, implements, materials, and so on are according to his fancy. This is called dependence on excellence of elements. It is similar to a person with a weak appetite asking about the variety and quality of preparations in a meal. The cause is a slight impurity in the heart of the devotee. One should thus understand this dependence on the excellence of elements in kirtana and other devotional practices as a taint of impurity in the heart (dosa bhasa).

A person with the second type of ruci will experience great pleasure even from the beginning of any performance of such practices as sravanam and kirtana. If, however, there is excellence of the elements, then he becomes extremely joyful and ecstatic. It means that he has not the slightest trace of impurity in his heart.

"Oh friend, why are you giving up the nectar of Krsna's names, to talk about such useless things as family life, security, and all? What can I say to you? I myself am so wicked, though I received the precious jewel of bhakti by the mercy of the spiritual master, I'm so unfortunate that I kept it tied in the hem of my cloth. Unaware of its value, I was searching out a cracked cowry shell, a tiny speck of false happiness on the shore of the ocean of mundane activities. Thus wandering here and there, I passed the years of my life in vain. Not practicing any activity of bhakti,

I've simply shown lethargy.

"Oh! such am I and my sense of taste that I lick up bitter-tasting deceitful profane gossip as if nectar, but remain apathetic to hearing the names, qualities, and pastimes of the Lord. I'm so fallen! When I start to hear about the Lord, I comfortably fall asleep. But at the chance for vulgar idle talk, my ears prick up and I become wide awake. In this way, I've always stained the assembly of devotees. What sinful acts haven't I done, even in my decrepit old age, simply to satisfy my insatiable belly? For all these sins, I don't know for how long or in what hell I'll have to

suffer." In this way the devotee repents his former state.

Then somewhere some time, the devotees becomes like a bee tasting the nectar of the fruit of the Mahopanisad desire tree (Srimad-Bhagavatam). He remains constantly with devotees, sitting with them conversing about the nectarean pastimes of the Lord relishing and glorifying them again and again, to the exclusion of all other topics. He enters the sacred dhama and becomes fixed in the pure unalloyed service of the Lord (seva-nistha). Ignorant people think he is going crazy.

To begin the new dance step of the devotees' joyful way of meditating on and serving the Lord, ruci, the dance instructor, takes him by the two hands to personally teach him. Thus, he begins to experience extraordinary, unimaginable bliss. Who can describe in what realm of bliss he'll reside when, in time, he is made to dance by the two head-mistresses of dance, bhava and prema?

### **LETTERS**

Look at BTG Visvasvan dasa Tampa, FL

I would like to thank and glorify those devotees at B.T.G who have dedicated their lives to serving Srila Prabhupada and fulfilling his desire to preach Krsna consciousness. Such personalities are extremely rare to find in this world. I have been distributing Prabhupada's books and B.T.G. for the past 21 years and maintaining a preaching center in Tampa Fl. for the past 5 years and I would like to hear other devotees responses regarding the following.

The problem as I see it is twofold. If I may quote Jayadvaita Swami from I.W.R. 94th issue Dec. '90, "The main thing that's new in the new B.T.G. is that now it is being edited especially for devotees and aspiring devotees. So now it speaks more to our concerns, our interests, our questions-what's going on in our own spiritual lives." This is fine for

other publications like this *Priti-laksanam* or I.W.R., but not for B.T.G. B.T.G. is supposed to be our turbo-charged, super weapon for destroying ignorance and revealing to the world ISKCON's solutions to all problems of life. Isn't this Prabhupada's vision? A preaching publication.

The second problem is distribution. We need the G.B.C. body to establish quotas of B.T.G.'s to be distributed at every temple. Just like Prabhupada did, in a loving personal way. If we can do this, and print the B.T.G. monthly, cutting it down to a smaller size if necessary, gear it more toward preaching, then someday we may be printing a million a month, like when Prabhupada was with us.

A final note for all devotees who are out on the streets collecting donations with karmistickers or the New Vrndavana citation slips. Please, don't miss this golden opportunity you have, distribute some of Prabhupada's books. Preach. Thank-you.

#### Centennial Thakor Topiwala Pineville, N.C.

It is very heart pleasing to see enthusiasm of devotees to celebrate His Divine Grace Srila Prabhupada's Centennial in 1996. I also agree with Rupacandra dasi's opinion that ISKCON temples everywhere in the west also must plan to celebrate in glorious way so it can catch the world's attention to the most genuine sage of this age, not only that, but Prabhupada's preaching can also help the world to relieve it from the current problems of politics, social, economic that we are facing around the world today. At least mass prasadam distribution and books must be the priorities on the agenda. I certainly have planned to render some services here at the temple in North Carolina. Let us all join together and serve Prabhupada on this auspicious occasion.

# Regarding Personals D. Jensen Berkeley, CA

I know for a fact that there are actually many single and unmarried or divorced Vaisnavas out there in the world. So whether these people are actually receiving Priti-laksanam, is a question to ponder. I did my own share of responding to a number of ads within the newsletter, but I have to tell you that the number and quality of responses I received in return was pathetic. Some did not even have the courtesy to write back, while yet others took 3-5 months to reply! In all honesty I have to tell you that one person was prompt courteous and friendly in her letter.

I tell you this as a matter of fact, so you may be able to amass some idea of what is transpiring, with regard to those ads. Perhaps something should be mentioned to those placing such ads that they should be prepared to respond in a Vaisnava-like and timely manner. The sad reality seems to be that, to an alarming degree, ISKCON and it's followers are largely socially inept.

#### Add New Columns Gunyarupini devi dasi Dunedin, FL

Thanks for your service and endeavor you put into the *Priti-laksanam*. I'm looking for, rather wondering the whereabouts of many devotees I knew from a long, long time ago. Can you have a, "Where in the World is...? Please contact...?" section? Can you also have a, "I Beg Forgiveness From..." section?

I personally beg forgiveness from Aindra dasa Prabhu, wherever he is in the world, for having stolen his damp saffron dhoti from where he had hung it to dry off on the porch railing at Bahulaban in New Vrndaban back in the fall of '72. I'm sorry and cannot leave this body without knowing he

forgave me for this offense. I'd like to make it public for humility and purification purposes. Sorry, Prabhu.

P.S. Death can come at any moment. Send me your comments. Is anyone interested in such columns? If so, send your requests/information.—Pdd

> I Have to Grin Sadhvi dasi Port Royal, PA

I really enjoyed *Priti-laksanam*. I find it very entertaining. I read it cover to cover and it makes me laugh quite a bit. It is not exactly a joke book but every time I think about it I grin from ear to ear. I love the intelligence and the wits of the devotees. It's like having a bunch of very dear friends come to your house and blurting out some really good truths that I have been sort of wanting to hear for years. So Krsna has been very kind toward you by inspiring you to be an instrument to bring a breath of freshair and happiness to His aspiring devotees.

# Amazing Institution Dayananda dasa Rockville, MD

Thank you for your publication. It has been a source of pain, pleasure, sadness, and inspiration. That probably indicates I have a long way to achieve liberation: yam hi na vyathayanti....

Priti-laksanam is an amazing institution. I think you must have been inspired by some higher power to begin it.

## Become Soft & Strong Ananta dasa Fiji Islands

I was moved to receive my first copy of your newsletter very promptly many months ago. My first reaction to the prompt reply was, "Now here is indeed a laksanam of Priti."

As I had previously written to the ISKCON Education Board twice or thrice, requesting for their much advertised literature on ISKCON education (myself being an academic teacher and previously full-time preacher) and had not received any reply; I was not hopeful of a reply from yourself. But the fact that not only you did, but also kept sending me regular copies, in spite of the distance of Fiji from US, speaks for the enthusiasm and desire you have for distributing the message of *Priti-laksanam*.

I read through *Priti-laksanam*, I get the feeling that so many more must have been "hurt" in so many ways. In all I saw the call for being loved, and reading these articles in *Priti-laksanam* reminded me that to become soft and malleable, iron goes through fire. The *Priti-laksanam* has also given me strength to speak up against injustices. I could see that to be afraid to speak up against injustices in the name of not committing offenses was cowardly.

# Centennial Thoughts Rupacandra dasi Boners Ferry, ID

Having read in *Toshani* the plans for a 1996 Maha Gaura-purnima and Vyasa-puja in India reaffirmed my belief that the Centennial needs an emphasis on America to exemplify Srila Prabhupada's first coming to America to fulfill his life's purpose. ISKCON's focus has long been on India. An American emphasis would not negate international activities, but to adequately give Srila Prabhupada his "due" in America, American devotees will need help! Prabhupada planted the seeds in the west; we are some of the sprouts. Let's water to sprout some more.

My appeal is for the devotees to come home to the west to help preach, sing, and shine Prabhupada's glories from shore to shore, and for the GBC to take up this theme.

#### This world of Duality Narendra Devadas Mountain View, CA

In this world of duality, all things, including emotions, have counter or complementary parts. Just like the two sides of a coin. An average person who is capable of intense love is also capable of intense hate or dislike. This is the nature of all beings. A devotee by his own choice, develops intense love for God. Unless this love is mixed with humility, even a devotee can develop dislike or even hatred for other forms of worship or other religions.

Many of the asums were great devotees of demigods but they were not humble and the hatred aspect of their personalities had to be stopped by Krsna himself. It is, therefore, more important to be a humble devotee than just a devotee. Just as the saying-"there are no strangers here, only friends who have not been introduced"-a devotee should treat nondevotees as potential devotees.

A devotee who is not humble resembles a college freshman with strong opinions on a doctoral thesis or a lawyer who is trying to win all discussions at any cost. Heappears to be dependent on religion as a tool for self expression, emotional outlet or security.

It is worth remembering that, historically, many religious wars with consequent cruelty and blood shed, were started by well meaning but not very humble devotees who felt emotionally righteous enough to look down on or criticize other religions.

Documented stories of true devotees show that, a true devotee is an example in humility, tolerance, patience and God consciousness. The closer he is to God, the more humble he is. He is secure in his own beliefs and therefore does not have a need to criticize other religions or belief systems. He chooses to explain his beliefs patiently, to the best of his ability, even though he is fully aware that his explanation may not be the perfect one. Because, ultimately, there is no perfect explana-

Only love, faith and personal experi-

#### **ESSAYS**

With the permission of Harikesa Maharaja, I'm reprinting herewith a memo that was written and circulated by Maharaja to all the managers in his area of GBC responsibility.

While it is unfortunate that disrespect and illtreatment of women in our Society create a necessity for such a memo, I'm impelled to sincerely thank Harikesa Maharaja for openly taking a mature stand and offering real protection—the protection ladies around the movement have been seeking for years. I can only hope that devotees in that area of the world are taking the memo seriously and that these points are being applied in ISKCON temples there. Thank you, Maharaja, for not ignoring the situation. I pray that other leaders will follow in your footsteps. Just a thought: Why shouldn't the GBC body adopt similar laws for all ISKCON?-Pdd

> Memo to the National Council of Germany From Harikesa Swami, GBC January 6, 1994

It is obvious that there should be mutual respect between the men and women in ISKCON. Although we should maintain separation between the men and women in the temples, we must provide equal facility to both.

This should manifest in the following

- 1. Whenever prasadam is served, it must be served simultaneously to both the men and the women. If required, extra prasadam buckets should be purchased. This is especially true at festivals. Sufficient sized rooms should be allotted to the men and women for eating prasadam. The women should not be made to wait till after the men eat.
- 2. It is a mental concoction to strictly call men "Prabhus" and women "Matajis." It is better to call the men, "men," and the ladies, "Ladies." However, calling the ladies

"Mataji" is a sign of respect since everyone should respect their mother. It is a very respectful term and should be used in that way. If one uses the term "Mata" in a derogatory sense, then he is using it wrongly. Neither does calling someone "Prabhu" imply automatically that they are superior to a lady. Someone shall be known as higher or lower according to their spiritual status, not according to their gender or social opinion.

3. The women should be given equal facility in the temple. It is not that the men are given a lot of room to live in but the women must be cramped in their quarters. Both should have proper place to live. And both should get equal medical facilities and health care when sick. This principle of equality should be extrapolated into all areas of temple life. All practical considerations should be examined in this light and where there is discrimination, it should be abolished.

4. If men are standing somewhere in the way of the women who need to pass, the men must immediately move out of the way of the women. If this is taking place and the men are too foolish to understand that they are in the way, then a more intelligent man should move them forcefully out of the way of the women. This is for any situation, either in the temple room, prasadam room or anywhere else.

5. Men should not joke with women, neither they should talk prajalpa with the women. There should be no idle talks between men and women. Only talks about service and nothing more should be allowed.

6. If a women is a temple president, temple commander, sankirtana leader or department head, she should be respected by the other devotees, either male or female. Anyone who is a leader in ISKCON has the authority of ISKCON behind them and should be respected. We should not tolerate that some male member of ISKCON will disrespect some female temple president simply because she is female. There must be respect of the posi-

7. No guru, sannyasi or preacher may speak in a derogatory way about women in classes or in discussions amongst men. They must maintain this spirit of respect between the men and women. This does not mean, however, that we should not repeat the message of the sastm or what we have heard from Srila Prabhupada regarding the dangers of association between men and women. Rather, this means that there should be no statements wherein the devotee women are seen as lower than the devotee men, and therefore treated improperly. We should emphasize that both are spirit souls and both are eternal servants of the Lord. All material differences are seen to dissolve when one is engaged in devotional service. If we act like this, we shall all be happy and free from agitation of the mind.

#### Food for Thought Devi dasi Manhattan Beach, CA

No one wants to be powerless. Psychologist Rollo May observed that people who are unwilling or unable to use power condemn themselves to lives of frustration. Yet, while the absence of power often creates problems, so may its presence. Social scientists and philosophers have noted that the control of power produces strong psychological changes. Power-holders start to exploit those they control; they become puffed up with their own importance; and their moral values become self-serving. Power changes people's view of themselves and others. The person dominated becomes, to use philosopher Martin Buber's term, an "it," an object. instead of a "thou," an individual. This is true whether the power-holders are men or women who dominate their spouses, executives who run business organizations, or political leaders who rule countries. One researcher, David Kipnis, calls these changes in the power-holder "metamorphic effects of power."

To understand how such effects occur, Kipnis studied a number of dimensions of power, including the strength of the tactics people use to get their way. There are basically three types: "soft tactics"—being nice, flattering, pleading; "rational tactics"—explaining, discussing, compromising; and "strong tactics"—ordering, threatening, getting angry.

His research suggests that the use of strong tactics strengthens the power-holder's belief that he or she controls the other person. The power-holder demands, the other obeys. As an example, suppose a husband says to his wife, "I'm having the boss here for dinner on Friday, and it better be special." If his wife goes along with his wishes, knowing that he'll be an ogre if she refuses or if the dinner is bad, the husband will conclude, reasonably enough, that his demands forced his wife to obey. This is particularly true if the

same tactics succeed time after time.

The dynamics are much different if the husband says: "Please, honey, do me a favor, I really need your help to get that promotion," and his wife agrees. Then the husband's most reasonable conclusion is that his wife thought the matter over and decided to comply. Her action was a matter of choice, her choice, rather than coercion by an outside force.

The difference in perception is important because the successful use of strong influence tactics has a second effect: devaluation of the person being influenced. Kipnis' research found that people evaluate others less favorably when they see them as controlled by forces outside themselves. Specifically, if we make people do what we want, we attribute their behavior, no matter how good it is, to our orders rather than to their abilities and motivations. Hence we fail to give them full credit for what they accomplish.

Metamorphic effects, then, arise from the successful use of strong influence tactics. If these tactics produce compliance, the power-holder's views of others are changed for the worse. To the extent that power-holders believe that they control another person's behavior, that other person is likely to be devalued. And this sets the stage for subsequent exploitation of the less powerful.

To show how these observations apply in day-to-day relations, Kipnis gathered information from married couples. He asked all partners individually to describe the influence tactics they used to get their way, the extent to which they controlled power in the relationship, and their affectionate feelings toward their partners. From their responses, Kipnis classified some people as controlling decision-making power ("I have the final say"), others as sharing it ("We decide together"), and still others as having no power over important decisions ("My partner has the final say").

Not surprisingly, he found that most companions who used strong tactics to influence their partners also said that they had the final say in making decisions. Those who used rational tactics usually reported that they shared decision-making; while those who used weak tactics admitted that their partners had the power.

Next, Kipnis examined how the power balance influenced the degree of affection between partners. After all, it would seem that having an obedient partner promotes harmony and affection. However, what he found was just the opposite. People who unilaterally controlled decision-making had a less satisfactory relationship than those who shared power. The dominant partners also described their companions in less flattering terms in regard to intelligence, success, or skill than did partners who shared power. These less-flattering evaluations made sense, since in such relationships the submissive partner is not allowed to display competence by planning or making decisions. Dominant partners also expressed less love and affection for their partners and were generally unhappier with their relationships.

These findings illustrate the general principle that dominance and power are negatively associated with feelings of affection. While this conclusion is hardly surprising, few people seem to apply it in their daily lives. Because getting one's way, controlling

others, and asserting one's power provide immediate and potent gratification, few stop to think about the emotional risks of such behavior. And even if it is noticed, the loss of affection can easily be blamed on the increasing stupidity and incompetence of the submissive partner!

Taken from David Kipnis' book, "The Power-holders"

# Preaching in America Teresa Oregon

Because of the recent positive trends in ISKCON, I'm willing to share my perspective on the matter of our ability to attract and influence nondevotees and new devotees. I believe that we have to just stop blaming maya and/or the "meat-eating" demons" for ISKCON's problems. After all, a sailor can trim his sails to suit the wind conditions, in order to make progress in the right direction. Learning from past mistakes and paying close attention to present conditions are required.

As the general austerity inexorably increases in the 90s and as Pluto moves into Sagittarius next year, there will be a spiritual renaissance and ISKCON should be in the forefront ready to lead it-will it? Only if the leaders and seniors recognize the root problems in the society and fearlessly try to reform them. I want to suggest that there are some unnecessary barriers to effective preaching that could be lowered. Perhaps more sensitivity is needed about who is receiving the message and how they're processing it. Preaching in America is a very big challenge that requires some real dedication, concentration and delicacy. There is widespread distrust of hierarchy and an amorphous belief that spiritual life and growth can't and shouldn't be codified at all. Consumerism is all pervasive and people are inclined to concoct and choose and discard spiritual paths that feel good to their

A year ago I heard a preacher say that in

preaching, our attitude should simply be that "we are right and everyone else is ,wrong." If this fighting tendency to "defeat competing philosophies" is inevitable, if it is central to Vaisnavism and not peripheral, then we need to figure out ways to do it better, with more finesse, artful mastery and practical efficiency worthy of the followers of Prabhupada. A lot more sensitivity to time and circumstances is needed. (But it seems to me that westerners are already too competitive, aggressive and confrontational. All this typically needs to be toned down, not reinforced. Spiritual advancement usually requires developing an inner life that is receptive/reflective, not an outer life that is bellicose. Surrender will be skin deep only if aggressive/defensive tendencies are strong.)

It's nice that it is considered a first-class attitude to want to just spend one's life in Vrndavana and avoid contact with the mundane world, but at the same time we know that preaching is essential and that we "get" the mood of Lord Caitanya when we try to give it away. It seems to me that at some point we have to study the deep crises of our day and take them into account in some ways. The fires of materialism are burning hot and high now. The stark picture of gross environmental degradation today, especially the global warming, ominously highlights the grotesque futility of the whole material enterprise and the dark horror of the ego world/ separation from God (maya) that created it. In a sense it's difficult to forget the truth these days, and slide into the error of thinking our purpose here is to relax and enjoy. Almost everyone is suffering in hellish conditions today, or at least things are so austere that it is clear that the material world is nothing but a prison or school.

Let's rouse ourselves from the comfort zone of the standard formulae and slogans and shibboleths, the cocoon of the temples where some are still drifting in the illusion that they are sitting pretty in the shade and need not concern themselves with the blazing fires of materialism etc., even to make preaching more effective. Cocoon mentality is content to bash and trash "impersonalism"

over and over-but is that really the competing philosophy in America today? About 80% of the people I know who are making some active, sincere effort to put spiritual energy into their lives are doing it in a neo-pagan or nature religion format. Native American, Wicca and Goddess worship groups and miscellaneous full moon circles are part of a huge spectrum of offerings in the spiritual supermarket. Devotees assume all this is beneath noticing, but all this "earth-centered spirituality" has enormous appeal today. This is actually not the lunatic fringe; there was even an article in the conservative National Review a few years ago deploring and decrying the fact that it is becoming a mainstream thing since even suburban middle-class people and even some Christian churches participate in these activities.

Some devotees of course have understood the the prevailing philosophy is scientific materialism, and they have taken on the work of relating to scientists, writing about science and religion and trying various ways to establish a common ground, such as having conferences. I'm suggesting that we use this as a precedent for delving into the other prevailing philosophy of our time, because the antiscientific and the anti-technological neopagans are a lot more likely to be interested in spiritual life and music than scientists. In my opinion, preaching devotees should read books like Jerry Mander's In the Absence of the Sacred to understand the world view and assumptions of the intelligent neo-pagans who are trying to heal themselves and learn from the spiritual practices of tribal, indigenous peoples. It seems to me that if some devotees took on the tapasya of deeply exploring nature religion past and present in order to deal with it as preachers, they would be doing a great service. If this seems too distasteful, think of the love and sacrifice and austerity of Prabhupada who came to America with practically nothing and lived with strangers who had meat in the house. We should be willing to extend ourselves out of the comfortable cocoon a little.

ISKCON has a certain reputation for dogmatism and bigotry—people think our society is antithetical or irrelevant to their interests. If there were thoughtful and brilliant preaching and writing about nature religion from a Vaisnava point of view, it would fill a big gap in several ways. The tone would be important; ideally it should be a little sympathetic and respectful. The best way to change perceptions about too much dogmatism and to really defeat a competing philosophy and to make new devotees is to first find some common denominator by stressing the unity of all religious ideals and by honoring the impulse to impregnate daily life with spiritual consciousness. Find something good, some attitude of service and surrender or yearning for transcendence or unity or love, and then soberly and artfully show how bhakti-yoga does it better.

There must be many ways to show enthusiasm for Vaisnavism without displaying a snide, supercilious or belligerent attitude about other people doing their things. It would also be very good if some devotees would seriously study nature religion past and present in order to counter the sadly shallow aspects of the present scene brahmanas are supposed to teach in this way—that's one of their functions in society. For example, there is a very prevalent idea that the earth is our only and true home. (This is often associated with a rejection of all "patriarchal religions that say toil meekly in this miserable vale of tears because you will enjoy pie in the sky after death.") Someone could show from Zoroastrian (the nature religion of pre-Islamic Iran) and native American materials that these traditions had in fact a deeper and more bona fide philosophy than a concept

source and goal.

If we show interest and respect for a tradition, even if it is not the tradition of the Bhagavad-gita, we are in a way pointing to ourselves when we point to another tradition. When someone is sober and balanced

that this planet is our true home, our only

enough to see and speak about the value of other traditions, the auditor or reader will be attracted to the speaker and curious about his practice and sources of inspiration. (Fanatical bigotry will merely turn off completely the sincere and sensitive souls that ISKCON needs to attract now.) And there is not much substitute for actually taking the time to read 5-10 books as the best way to begin to seriously relate to the current context. It shouldn't be considered an outlandish or unthinkable idea to read a bunch of books to establish genuine understanding or common ground with the rapidly growing pagan perspective. If you feel strong resistance to this idea, in a way it just proves or illustrates my argument. Devotees are too insular and unwilling to talk on others' terms or even meet on real common ground. This is one effect of our very unusual technique of cultural isolationism, avoiding karmi schools and jobs etc. But when a policeman wants to catch a thief, sometime he has to dress up in thieves' clothing.

# An Invisible Devotee Bhakta Steve California

Some days, the clouds hang heavy like gigantic gray parachutes. Some days, the sun planet gives off endless brilliant rays which fill me completely. I'm a spirit soul. I'm also a manic depressive.

I start projects, get mood swings, and the projects fall apart. I begin relationships, get mood swings, and am told my company is no longer welcome. My life. My karma.

"Do a little service. Chant. You'll be okay." But I'm not okay, or not for long any way.

And the gurus can't help. "Go to India and wade in the Yamuna like a water buffalo" one of the remaining five of the original eleven said to me last year. I tried it. I still get sick.

I wouldn't write this if I were the only one. My service on traveling sankirtana for BTG took me to most American temples. There's a devotee with a mood disorder in

every one of them.

Devotees with businesses don't like hiring or working with us. *Karmis* aren't any better in this regard—I just would have expected more from the Vaisnavas.

What can be done? First, the gurus should take the time to learn a little about psychology. Sooner or later, they're gonna deal with a disciple or aspiring disciple whose surrender is mitigated by his illness. The Catholic Church goes so far as to send priests to medical school. Maybe some guru-daksina could be likewise spent. The sad fact is I know of only one accredited devotee psychiatrist in the whole world who has taken initiation (Nitai Gaurasundara dasa in Tennessee).

Second, there needs to be an on-going forum for devotee mental health professionals and clients to talk. Perhaps COM, the devotee bulletin board, could devote a separate forum to "Krsna Consciousness and Mental Health." Remember, many karmi therapists are inimical. They think our take on religion is part of the illness. Unless devotee therapists help, we're in trouble.

Finally, we need compassion from our Godbrothers and Godsisters. Prabhus, devotees with mood disorders still need to be engaged, to get a life. Many of us are highly skilled and can do much to grow businesses. Help us help you. You're service will not be overlooked, and Prabhupada will be very pleased. Call me at (310) 281-7990 if you'd like to know more about what you can do.

### Never Lose Vision of the Goal Arya dasi Canada

Srila Prabhupada is truly an ocean of mercy. He has been empowered by Lord Krsna to engage all living entities in devotional service. Despite his physical departure from this mortal world, his wealth of instructions and knowledge is available instantly through books and tapes and even videos. What a blessing. As a full-time mother I depend very much upon this medium.

When I joined the movement I was instantly engaged in sankirtana. We were so

bold in Krsna's service because we knew it was pleasing to Srila Prabhupada, but we were also childless and mobile.

How was I so fortunate to engage in this sublime activity? It was simply Prabhupada's mercy, and that of his older disciples. At that time we were blessed with Prabhupada's darsana often, and we greatly appreciated his personal association.

My husband and I desired children, as most householders do, but by the Lord's arrangement it took five years until they manifested. That was good because our bodies needed some detoxification and our minds needed purification. That's lots of rounds, lots of praying.

Once again Srila Prabhupada is engaging us according to our propensity, from full time direct book distribution to full time parenting—what a contrast, and with five devotee kids, there is no lack of

engagement.

In this age of working moms, latchkey kids and TV set baby sitters, full time devotee parents may take support from the words of Srila Prabhupada, "One has to become the servant of Krsna, or the servant of the servant of Krsna. That is the right way to discharge duty in Krsna consciousness, which alone can help one to act in yoga."

Serving devotee children is like book distribution: it's purifying, challenging, rewarding and exhausting. The transcendental words of Sri Krsna in the Bhagavadgita offer an explanation of where our children are coming from, "The unsuccessful yogi, after many many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy. Or he takes his birth in a family of transcendentalist who are surely great in wisdom. Verily, such a birth is rare in this world. On taking such a birth, he again revives the divine consciousness of his previous life, and he tries to make further progress in order to achieve complete success, O son of Kuru. By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles-even without seeking them." (Bg. 6.41-44)

These souls are so pious that as their parents we are obliged to help them make progress on their Krsna conscious

path.

Although I must confess, throughout my children's baby hood years, my sadhana sank to all time lows, even my taste for chanting japa and reading transcendental subject matter faded, but I never lost vision of the goal. Once again the message of the Gita rang through, "For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he lost to Me." (B.g. 6.30). "But those who worship Me with devotion, meditating on My transcendental formto them I carry what they lack and preserve what they have," (Bg. 9.22). "Out of compassion for them, I dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (Bg. 10.11)

The process of reawakening my dormant Krsna consciousness was a gradual process. My family and I had the good fortune of participating in the first Canadian padayatra, followed by Janmastami and Rathayatra, then shortly afterwards, off to Bharata-varsa for further purification.

Now my husband Vijeta and I chant our japa and study the Bhagavad-gita every morning during our morning program. What bliss. And the children are joyful to see us worshiping and glorifying the Lord and His pure devotee, Srila Prabhupada.

The words of Sri Sanjaya, the transcendental via medium narrator of the conversation between Lord Sri Krsna and his pure devotee Arjuna, come to mind, "Thus have I heard the conversation of two great souls, Krsna and Arjuna. And so wonderful is that message that my hair is standing on end. O King, as I repeatedly recall this wondrous and holy

dialogue between Krsna and Arjuna, I take pleasure, being thrilled at every moment.

"O King, when I remember the wonderful form of Lord Krishna, I am struck with even greater wonder, and I rejoice again and again. Wherever there is Krsna, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion." (Bg.18.75-78)

We must not underestimate the potency of the holy name. The chanting of the mahamantra combined with the enlightenment of the Bhagavad-gita is our saving grace. Don't ever leave it aside.

#### Relationships Between the Sexes Chitraketu dasa England

Having read with interest many opinions expressed by devotees of either sex concerning the relationship between man and woman, or the battle of the sexes, I would like to present some extracts from a rather obscure scripture known as the Linga-Bheda-Sastra, which deals with the relationship between the sexes. I am not presenting it as authoritative, but merely as a matter of interest:

- There are men and women and men who are attached to women. Of these three the man who is hopelessly attached to the form of woman is the most to be despised.
- 2) A man's position is in front, a woman's position is behind. When they keep to their positions, they are both glorified. In Kali Yuga everything is vice-versa.

3) A man who can satisfy his wife sexually and yet retain his potency is a man indeed. In Kali-yuga all men are weaklings.

- 4) It is better to rise above the bodily conception right from the very start. As soon as one becomes involved in sexual dealings life becomes complicated.
- 5) A woman is generally impure and attached to the bodily conception of life. If she can devote her heart to Krsna, however, she can excel even learned men.
- 6) Socially a woman should remain subordi-

nate to her husband; this creates peace in human society and progress in spiritual life.

7) A woman is glorified in motherhood. The glories of motherhood far excel the glories of even the most exalted guru.

8) Motherhood is praised in the *Vedas*, but the loose woman is condemned as the destroyer of human civilization.

9) Purity is based on tradition; tradition on good lineage. Good lineage depends upon chaste women. So chaste women are the backbone of human society.

10) A woman should not talk too much, nor should she eat in public. Gossiping and snacking are the bane of the uncontrolled mind.

11) By worshiping Visnu and obeying her husband and elders, a chaste woman becomes glorified in all the three worlds.

12) A man should be learned and submissive to his guru. He should not speak harsh words to his wife but should attract her mind to him by gentle behavior and firmness of purpose.

13) A woman who follows her husband to his death goes before him to Vaikuntha whereas a woman who is duplicitous falls into the hell known as Kumbhipakha where she undergoes terrible tribulations.

14) Laksmi-devi is the guru for all women, who should devote themselves to their husbands as Laksmi is devoted to Visnu. If her husband is a devotee of God, her good for-

tune knows no bounds.

15) Male-female relationships are based upon the model of Siva and Parvati. Each spouse should regard the other as a divinity, thus the relationship will be divine.

16) No matter what the tribulations, a couple wed before the fire in the presence of God should suffer all setbacks together and never part their ways.

part their ways.

17) To serve his wife a man should purchase fine ornaments, provide decorated sitting places and other luxuries. These duties should not be eschewed by him out of laziness.

18) They should copulate at the prescribed times with the purpose of begetting good children. A family without children is no family at all.

19) An affectionate couple is like a sun to the whole society. When man and woman live

together in peace and harmony, the whole universe rejoices.

The Linga-bheda-sastra is spoken by Lord Siva to Parvati at the beginning of creation. Found in Pejawar Math Library, Udupi, India. There are many more verses, only these were noted.

Of course, it needs to be borne in mind that such prescriptions come under the heading of Niti-sastra, or moral instructions for the regulation of human society, and as such they may or may not be applicable to the devotee who works under the direct instruction of the Lord.

Impressions of Vrndavana Hrshikesh dasa New Vrndavana, West Virginia

The dark green grass felt as smooth as a finely woven carpet. The cool breeze gently caressed my face. Dozens of bright flowering shrubs exploded riotously before my eyes like a grand fireworks displayand inundated my nostrils with sweet intoxicating scents. Colorful green parrots flew overhead chattering in their own confidential language. A gentle morning dove landed on the shore of the little pond and sipped water. Tiny frogs played tag, chasing each other among the purple lotus flowers. Bee hives the size of hammocks hung from branches of huge kadamba trees. Contented cows mooed peacefully. A peacock crowed in the distance. The familiar greeting "Java Radhe!" met my ears as local Brijbasis passed each other on the nearby parikrama path. From a long way off I heard the faint sounds of ringing temple bells and booming drums. I fingered my japa mala and listened attentively to the sweet sound of Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

My chanting gradually grew softer as I became aware of the various sounds of the Vrndavana forest. I closed my eyes and focused on the sound of the birds for several minutes. I counted at least seven

different calls. Suddenly, the morning dove began a soft lament: Coo cooooo coo; coo cooooo coo, which reminded me of one of the very last purports that Srila Prabhupada dictated before he departed, "In Vrndavana everyone is happy. The calf is happy, the cat is happy, the dog is happy, the man is happy—everyone.... Everyone there is happy by pleasing Krsna." (Bhag. 10.13.60, purport)

Something about the cooing of the dove attracted my mind so I absorbed myself in the call of this bird. I became dimly aware that she was trying to tell me something. I listened closer. I even heard the breath of the bird which was similar to the sound of a flute. In a flash, it hit me: she was chanting Krsna's name! In my meditation, her coo cooooo cooo was mystically transformed into Rad-heeeee Syama, Rad-heeee Syama.

At that moment, my voice choked up, my eyes moistened, and my heart melted. I was amazed by these strong loving feelings which overcame me. I was surprised by this new, incredible, and ecstatic experience which I attributed to Srimati Radharani's causeless mercy on me.

I thought I knew something about loving Krsna. I became a full-time devotee sixteen years ago and served faithfully at New Vrndavana to the best of my ability. However, now I have finally begun to taste the actual Vrndavana experience and my life has been forever changed.

Though I had visited Hrishikesh and Mayapur before, this was my first trip to Vrndavana. I can now clearly understand that Vrndavana is unique and in a class by itself. Srila Prabhupada said, "Vrndavana is the only solitary transcendental abode within this universe where Krsna consciousness automatically reveals." Srila Prabhupada-lilamrta, Vol. 3.

This fact became obvious during my very first hour in the holy dhama. While traveling to Vrndavana from Mathura thoughts about Krsna automatically filled my mind: "Krsna walked here. . . He herded His cows here. . . He played with

His cowherd boyfriends here. . . Krsna exchanged loving pastimes with the gopis here. . . "Over and over again, thoughts of Krsna's pastime flooded my memory and my heart became extremely happy—spontaneously happy. Krsna consciousness was never so easy.

However, this was just the beginning. When I arrived at the stunningly beautiful Sri Sri Krsna Balarama Mandir, my appreciation increased even more. I prayed silently for fifteen minutes before Srila Prabhupada as he sat on his *vyasasana* flanked by two lions. "Thank you, Srila Prabhupada! You understand the Vrndavana experience and the benefits derived by those who travel to Sri Vrndavana *dhama*. You are a genius!

After expressing my gratitude, I took darsana of Sri Sri Gaura-Nitai, Krsna-Balarama, Radha-Syamasundara, Lalita and Vishaka. I could not take everything in all at once. I stood motionless before each Deity, my eyes deeply drinking Their beauty like a thirsty bee drinks nectar from a flower. Almost a full hour passed as I beheld Them.

Then I visited the samadhi mandir and took a long darsana of the magnificent more-thanlife-size brass murti of Srila Prabhupada, surrounded by twelve hand-carved marble lions. The splendor and opulence of the samadhi is stunning. Fifty truckloads of white marble create a divine worshipful atmosphere of awe and reverence to remind the pilgrim of Srila Prabhupada's uniquely exalted position. The floor is inlaid with jalsamira. Handcarved marble lattice fills the windows. Seventy hand-carved marble peacocks decorate the two sweeping marble staircases leading to the balcony. For a moment I imagined that I was transported back through time five thousands years to the palace of saintly rajarsis.

During my stay in Vrndavana I also visited the Yamuna, Kesi-ghat, Kaliya-ghat, Srila Prabhupada's bhajana kutir at Radha-Damodara, and the other temples of the six Gosvamis. I visited Varsana, Nandagram, Radha-kunda, Syama-kunda, and also went on parikrama of Govardhana Hill where I walked barefoot in the blazing sun for four-

teen miles on blistering hot sand and pavement. I stepped on dozens of thorns and when I sought relief in the cool shade of a large Tamala tree, I was threatened by a horde of monkeys! Over eight hours later, when the grueling ordeal was over, the soles of my feet were so raw I could hardly walk anotherstep. I got a splitting headache which lasted three days. But, believe it or not, I chanted nearly 64 rounds and loved every minute of it.

I had planned to spend one week in Vrndavana, and two weeks in other holy places. But it soon was obvious that a short stay in Vrndavana would not allow me to fully experience and absorb this new intense level of Krsna consciousness, so I decided to spend my entire pilgrimage here. I thought, "What is the need to go anywhere else." This was confirmed when I read in Srila Rupa Gosvamis's Mathum-mahatyam, "Vrndavana is better than all other holy places." Now I understand why Srila Prabhupada especially loved this place and said, "Vrndavana is my home."

In one purport Srila Prabhupada writes, "The trees in Vrndavana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord's constant companion. The planet of Goloka Vrndavana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore, everyone should cultivate its knowledge." (Cc. Madhya 8.138, purport).

After visiting Vrndavana I finally understand what Srila Prabhupada wanted for New Vrndavana. Why could I not see it before? Prabhupada's intentions for New Vrndavana are very clear in his many letters and conversations. He wanted a self-sufficient community based on cows and agriculture with seven temples on seven hills. He wanted to recreate a holy place dedicated to the transcendental pastimes of Krsna.

In essence, Prabhupada wanted New Vrndavana to be modeled after the Vrndavana in India. The Brijabasis dress in a

"Not nonsense. 'Incense'," Kratu corrected.

"Nonsense incense, Kratu."

What the Vedic "you are that" means, Draupadi knew, is not that you are God, but that you are qualitatively equal to Him. He is spirit and has spiritual form, or personality, and so are you and do you. But He is the supreme spirit, the infinite, while we are eternally His infinitesimal parts. There is brahman, or spirit, the Vedas explain, and Param Brahman, the supreme spirit. The Katha Upanisad clearly notes the difference: Nityo nityanam cetanas cetananam, eko yo vidadhati kaman, "He is the supreme eternal among all eternals, the supreme living entity among all living entities. He provides the necessities of life for all others."

Since He is supreme and we subordinate, Draupadi mused, and since He provides, for starters, the very air we breath, it is appropriate, essential really, to offer back to Him the best we have, and not at all appropriate to think ourselves His equals or His identicals. We are equal in that we are of the same one spiritual species, living entities form relations as parents, children, friends and so on, so all living entities, being spritual parts of Krsna, have an original spiritual relationship of loving service to Him.

You definitely can't awaken that relationship by offering incense to yourself, Draupadi scoffed, or by transforming your relations to others into a self-congratulatory and infinitely self-aggrandizing

"we're all God" stupor.

Looking at the incense, Draupadi was getting irritated. The simple, fundamental, and incurable logical defect of the "you are God" doctrines, she silently argued, is that they claim God (that is, you and I and Kratu and everybody else) has been overcome by the illusion of not being God. When the illusion is gone, we'll all remember we're God, that we're all the One Supreme.

What the you-are-God folks

inadvertantly assert, therefore, is that illusion, for the moment at least, is superior to God—that illusion is Supreme.

What an idiot idea, Draupadi sighed. Everyone is trying to make themselves the Supreme. Even Kratu thinks he's the lord of all he surveys. But it just takes a little common sense, or if your don't have any common sense, then a little education, to see how wrong that idea is.

That's why devotees call the "you are God" people "Mayavadis"—in derogatory recognition of their outrageous and sickening philosophical boner. "Maya" means illusion, and "vada" means doctrine. The you-are-God philosophers are Mayavadis, or hapless worshipers of illusion.

Draupadi inspected other brands of incense, but the "you are God" brand was far and away the best quality. Unfortunately, most of India's philosophical exports, arriving as shyster stowaways on the boat of India's fragrant cultural mystique, have been Mayavada brand. Draupadi had met more than a few people, including her own parents initially, who assumed the Hare Krsna devotees belonged to the you-are-God school. The exact opposite was true, as anyone who had read Srila Prabhupada's books, and his thorough dissections of Mayavada ideas, would know.

Kratu was getting more and more restless, tugging on his mother's sari. Draupadi had to move on. She selected two packs of the Mayavada incense. Heck, she thought, you can hardly buy an apple or a carton of milk without getting chemical additives or animal by-products in the bargain. So what's a little Mayavada spiel? I'll offer to Krsna only the "purest oils and finest sandalwood base," and discard the rest.

At the check-out counter, she allowed Kratu to choose three finger-sized candy canes from the candy display. On the way home, before consuming all three, Kratu made an offering, at his mother's direction, to a picture of Krsna on the dashboard.

#### 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.

Would you like to help evolve a home Krsna conscious environment; participate in mature conjugal, family, and community relations; pursue Krsna consciousness while recognizing the need for a balanced intellectual, mental, emotional, and physical life; and preach by example and relationship to well-established American men and women? You and I can inspire each other to advance and communicate Prabhupada's love to others. We can be successful householder preachers in a land fertile for Krsna consciousness (USA). Certainly these objectives (and yours, too) may be difficult to achieve, but let's have fun trying. I'm looking for a mature woman with whom I can share goals and sacrifices. Initiated in 1967, I'm a steadily employed computer professional, 48, caring for a delightful 14 year old son. Write me, Dayananda dasa, 5111 Crossfield Ct. #11, Rockville, MD 20852. Tel: 301-770-4010.

Free to a good home. 41 year old female devotee, feminist, overweight, employed (5-31-53 1:41 PM Los Angeles, CA) is looking for a husband. If you like cats and you don't want to have any children and are looking for a strictly celibate marriage like I am, then please send letter and birth date to my friend Elizabeth Lewis. P.O. Box 507, Ithaca, NY 14851.

Sensitive, intelligent woman (40s) seeking strong, sensitive devotee husband. Write: Dasi, c/o Mary Franzen, 116 Mockingbird Ct., Three Bridges, NJ 08887.

Aspiring disciple of Gaura Govinda Swami. Female, 35 years old, with 61/2 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 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, interfaith 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 al 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 (ini-

tiated 1974). Divorced. Iam 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.

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 grhastha life now. Write me: Visala dasa, 3764 Watseka Ave., LA, CA 90034 (310) 558-3016

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.

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.

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 WI, England.

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

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.

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.

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.

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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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

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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.

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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 firstedition 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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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.

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