

# *Pranada Dasi* 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

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In the service of  
His Divine Grace

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A. C. Bhaktivedanta Swami Prabhupada

Founder-Acarya of the International Society for Krishna Consciousness.

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Dear Readers,

As many of Priti-laksanam's readers know, Pranada Dasi has passed the care of this journal into our hands. I'm sure you agree that she has performed a selfless service to Srila Prabhupada's society by providing this forum of Vaishnava discussion. I join with many others in offering Pranada my obeisances and heartfelt gratitude for dedicating herself to founding and establishing Priti. I hope and pray that we will be as successful in serving Srila Prabhupada's followers as she.

My name is Sarva-satya Dasa, and I took first and second initiation from Srila Prabhupada in Honolulu, where I spent the 70's reading and distributing his books. In 1979, I married Kunti Dasi, who is my partner in all things. We moved to the Miami temple in 1980 where we did sankirtana and helped with the hotel and restaurant. In 1982 we returned to college (FSU) where we helped develop the preaching center in Tallahassee. After graduation in 1985 we returned to Miami where I became the BBT production manager for the completion of the *Srimad-Bhagavatam* project. In 1989, my wife and I took responsibility for producing *ISKCON World Review* and Mukunda Goswami asked us to move to San

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Diego to work closer with him on that. In 1993, we moved IWR to the devotee community in Alachua, Florida, where we currently serve (and plan to stay), along with our 19-year-old son, Krishna Dasa.

Let me establish from the outset that my role regarding Priti is to preserve its tone and purpose. Just because I work with ISKCON and the GBC in an official capacity on other projects, does not make Priti an official journal. *Priti-laksanam* will remain an informal and internal vehicle for the followers of Srila Prabhupada to openly exchange views on important social issues.

The truth is, Priti takes its shape from its users—the devotees who contribute letters and articles, and those who read them. Now that I've acknowledged that irrefutable fact, let me petition our readers for your suggestions. How can we improve the journal and make it more relevant and helpful to devotees? Please drop us a line or two if you care to share some good ideas.

Necessity dictates that we do institute some changes to take effect immediately. We hope that these meet with your understanding and approval.

There has been a serious problem regarding the personal ads. As you will read inside, the personals have attracted an unscrupulous element that has harmed others. We are including in this issue a collective letter from the Berkeley, California devotee community, warning us that one individual has used the personal ads in Priti to the detriment of another devotee. For our legal protection, and to honor the privacy of others, we did not print the offender's name, nor the name of his victim. We have investigated the allegation and found the charges to have merit. We

have contacted the offender and stopped his multiple ads.

I strongly advise any man or woman seeking a partner through our ads to think carefully about what you are doing. These ads are meant to be a social service, to help devotees find nice Krishna conscious spouses. But it will only work if the devotees involved are sincerely seeking an honest marital relationship to be engaged in Krishna consciousness. This is not meant to be a cheap dating service. Therefore, we are forced to point out that our readers be aware of their responsibility to protect themselves from those who would demean and exploit them. Ask for references and check out the past marital history and other important facts about the person you are interested in.

We have found it necessary to increase the ad rates; please refer to the new schedule on page 20. You will see that these rates are still reasonable and less expensive than space in IWR. These new rates do not apply to prepaid ads.

Finally, since we are already so busy with IWR, the Srila Prabhupada Centennial, and *The Hare Krishna Directory and Resource Guide*, we could not possibly give Priti the attention it needs without help. To this end, we have invited Krishna Avatara Dasa, a Vrindavana gurukula graduate, to be co-editor, and we have enlisted the help of other second generation devotees, as well. We hope that younger devotees will also find *Priti-laksanam* to be useful in addressing their concerns and ambitions.

Most of all, we hope that Srila Prabhupada will bless us and teach us to love one another as we learn to serve Krishna together.

Thank you for your patience.  
Your servant,  
Sarva-satya Dasa

Dear Readers,

Somehow or other by Krishna's mercy, I have been asked to co-edit *Priti-laksanam*. I feel honored to take up the challenge of this new service.

My name is Krsna Avatar Dasa and I joined with my family in 1973 in New York. The first time my family and I visited the temple, Srila Prabhupada was giving a lecture. Somehow my mother was fortunate enough to talk to him. I attended the New Vrindavana gurukula in 1979, and the Vrindavana gurukula in 1982. I took first initiation in Mayapur when I was 15 and second initiation in Miami from Srila Acharyadeva. From pot washing to book distribution to Deity service, I've done it all. Presently, I am attending the University of Florida. This August I will be taking a BS degree in economics from the college of business. Shortly afterwards, I will start the Ph.D. program for economics.

The reason I have enthusiastically taken on the task of editing *Priti-laksanam* is two-fold. The first is because I have always felt that devotees needed a forum for discussing devotional and secular issues in an honest and direct manner. Sometimes we forget that we are personalists, so we need to work on dealing with devotees on a personal level. Otherwise, we might as well be Mayavadis.

Sometimes this impersonal attitude translates into missed opportunities. For example, guests at the Sunday feast have had bad impressions, seeing us as rooted in dogma rather than exchanging the devotional love that our philosophy advocates. Another example is the way some devotees relate with other devotees who have had spiritual difficulties. In many cases in the past, devotees have chosen to criticize those

who were weak, as if they were bad people, instead of realizing that Maya has temporarily halted their spiritual progress. Troubled devotees need encouragement, not discouragement.

We are all striving for a particular standard, but not everybody is an advanced devotee, and in many cases they don't yet want to be. Krishna does not want us to be hypocrites; He wants us to be honest about our level of advancement and strive to become better devotees.

The second reason I want to be involved with this forum is because, as a young movement in America (and elsewhere), we have made mistakes that others can be saved from repeating. We are realizing that we must learn from these mistakes, rectify them in our communities, and help others to avoid them. We should help others avoid the suffering of impersonalism in our society and the damage that causes to our most vulnerable members—especially children. We want to ensure the same mistakes are not made in the second ISKCON explosion in Eastern Europe, as well as elsewhere.

We can change the ways we do things. A good example of this can be found in the way many devotees felt they had to provide for their personal support and care. It is not acceptable to try to scam people for a short term gain at the expense of their spiritual life. Nor is it acceptable to break the law in the name of devotional service. Why should we, when there is so much good we can do together? Considering how many people are members of our movement, it seems logical to set up health care funds so devotees will not have to collect before receiving proper medical attention. After all, theoretically our members are vegetarians and refrain from intoxication, therefore our rates



should be lower than other peoples.' Devotees are getting older and should have retirement funds. Most important is that, despite the fact that we have probably at least 100,000 plus devotees in the world, we still borrow from non-devotees. We need to set up an ISKCON credit union. These are some of the types of issues and ideas that I hope we can exchange in *Priti-laksanam*.

This journal will be a way for devotees to share encouragement and realizations and advice to help each other. This is not a paper simply to criticize devotees. Any fool can do that. We are looking for real solutions to real problems that we face collectively in ISKCON. I urge all devotees submitting letters to please communicate in a positive and progressive state of mind so that we can actually get more organized and practical in developing our Krishna conscious society.

I look forward to receiving your correspondence and ideas and together we can find solutions to our material and spiritual problems, and hopefully we can all make Srila Prabhupada proud.  
Your aspiring servant,  
Krsna Avatar Dasa

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## RESPONSES to PREVIOUS LETTERS and ARTICLES

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### Comparative Religious Studies Ranga Puri Dasa Cochabamba, Bolivia

This is in response to Vasu Murty's letter that appeared in Vol. 13, January 95 *Priti-laksanam*, entitled Comparative Religious

### Studies.

Vasu, it is clear you are intending to offer a service to the Vaishnavas. I am also indebted to you for sending me *A Source of Inspiration*, which is a valuable preaching tool. Nonetheless, I want to point out some mistakes I think you incur in your article understanding the Vaishnava siddhanta for the following reasons. I beg you to not consider my observations offensive at your feet, and ask your consideration humbly.

In your point 7, the term "mono-theistic" seems to be applicable only to Jews and Muslims, as if Vaishnavas were not. Also, Jesus is plainly identified with God, which is not the understanding of the great acarya (e.g. Srila Prabhupada), and the idea that he could pray to himself is off the track, as is a lacking of understanding of the nature of the soul. Lord Jesus is accepted as a pure devotee spiritual master, who naturally prays to God (Krishna). The jiva atma addresses the Param atma. The Old Testament is part of the teachings of the Christians, although your article seems to show it is valid only for Jews.

In your point 10 you stress religion of "grace" instead of "works," although the Vaishnava theology emphasizes devotional service, which obviously implies works as well as grace. It is integrated. In the *Catuh-sloki*, the very heart of the *Bhagavad-gita*, the Lord says: "To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." (B.g. 10.10)

After your point 18, you reveal a Hindu identification, which our acaryas rejected, as skin-based identification. You even appear hurt by being mistreated as a person from an inferior civilization, culture, and religion, and want to defend against

claiming to being in every aspect equal if not superior. Prabhupada explained clearly that Hindu is not a Sanskrit word, and it is not found in the sastras. It seems to me that your article is biased, therefore.

Finally, you trace Vaishnavism to the second century BC, "older" than Christianity and "almost as old as Buddhism." Where you get this ciphers. It seems you have not read the *Srimad-Bhagavatam* carefully, as there it is clearly said: *tatah kalau sampravrtte sammohaya sura-dvisam, buddho namnanjana-sutah kikatesu bhavisyati*. "Then, in the beginning of Kali-yuga, the Lord will appear in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist." (S.B. 1.3.24). Obviously there were Vaishnavas in the times when the *Bhagavatam* was compiled, containing the pastimes of the gopis, defined as the greatest devotees by Lord Caitanya. Moreover, Vaishnava is the natural identity of the soul, being an eternal servant of Krishna, and is an attitude eternally present in the living entity. At least, to follow the so-called history, let me quote Srila Prabhupada from *Science of Self Realization*, Chapter Five: "So Buddha appeared twenty-six hundred years ago, and the *Srimad-Bhagavatam*, which was written 5,000 years ago, mentioned that in the future He would appear."

So, your appreciation of antiquity clearly ignores the authority of the grantha-raj *Srimad-Bhagavatam*, the jewel amongst scriptures.

### Isvari-vani Dasi Dallas, USA

In his article, Comparative Religious Studies, Vasu Murty points out that Americans are a culturally isolated people. Interesting. There are many international societies.

On some important distinctions such as what Jews and Muslims don't believe in—are they ever in agreement? Perhaps, when Krishna conscious. Christians should be more favorable to accept Vaishnavism. After all, the Bible is filled with ideas of reincarnation. Jesus said, "There is much I have to tell you but you cannot bear it." He ignored the topic of reincarnation.

A popular Christian theologian once said, "There are only two great religions in the world—Hinduism and Christianity; one absorbs everything and the other keeps away from everything."

In 1989, Christian missionaries started spending \$165 million annually to convert Hindus and in 1990, the Vatican condemned yoga. After His Divine Grace Srila Prabhupada's Centennial, hopefully many more will recognize him to be a representative of Lord Krishna.

### Speak the Truth Iswara Swami Sao Paulo, Brasil

I would like to comment on Akhilesva Prabhu's article on Speak the Truth that came out in issue number 12 of this journal. Of course I, as any one of you, have always something to comment on each of the many articles of *Priti-laksanam*, but I will restrict myself on just this one, since Akhilesva Prabhu puts forward a question and I would like to give my opinion on this.

This is already more than 6 months old and many of you may not even remember what he was speaking about. He went on explaining how the devotees "feel themselves above the law" and he was amazed to find out that now, 30 years later, we have to go back to the basics of moral and ethical standards. He asked what is

the cause of this and how to solve the problem.

In my meager opinion I would say that the cause of this is that we are a very closed, not to say alienated, society with a very weak relationship with the world. I am not criticizing the emphasis we put on Vaishnava association, but it is a fact that only associating with people of the same mind makes us too selfish. We, as members of this movement, tend to have the same desires and thoughts among ourselves and we have almost the same ideas of what is correct for us. In other words, we are closed down in our own world and we create our own ethic rules—rules that are not necessarily the right ones or even the ones brought from an utopian Vedic or Vaishnava culture.

We tend never to be open or to learn something from someone else's point of view and we do not know how to deal with opposed ideas, what to speak of giving away something in order to realize something else. In order to stop this selfish mentality we have to be more mature and understand that we are not alone in the world, that we are part of it, and that we should respect whatever is there that is good and not disregard it only because it is "made by karmis," as many of us say. In other words, we have to be at least second class Vaishnavas, that know how to properly discriminate in this world.

### Guru and Father

Vijeta Dasa

Quathiaski Cove, BC, Canada

In my last correspondence, titled *Guru and Father*, I erroneously made reference to one of those "Prabhupada said" quotes. I said in part, "... Srila Prabhupada said a woman can never occupy the position of guru..." Although this statement was related

to me by my dedicated "Patni," I was unable to actually locate the written text which she read in a purport of the third canto.

I would like to take this opportunity to publicly apologize for making such a statement without verifying its authenticity, and to formally retract this statement. The very first correction of my errant quotation was made by Pranada Mataji, who wrote to let me know of this oversight and to remind me of the unique case of Jahnavi Devi, the wife of Lord Nityananda who, after the disappearance of Lord Caitanya and Lord Nityananda, not only became a guru but our Sampradaya Acharya. By the time I faxed her back with my request to delete the offensive statement, the October 1994 issue of *Priti-laksanam* had already gone to press.

The next correction came to me from my senior God brother Yasodananda Prabhu who wrote: "If you kindly allow me, I would like to respectfully point out one mistake. In the last page of your article you mentioned that women cannot be guru. However, Srila Prabhupada seems to state differently. In a conversation with Srila Prabhupada in Toronto on June 18, 1976 with Professor O'Connell and friends, the following dialogue took place:

"Woman: the women could become panditas, then ?

Srila Prabhupada: There are so many Western women, girls, in our society. They are chanting, dancing, taking to Krishna consciousness. Of course, because superficially, bodily, there is some distinction, so we keep women separately from men, that's all. Otherwise the rights are the same.

Prof. O'Connell: Is it possible, Swamiji, for a woman to be a guru in the line of disciplic succession?

Srila Prabhupada: Yes. Jahnavi

Devi was, Nityananda's wife. She became. If she is able to go to the highest perfection of life, why it is not possible to become guru ? But, not so many. Actually one who has attained the perfection, she can become guru. But man or woman, unless one has attained the perfection... *yei Kṛṣṇa tattva vetta sei guru haya*. The qualification of guru is that he must be fully cognizant of the science of Krishna. Then he or she can become guru. In our material world, is it any prohibition that woman cannot become professor? If she is qualified, she can become professor. So similarly, if the woman understands Krishna consciousness perfectly, she can become guru..."

So as you can see, it is indeed possible for a woman to become guru and this is the proper procedure for putting forth an idea or opinion. It must be corroborated and authorized by guru and sastra, something I failed to do in my initial statement. So again my apologies to all my God sisters and all female followers of the instructions of our beloved current Sampradaya Acharya Srila Prabhupada.

In my own defense I would just like to say that there was never any intention to minimize or belittle the position of a woman socially or spiritually. My intent was to point out the glorious position of the mataji who selflessly dedicates herself to the service of raising Krishna conscious children. As I mentioned in my *Guru and Father* article, this is one of the many qualities which makes one extremely fit to accept disciples.

### Women in ISKCON

Giridhari Dasa

Oakland, CA, USA

I have just read through a stack of *Priti-laksanam* issues, including the latest one, and I'm very impressed

with the quality of some of the thinking and writing. But I want to respond to Mahalaksmi's baffling articles. For some reason, she has felt called to write a homily with a strange tone of mysterious anxiety, chastising women devotees for thinking of seeking leader roles or any service position other than the most retiring and subordinate. She does this on two grounds.

She says that men's egos are not only puffed up, they are very fragile. For some reason, she thinks women should and must continue to "enable" our addiction to the illusion that we are superior lords. She wants everyone to cater to the important and delicate male ego. Why does she have no concern for the egos or the spiritual growth, or anything, of women? Over the last 20 years, I have seen hundreds of women leave ISKCON because of terrible treatment. Mahalaksmi's concern is simply misplaced.

She says women should have no power in a temple, because men can't be expected to take instructions from them. Why not? We took instructions from our mothers, school teachers, land ladies, and female bosses at work. In the West, there should be absolutely no problem these days with women as authorities with a little power.

She also says that since men see women as sex objects and tend to lust after them, women should therefore take on an extra-ordinary burden of being shy and retiring and etc., "out of love." I find this patently absurd. Just because this is close to the standard, hackneyed justifications for the power arrangements, doesn't make it less absurd. I want to protest to her portrayal of male devotees as such childish, even monstrous creatures, and point out that it is not logical to



try to cater to such childishness.

One of her major points is that women should be married and/or under the guidance of a man. This is the theory, but it hasn't worked out, has it? She inadvertently forces us to dwell on the shame and disgrace of ISKCON, that women have gotten so very little protection. 95% of the single women devotees I've known are unmarried because they have been abandoned or because there has been a real shortage of eligible, qualified men. The women almost all want a nice husband—they do not want to be independent. Mahalaksmi's hints to the contrary are ludicrous.

I would guess that her real purpose with this article is to pretend the past is not over, pretend it is still 1975 and we're young, and lust is our major problem. Personally and collectively, our biggest problem and challenge is simply survival, hanging on in the present hard times.

In spite of so many problems and despite the lack of protection and often facility, many women are still attached to ISKCON. Some of them have somewhat transcended the need or hankering for material desires, and they are oriented more towards pure service and a genuine love of Vaishnava culture. Instead of merely honoring and encouraging these souls, Mahalaksmi seeks to cast aspersions and suspicions. Perhaps that is the side effect of her real agenda. It's as if by repeating these formulaic platitudes, she has tried to create a hypnotic lull to bask in the nostalgia of 20 years ago, when we were young and there was so much hope and enthusiasm. But it would be better for us to honestly face the complex reality of our fragmented and tired ISKCON.



## ARTICLES

### A Season of Discontent By Rupanuga Dasa Alachua, FL, USA

We are in a time in which many discontented devotees attend lectures on motivation, seek counseling from non-devotees, try to learn about themselves from professional surveys, rely upon astrology, hire divorce lawyers, emulate corporation management, and try to improve "devotee relations" through increased communications, or become disaffected with authority, etc. Some of us are even so dependent upon computers it is as if we are becoming some kind of cyborgs.

Other devotees think that leadership means endless, unenforceable legislation and elaborate organizational charts, or that spiritual advancement means followers who behave like clones. These devotees are also discontented.

Still others manifest their discontent in attempts to modernize or improve our spiritual heritage; or they try to achieve some spiritual heights outside the help of Srila Prabhupada.

Lastly, there are those who say all this "discontent" is illusory; they continue with business as usual, saying that such observations are born of enviousness, bitterness, etc. For them, reading material other than this essay is preferable. Meanwhile, we shall go on and deal with this discontent straightforwardly and analytically in search of solutions.

Having described some general symptoms of our discontent, the first question is, What is its immediate cause? Although some of the symptoms mentioned above, such as relying upon astrology or hiring divorce lawyers may appear to have unrelated, complex causes, the basic cause

behind the complexity is single: an individual lack of faith in, or poor fund of knowledge of Srila Prabhupada's teachings and instructions in these matters. His instructions are quite clear and found throughout his writings. The solution is obviously the converse: remediate the lack of faith and poor fund of knowledge by building strong faith in and expanding one's knowledge of Srila Prabhupada's infallible wisdom.

The practice of Krishna consciousness or bhakti-yoga is an exact science. Nothing—philosophy, activities or practice—is merely theoretical or ritualistic; everything is full of logic and meaning. Once, while telling the story of Aswatama, Srila Prabhupada observed how powerful was the touching of water and uttering the mantra that was used to call up the brahmastra.

"Do not think that it is simply ritual," he said. "This touching of water (acman) is full of meaning."

So, when Srila Prabhupada writes in the dedication of the *Srimad-Bhagavatam*, "He lives forever by his divine instructions and the follower lives with him," he means it literally that the follower directly associates with Srila Prabhupada by hearing or reading, and following those instructions. Without this kind of regular association with Srila Prabhupada, devotees lose self-confidence and become afraid of the future.

On another occasion Srila Prabhupada informed us, "Husband and wife may be very attracted, if Krishna is in the middle."

Scientifically, we know that this means that "yasya prasada, bhagavat prasado," by the mercy of the spiritual master, one gets Krishna. In other words, Lord Krishna will be in the middle of the relationship when He sees that Srila Prabhupada is kept

there. But what if the husband and/or wife do not clearly identify themselves as Srila Prabhupada's personal servants? Or if they are inattentive to his divine instructions about happy grhastha life? How will such a relationship weather the tests of time, such as the psychological changes that come naturally with age? How can they understand "Big country, little country; but still a country," with Srila Prabhupada comparing the husband to a big country protecting the wife (little country), while still recognizing the wife's status as an individual "country?"

Another subject of discontent mentioned above, relationships between devotees, can be understood according to 4th Canto, Chapter 30, "The Activities of the Pracetas," wherein Lord Krishna says:

"My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune . . . Because you have with pleasure accepted within your hearts the orders of your father and have executed those orders very faithfully, your attractive qualities will be celebrated all over the world."

In the purport to the above verse, Srila Prabhupada comments:

"Each and everyone of the sons of King Pracinibarhisat was an individual soul, but they were united in offering transcendental service to the Lord. The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not possible. Even though people may officially unite, they all have different interests . . . Disunity between individual souls is

so strong within this material world that even in a society of Krishna consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Krishna consciousness there cannot be two opinions. There is only one goal: to serve Krishna to one's best ability . . . Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance."

In other word, disciples (followers) who are serious about following Srila Prabhupada's teachings on how to satisfy Lord Krishna will be able to cooperate with each other, even though there may be differences due to individuality.

Regarding relationships, during a lecture Srila Prabhupada said, "Husband cannot love wife, wife cannot love husband or father cannot love son, without reposing their love in Krishna." We must conclude then, that the quality of devotee relationships, whether among friends, siblings, parents, children, or spouses—all relationships between devotees—depend upon the quality of the individual's relationship with Srila Prabhupada (and by his mercy, Lord Krishna). That's why Srila Prabhupada told his leaders, "Your love for me will be shown by how much you cooperate with each other." Cooperate for what? To spread Krishna consciousness. Devotion to Srila Prabhupada and Lord Krishna, lest we forget, is the actual guarantee of peace and harmony between all devotees.

Finally, another group of discontented devotees not previously mentioned, include those who feel disenfranchised from their normal service, or devoid of viable preaching fields, or unable to serve directly with

their psycho-physical natures, or lack association of like-minded devotees. Their discontent will be discussed later.

Now, as the Centennial approaches, it's a good time to take an honest look at ourselves, to observe where we are in the process of surrender, the six stages of surrender as explained by Lord Caitanya Mahaprabhu; or how we are gradually developing the 26 qualities of the pure, unconditioned souls. Are we regularly associating with Srila Prabhupada by reading his books or purifying our consciousness by hearing his voice? And how much are we thinking of the welfare of the people in general?

It's a good time to systematically read Srila Prabhupada's books. I offer my most humble obeisances to those book distributors who distribute Srila Prabhupada-vani all over the world and to those readers who took their valuable time for this essay. If anyone is interested in participating in the Bhaktivedanta Centennial Reading Program (officially part of our Centennial Celebration) please contact me through this publication.

### Living a Holistic Life

By Arya Dasi

Quathiaski Cove, BC, Canada

Srila Prabhupada's transcendental message has been broadcast by his sincere followers for decades now. The influence of his movement is evident within modern day society, creating somewhat of a phenomenon. You can see how the movement has integrated and influenced Western fashions for instance. Take the recent hair style trend of shaved head with long sikha commonly seen amongst North America's young men for example (at least here on the West coast). Ornaments and jewelry such as nose pins and neck beads are a must amongst

the girls. And clothes such as khadi and ethnic weaves are considered to be very cool.

This turn of events is somewhat surprising. As many of us oldsters are striving to merge with mainstream society and lose our radical devotee appearance, some of the younger (and more daring) non-devotee sector are taking on the devotee look, albeit unknown to them!

As I go about town and see these young people in their devotee-like garb I feel as though I am seeing devotees everywhere, despite the fact that we live a great distance from a devotee community. But then we think, "these are only superficial fashions," and it's true. But according to my son, Partha, who's 14 (and according to the media) many of these kids like vegetarianism and spiritualism as well. After all, they are the offspring of the counter culture era parents, and they seem to be attracted to Krishna culture, although they may not know it yet. Partha does a lot of unofficial peer counseling in his spare time, because he knows that he has something special in Krishna consciousness to offer his peers, and they seem to respect what he says. The first thing he usually suggests to his friends is that they give up meat eating and wear neck beads. His friends like his message and don't seem to think that it's asking too much.

But aside from fashions and trends, there is another aspect of our Western society which has accommodated change and expression, and that's the language. The word holistic, as nicely defined by Dr. Paavo Airola for example, "We are moving towards a more natural, holistic approach to health where the well-being of the total person is taken into consideration."

This holistic approach to health

resembles Srila Prabhupada's approach to a Krishna conscious life. Srila Prabhupada has taught us that, "A living being cannot be vacant of desires. He is not a dead stone. He must be working, thinking, feeling, and willing. But when he thinks, feels, and wills materially, he becomes entangled, and conversely when he thinks, feels, and wills for the service of the Lord, he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord, the more he acquires a hankering for it." (S.B. 1.6.22, Purport)

Lord Sri Krishna says in *Bhagavad-gita*, "O mighty-armed Arjuna, learn from Me of the five factors which bring about the accomplishment of all action. These are declared in Sankhya philosophy to be the place of action, the performer, the senses, the endeavor, and ultimately the Supersoul." (18.13.14)

When the five factors of action, which include working, thinking, feeling, and willing, interact favorably towards Krishna consciousness, they compliment one another and collectively facilitate the growth of our bhakti lata bhija. To use modern lingo, they become synergistic ("joint action of discrete agencies in which the total effect is greater than the sum of their effects when acting independently," *Merriam-Webster Dictionary*).

This is the practical application of the Lord's direct instruction, "O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (B.g. 9.28) Srila Prabhupada so nicely instructs us in his purport, "Thus, it is the duty of everyone to mold his life in such a way that he will not forget Krishna in



any circumstance."

Srila Prabhupada's message of bhakti-yoga means all inclusiveness. All of the various aspects of our existence must fall into play, and some of these are as follows:

**The Place of Action—** Living in a mode of goodness surrounding is conducive for peace of mind as opposed to living in a place of passion and ignorance, which is disturbing and spiritually distracting.

**The Endeavor—** Earning a living in an occupation which allows us to maintain our spiritual and moral integrity is desirable as opposed to compromising values to generate an income.

**Thinking, Feeling, and Willing** are other factor mentioned above. For instance, raising a family, trudging through the drudgery of domestic responsibilities day after day, or viewing our responsibilities as our dharma and contribution towards a saner humanity!

All that we eat . . . we have prasadam—no need for tamaguna or rajaguna foodstuffs, throw out the mushrooms and the chives.

All that we offer and give away, as well as all austerities . . . As preachers of Lord Caitanya's message, we are not obliged to give to mundane charities such as the Cancer Society or an equivalent to ease our conscience, but we are obliged to repay our indebtedness to Srila Prabhupada for all that he has so kindly given us. Our austerities must be offered voluntarily for pleasing Krishna, starting with the four basic regulative principles and the observance of Ekadasi, Lord Visnu's special day.

And ultimately there is the Supersoul, Paramatma, within our hearts, guiding us toward using our better judgment. Does our lifestyle allow us to listen to the Lord in our

heart, Who is directing our wanderings?

We can at times allow destiny to carry us away like the straw on the ocean. But armed with this transcendental knowledge, it need not be so. Srila Prabhupada has referred to this material world as "pandemonium" or "abode of the demons," but we and our families have been given the lifeline of Krishna consciousness. By staying connected to this powerful lifeline we can transcend this pandemonium through daily sravanam, kirtanam, Visnu smaranam. By engaging in a mode of goodness subsistence via right livelihood (not compromising our K.C. values and benefiting others), by guiding our dependents on their sojourn towards self realization, and by developing sadhu sanga and introducing Srila Prabhupada's message to everyone.

Modern day body and mind healers speak about empowerment of one's self. This transcendental, holistic, and synergistic approach is the key. Ultimately we may also please our dearmost gurudeva, Srila Prabhupada, by sharing this practical approach to spiritual life with others.

### **Rudolph Steiner or Srila Prabhupada?**

**By Mahalaksmi Dasi  
Badger, CA, USA**

To begin this article, I'd like to comment how ironic it was that we had two separate articles in *Priti-laksanam*, one (which was mine) that supports the statements and application of the Manu-Samhita, and the other, by Manasa-Ganga, that totally refutes the validity of this ancient law book.

This is what I understood from her statements: "We have the Laws of Manu and various other objective laws

of morality . . . But it is a grave mistake to take laws which were passed down at a specific moment in history and given to a society with a very particular consciousness and state of soul development, and try to apply those laws (some of which may be divine in origin but not necessarily eternal in application) to subsequent epochs."

My first question: What example of a law that is divine in origin but not eternal in application can you cite? My understanding of bona fide scripture is that it is given by Krishna Himself for the benefit of all people who can open their ears to hear (or perhaps whose consciousness has passed through the lower modes of ignorance and passion enough to be allowed to hear). *Srimad Bhagavatam* 6.1.40 verse and purport are an excellent description of what constitutes dharma. "The Yamadutas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja."

Srila Prabhupada explains in the purport, "The members of modern civilization manufacture defective religious principles through speculative concoction. This is not dharma. They do not know what is dharma and what is adharmā . . . Dharma is not actually manufactured by Narayana. As stated in the Vedas ( Sanskrit omitted): the injunctions of dharma emanate from the breathing of Narayana, the supreme living entity. Narayana exists eternally and breathes eternally and therefore dharma, the injunctions of Narayana, also exist eternally."

I am actually very, very shocked that an initiated devotee could take Srila Prabhupada's teachings and

refer to them as "objective laws of morality," not meant for the people of this age. Srila Prabhupada says in a purport: "A teacher must follow the principles of sastra (scripture) to reach the common man. The teacher cannot manufacture rules against the principles of revealed scriptures. The revealed scriptures like Manu-Samhita and similar others are considered to be the standard books to be followed by human society." (B.g. 3.21)

In essence, I can only guess that the people whom Manasa-Ganga was addressing in her essay are not expected to come to the level of human society. Because human society begins with acceptance of the laws of God, and as aspiring Vaishnavas in Srila Prabhupada's movement, we only know what Krishna's instructions are through Srila Prabhupada's books. Srila Prabhupada quotes the Manu-Samhita at least 40 times in his books and 90 times in lectures around the world. Was he simply wasting his time and ours by referring to this book so many times? What is the point of referring to it over and over again if it is not relevant?

I do agree with the point made that the rules of varnasrama-dharma are not always applicable, but I agree only because Srila Prabhupada says this: "The varna and asrama society was considered to be the best institution for lifting the human being to the spiritual platform, but due to Kali yuga it is not possible to execute the rules and regulations of these institutions." (S.B. 1.11) He is not saying, however that the concepts should be rejected.

He is acknowledging the difficulties of applying the concepts to people in this country. Srila Prabhupada allowed women in his temples. This

transgression of Vedic etiquette is a prime example of his point—it is not always possible to execute the rules and regulations of these institutions. How would women have any facility to learn how to be Vedic wives, to know anything about sastra at all, if there was no living facilities so that they could begin the process of sadhana-bhakti? There are many, many women who revolt at the idea that their position is to be a Vedic wife. But I suggest that these women examine themselves and their willingness to serve, rather than criticizing the system given by Krishna.

I am not stating, in any way, that I feel every woman must be married, without exception. But the few exceptions do not constitute the standard for the common woman. Prabhupada never expressed, to my knowledge, that the entire concepts of varnasrama should be thrown out the window. For people in general, this is a divine system (meaning given by Krishna) to help them rise above ignorance and passion and come to the level of goodness. (Once established in the mode of goodness, one can rise to pure goodness, which is the platform from which pure devotional service is rendered.) Indeed, I have heard many, many times that in his final days in this world, Srila Prabhupada declared that half of his work was completed—meaning that his books were translated, and that the other half was to establish varnasrama-dharma.

There is no doubt that the men in our movement could help the matajis tremendously by themselves learning to respect, praise, and honor women, and not merely as “lip service.” According to the Maha-Bharata 24-volume video series recently released, Draupadi verbally attacked

the Kaurava court, and one phrase she uttered which will forever stick in my mind was, “In a land where woman is worshipped, how is it that the elders are sitting silently and watching the disrobing of a chaste woman?” So, ultimately it is a woman’s position to be revered for her chastity. But will she achieve it with a competitive mood by challenging that the men are all totally incompetent and power thirsty beasts? Some men may be, but that does not change the standards of what makes a woman honorable, what her duty is to society in general, and to the Vedas, themselves. If we study the examples Srila Prabhupada gave us of great women—Gandhari, Draupadi, the wife of Cyavani Muni, etc.—we will see over and over what is proper for the jiva soul in the body of a woman.

That is not to say, don’t reach. But understand the necessity of smooth social intercourse, of women being protected, and of the fact that so many of our gurukula students suffered because of being neglected by their mothers in the passion to preach. This is not a criticism, simply a caution. The women who lived in the temples 20 or so years ago and have now moved away to raise families in a more rural setting are no less glorious now than they were way back when; nor is that to say that the women sacrificing the pains and pleasures of householder life are not exalted, glorious souls. It would be nice to see the older, more mature women who have practiced Krishna consciousness through grueling periods of ISKCON’s development try to help our younger God sisters understand the instructions of Srila Prabhupada through sastra-caksus, meaning the eyes of the scriptures, and not through whoever the most popular mundane philosopher is.

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.” (B.g. 4.34)

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## LETTERS

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### **Kirtan Panel at Mayapur Samadhi By Brahmananda Dasa Merrifield, VA, USA**

I have not seen the panel under discussion, and so do not have first-hand knowledge about the facts of the controversy. However, Srila Prabhupada underwent much criticism from Indian religionists, particularly his God brothers, for mixing men and women in the sankirtan party. Srila Prabhupada considered this mixing one of his important, though unorthodox innovations in his successfully preaching Krishna consciousness in the West, along with having both genders live in separate ashrams and arranging marriages and marrying disciples.

Once *The Hindu*, a major daily newspaper published in Madras, carried an article from the Madras Gaudiya Math, which brandied this criticism. It was Giriraja Swami who brought this article to Srila Prabhupada’s attention. Srila Prabhupada dictated a brilliant reply, which Giriraja then wrote in his own name, pointing out that the Math also mixes males and females in the Mayapur parikrama processions at the time of Gaura Purnima. In fact there are many more women than men in these public demonstrations! This letter silenced the criticism.

To omit depicting women (and children) in the panel, which is

supposed to permanently display to the world Srila Prabhupada’s achievements, seems to be a conciliation to the enviousness of Srila Prabhupada’s detractors and renders the panel an inadequate glorification of Srila Prabhupada’s mission.

### **To Bhakta Ernie’s Friends Mahatama Dasi Alachua, FL, USA**

I would like to thank all you readers all over for responding and caring. I’m very grateful to you all for keeping me company, writing, supporting us, and especially for all your prayers. I can’t name you all, but you know who you are! Bhakta Ernie left his body on May 31, at 10:20 A.M. He was listening to the *Sri Isopanisad* prayers and Srimate Tulasi was by his side.

### **Real Beauty By Gita Priya Dasi New Talavan, MS, USA**

Not long ago I placed a personal ad in this publication. Like others in my situation, I was searching for someone to marry. Since Krishna is so kind, I got the chance to meet one devotee who is very dear to my heart and we have become very good friends. I have attained a lot of nice realizations since I have been in his association. I feel I have found a long lost friend. Then, of course, Krishna still continues to be kind and He sent some respondents whom I found to be not so nice. I was amazed at those responses and I thank Krishna there were only a few, but those responses seemed to be centered around how my body looked, and not at all focused on my spiritual well being or realizations. Since the main emphasis was on the looks of my body, I can only conclude that their main train of thought was sex life.



Before becoming a devotee, I was always ready for the fact that people around me would judge me and form their opinions about me based on how my body looks. So, when I placed my ad, I said that even though I have a particular bodily preference, I try not to keep things on that platform. I don't base things on first impression, or looks, but rather what is on the inside and the personality of that person; so he should be able to do the same and put it to practice in his every day life and dealings. My new best friend shares this same frame of thought, but I am finding that men who have been in the movement for 10, 15, or even 20 years or more are still being guided by material nature, still letting Maya convince them that they will be happy if they marry a beautiful, thin woman.

It has always been my understanding that we are not these bodies; we are spirit soul. That was the one reason why I became a devotee. I thought, "These people won't judge me because I have been put in a big body this life. They naturally will see past this illusory outer covering and look to the spirit soul that is trapped inside." This happens a lot less then I would like it to.

The modes of material nature are very strong and I know that these outer attractions we find ourselves being drawn to can also be very strong, but to center a whole relationship on the beauty of the body will not give us the real pleasure that we seek. I still find myself being attracted to a certain type of body, but from past experiences I also know that it is not the body that helps the relationship grow into something lasting, but the realizations and intelligence of the spirit soul inside.

Even though we are all still full of material desires and thoughts, I'd

rather hoped to find our ISKCON men having a bit more realization and understanding. I had hoped that I would come across more than one devotee who didn't care about the beauty of the body. Real beauty comes from a place deep inside each one of us.

Real beauty might be seen in how steadily a devotee chants his or her 16 rounds and how diligent he or she is in following the 4 regulative principles. Real beauty is the devotion that we taste after a devotee has cooked for the Lord. Real beauty might be seen each time a devotee dresses the Lord. Real beauty is found when you see a devotee slave in the hot sun to mend fences so Krishna's cows can be protected, or so that Krishna can have wonderful fruits, veggies, and flowers. Real beauty appears every time a devotee dances and sings, or plays a musical instrument for the pleasure of Krishna. Real beauty comes when we all keep Krishna in focus and in the center of our lives. No matter how our bodies may look, if we are doing what pleases Krishna, then our real beauty will shine through.

My only reason for writing this is to share how I feel about the body and beauty. Devotee men have rejected me as a possible wife for them because I do not have what they consider beauty. Like many other women in our movement, I actually have a beauty that few men can appreciate, and I only hope that upon reading this more of our devotee men will consider more than just the outer covering, but will look at and appreciate the spirit soul inside.

**Weed out the Wolves  
From Personal Ads  
Signed by 16 devotees  
Berkeley, CA, USA**

We are dismayed that your good

journal has been the instrument for the exploitation of an innocent woman devotee by an unscrupulous and lusty man, G Dasa. We hope you will now help expose him and induce him to care for the child he begot in a woman he trapped through your ads.

G Dasa has always been advertising for female sexual partners (he says he is looking for a wife), not only in your newspaper, but in others as well, even when he has been living with his wife or some other woman.

His first wife left him, in large part because he was advertising for another woman, despite her repeated objections. And his second wife made the same complaints.

More recently, last year, a bhaktin from Europe responded to one of G Dasa's ads in *Priti-laksanam*, and he immediately sent her an airplane ticket, with a letter saying she would be staying in another woman devotee's house.

When she arrived in San Francisco, however, he took her directly to his own house, saying the other arrangement had "fallen through." In the succeeding months, he severely mistreated her, made her work as his menial servant, even punched her. Several times she had to take shelter of a temple.

When G Dasa found out she was pregnant, he responded, "You deal with it." He refused to take any responsibility for his baby, and when she asked him to talk with her about it, he said, "We have nothing to talk about."

All the time he was keeping her in his house (for the past year), he was writing to another woman for dating, was advertising in *Priti-laksanam* (and other newspapers) for a wife (he was running three ads, including one suggesting for a gurukula alumni!), and was treating her like dirt. And the

ads are full of lies.

G Dasa pretends to be a respectable Brahman, but would a Brahman ever refuse to maintain his own child and the child's mother like this? She had to get her parents to send her money from Europe so she could go back there.

We brought this to the attention of the temple board, and it decided G Dasa could not lead kirtan or give classes in the temple. The board also suggested that we verify our complaints and then write our findings to *Priti-laksanam*. We are convinced our complaints are valid, and we want G Dasa to be stopped from tricking any other women this way. Also, he must be forced to send financial support for his child. Please help us.

**Pressured to Follow Trends  
Prtha Dasi  
Denver, CO, USA**

Thank you for your newsletter and a place to speak out. That is something I have been unable to do for a long time. Not from the past. That was healed. It is for something more recent where I was oppressed so much with new philosophy that I was kept fear based and controlled, one against many. As a result, even when I tried to speak, I just looked like a fool because no one would hear. What is this philosophy that has caused such damage?

First I would like to mention that in and of itself, it isn't bad and can sometimes be helpful. Only when misused, forced, or performed by experimenter devotees does it harm.

With that said, a couple of years ago some prominent figures and their friends (followers) were trying to get me to join a therapy club. Later it was called a support group. It seemed the name/word was changed when I figured it out. The polite harassment I

received was almost worse than direct harassment. At least that is up front and not something one is being tricked into. Therapy, clubs, workshops, even community were all being politely shoved down my throat because that was vox populi. In and of themselves such things may be good. It is the loss of choice that is bad, the pressure to join. When there is pressure, no matter how nicely administered, as long as there is the push to fit instead of be yourself, then there is loss of choice and loss of self (personalism).

I am mostly writing this because when anything has become popular, devotees are sometimes afraid to speak up. I simply want others to know that they are not alone. If you have been told you need therapy, support, etc., and you feel you don't, or are capable of solving difficulties yourself, pay attention to those feelings. Some of these groups use open mindedness in order to get one to check it out. Once involved, entanglement takes over. One no longer can solve anything without them.

We are all aware of the benefits counseling, relationship seminars, and support groups have offered. This letter is not about that. It's about balance, choice, and qualified counselors. What we are not aware of are those who have been hurt by such clubs. There are more out there than one thinks. I have heard from others as well as received letters. Please don't be afraid. Speak up to relieve yourself as well as protect God brothers and sisters. This other side of the coin needs equal time.

**Padayatra America**  
**Rupacandra Dasi**  
**Bonniers Ferry, ID, USA**  
 Since the situation in ISKCON

America epitomizes Project Unity, I am happy to herein give you a preview of Padayatra America's plan to form Padayatra parties across America. The idea is that devotees will connect with each other for large kirtanas, festivals, and Ratha-yatras in parks across North America, and that estranged devotees will come forward and join in. Together, we can make celebrations BIG in America, unite Srila Prabhupada's family, and give him the special present of cooperating amongst ourselves.

This is a grassroots program for common or ordinary people and the rank and file (no elitism and class barriers).

Padayatra can be for as short or long a duration as you want. Vehicles transporting between locations are okay. All temples are encouraged to hold Ratha-yatras (small to big, simple to opulent) to act as a pivot for parties. Padayatra America, headed by Saunaka Dasa, will be active for the entire Centennial year. Saunaka's group will be financed by Padayatra America (that's you); other parties will be self-sustaining. Your participation in this theme is what will propel it.

Please start thinking about how you might like to get involved. Any donations will be accepted by Padayatra America, 1030 Grand Ave., San Diego, CA 92109. All glories to Srila Prabhupada and his Centennial. Spread the word!

#### **Cure for the Kali Yuga Blues** **By Vasu Murty** **Oakland, CA, USA**

According to the Vedic scriptures, our current age, known as Kali Yuga, the iron age, is one of spiritual darkness, intolerance, and hypocrisy. The *Srimad-Bhagavatam* 12:2:31 records it as having begun when the constellation of the seven sages passed

through the lunar Mansion of Nagha. Vedic astrologers have calculated this to have taken place on February 20, 3102 B.C. The beginning of Kali yuga took place 36 years after Lord Krishna sang *Bhagavad-gita* to His disciple, Arjuna.

The scriptures teach that during the age of Kali, humanity deteriorates and falls into barbarism. Humans begin to indiscriminately butcher innocent animals for food. They fall under the spell of intoxication. They lose all sexual restraint. Families break up. Women and children are abused and abandoned. Increasingly degraded generations, conceived accidentally in lust and growing up wild, swarm all over the world. Political leadership falls into the hands of unprincipled rogues, criminals, and terrorists, who use their power to exploit the people. Entire populations are enslaved and put to death. The world teems with fanatics, extremists, and spiritual con artists who win huge followings among a people completely dazed by hedonist as well as by cultural and moral relativisms. "Religion, truthfulness, cleanliness, tolerance, mercy, physical strength, and memory diminish with each passing day." (S.B. 19:2.1)

The saints and sages of ancient India describe the people of this age as greedy, ill-behaved, and merciless. In this age, states the *Srimad-Bhagavatam*, merely possessing wealth is considered a sign of good birth, proper behavior and fine qualities; law and justice are determined by one's prestige and power. Marriage ceases to exist as a holy union—men and women simply live together on the basis of bodily attraction and verbal agreement, and only for sexual pleasure.

Women wander from one man to another. Men no longer look after

their parents in their old age and fail to provide for their own children. One's beauty is thought to depend on one's hairstyle. Filling the belly is said to be the only purpose in life. Cows are killed once their milk production drops. Atheism flourishes. Religious observances are performed solely for the sake of reputation.

Severe droughts and plagues are everywhere. Slovenliness, illness, hunger and fear spread. Nations are continually at war with one another. The number of princes and farmers declines. Heroes are assassinated. The working classes want to enjoy royal wealth and Kings become thieves. They take to seizing property, rather than protecting the citizenry. The new leaders emerge from the laborer class and begin to persecute religious people, saints, teachers, intellectuals, and philosophers. Civilization lacks any kind of divine guidance.

The sacred books are no longer revered. False doctrines and misleading religions spread across the globe. Children are killed in the wombs of their mothers. Predatory animals are more violent. Diseases, rats, and foul substances plague the populaces. Water is lacking. Fruits are scarcer. Everyone uses vulgar language.

The men of Kali yuga seek only money. Only the richest have power. People without money are their slaves. The leaders of the state no longer protect the people, but plunder the citizenry through excessive taxation. Farmers abandon living close to nature; they become unskilled laborers in congested cities. Many are dressed in rags, or are unemployed and sleep on the streets. False gods are worshipped in false ashrams in which pilgrimages, penances, charities, and austerities are all concocted.

People in this age eat their food



without washing beforehand. Monks break their vows of celibacy. People are without joy and pleasure. Many commit suicide.

This age of Kali lasts 427,000 years. It will be followed by a return to Satya yuga, a golden age of light. This will be brought about by Lord Kalki, the next incarnation of God. Religious life and devotion to God are virtually impossible during Kali yuga. This is a cruel, savage, bloodthirsty, licentious age, where "God is dead" and religion is a dirty word.

Sukadeva Goswami said to Pariksit Maharaja: "My dear King, although Kali yuga is an ocean of faults, there is still one good quality about this age. Simply by glorifying Lord Krishna one can become liberated and promoted to the transcendental kingdom." (S.B. 12:3:51)

The coming Satya yuga, or golden age, has been expressed in the American popular culture as the dawning of the Aquarian Age or New Age. However, one need not wait 427,000 years for enlightenment. One can be saved immediately by taking shelter of the Lord's holy names: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. This is perfect mediation.

Chanting Hare Krishna liberates one's consciousness from the physical world by placing the self directly in contact with the Lord. Individually and collectively, chanting counteracts the ill effects of Kali yuga. Chanting cleanses the dust from the mirror of the heart and reawakens one's relationship with God. It is the Lord's mercy and is meant for everyone. Srila Prabhupada's humble request to the confused and alienated American youth of the late 60s is even more relevant today, as Kali yuga continues and civilization declines.

20 Priti-laksanam



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...

**ISKCON Life Member, 31 years old,** single, college-educated male seeking Krsna conscious wife. I have been in the association of devotees for over twelve years. I follow most of the principles of devotional life and chant on a regular basis. 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, USA. (17)

...

**I am 53. Srila Prabhupada's disciple** since 1973. Searching for a wife. A large house in the country and a small business in town are in dire need of a woman's touch. Particularly, a younger, healthy, intelligent Vaisnava lady. Reply to: Gadadhara Pandita Dasa, P.O. Box 2469, San Marcos, TX 78666-2469/Call or fax 512-392-1610. (16)

...

**I am a 30 year young female** devotee of 10 years. I am looking for someone to share my life with. Someone who can be my best friend first, then my partner to stand by me and I him, then my husband to care for and protect me from harms way. I would prefer him to be in a black body but in the end race is not important. I myself am white. He should be between the ages of 24 and 36, but I can flex on the age. My own sadhana tends to be weak, but I haven't killed the creeper yet. I have come close so it would be nice if his sadhana could be strong and even inspirational. If not maybe we can help each other get it together. I have 1st and 2nd initiation and have a love for the Deities and all service to Them. At one time I was a *pujari* and dressed the Lord

very nicely, I hope to do that service again in the near future. I can also cook and have sewn for the Lord. Laughter is the best medicine for me so he should be able to laugh at himself, others, and everyday life. Let us not forget that sometimes we must be serious. I am pretty easy going and not up tight about much, he should be the same. There's no room for hot tempers and fanatical behavior. I have a big interest in derma graphic art and have a large collection that is growing all the time. A similar interest would be a major plus. I have a secure foundation in the farm community where I live so I would like him to be able to relocate. Even though I prefer someone in a black body I don't keep things on that platform. I always try to look at what's inside the person. I don't base things on how a person looks or even a first impression. We are not these bodies so a real relationship has to go deeper than what is on the surface. He should also feel the same way, and be able to live it. I will answer all letters. A photo isn't needed but would be nice. G.P. Devi Dasi, 31492 Anner Road #16, Carriere, Mississippi, 39426, (601)798-7882. (16)

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**28 year old male,** Krsna devotee, of Indian origin and up bringing. I am seeking my Beloved's grace to find me a suitable wife. I am a software engineer, working in Tampa, with interests in sports, music, cooking and farming. In the long run I am desirous of living on a farm and already planning for it. I am seeking a wife, between the age of 22 and 30, who is sweet, intuitive, caring and devoted to my Lord Murari and His devotees. I will respond to all inquiries. Please send letter, picture(s), and copy of horoscope (if available) to Vinay Soni,

Priti-laksanam 21

1070, Robmar Road, Dunedin, FL 34698.  
(15)

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**Former gurukula student**, now a 19 year old student at Black Hills State University. I am the son of a sannyasi, however after nine years surrounded by the materialism and ignorance of the mainstream American society my journey for knowledge brought me back to the absolute truth of the *Bhagavad-gita*. I am an avid reader and seeker of truth. My interests include philosophy, physics, art and all creative and meaningful endeavors which encourage growth, strength, balance and health of both the body and the mind. I am seeking a compatible, intelligent, attractive, open-minded woman between 15 and 25 to accompany me on my journey through this life as a friend and partner. Please send letter and photo to: Krsna Caitanya Jacobs, RR 2 Box 147A, Palmer, Nebraska 68864. (15)

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**37 year old male resident** of New Vrindaban Community for nearly 10 years seeks mate to help establish *varnasrama-dharma* and a spiritually centered earth-based society focused on self sufficiency in the mood of "plain living and high thinking." This, I understand, is the vision that Srila Prabhupada had for this community. Am currently involved in an organic gardening project, desktop publishing and sign making, book distribution from our in-house publishing company, and music ministry. Hope to find someone inspired to help this largest of the North American farm communities get off to a new start in light of it's recent restructuring and realignment with the greater body of Vaisnava devotees. We are greatly blessed here with the frequent

association of such great souls as H.H. Radhanatha Swami and Varsana Maharaja. I would like to hear from attractive, affectionate women who have a desire to share and develop the honest, working relationships in family life that lead to an honest, working relationship with our Lord Sri Krsna. Will respond to all replies. Please write me: Dhruva dasa, c/o Palace Publishing, RD 1 Box 319, Moundsville, WV, 26041 (304)843-1049. (15)

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**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. (25)

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**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. (25)

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**I am a 41 year old lady** disciple of Srila Prabhupada's. Life is wonderful when

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

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

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

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

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**I am 47-years-old** (look like 35), a Srila Prabhupada disciple, and a slender male. I joined ISKCON in 1971. I have 3 children who live with me, all born in ISKCON. I have been divorced for about 8 years. I've served and known most of the Guru's and GBC's. I don't like any type of politics; I'm strictly a farmer. I am in search of a devotee who is attractive, feminine, affectionate, and easy going. She should also be able to communicate, speak good English, and be at least 25-years-old.

I need a devotee who will assist me in a project that will benefit the world and please Srila Prabhupada. Should have a desire to live on a 22-acre berry farm. Please send a recent, full photo of yourself. I also would like, if possible, for you to send the date and time of your birth. Send to Sanka Dasa, 116 N. Nash St. Hillsborough, N.C. 27278, USA.

## SMALL ADS

**Vedic Horoscopes:** Have your chart done by a Srila Prabhupada disciple in the holy dhama. 25 years experience. \$45.00. Send date, place, hour and minute of birth to Nandalal Dasi c/o ISKCON Krsna-Balaram Mandir, Raman Reti, Vrindavana. Money should be sent with devotee coming to Vrindavana and your computer printout and cassette of chart will be returned with them or as you request. (16)

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**Research service:** Will do computerized research on any subject included in Srila Prabhupada's books, lectures, conversations, and letters 1942-1977. One hour minimum, \$10/hr includes first 25 pages (over 25 pages, 15¢/page) plus postage. Kelilalita dasi, General Delivery, Quathiaski Cove, BC, Canada V0P 1N0. (15)

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**Announcing: Common Ground:** An alternative newsletter designed for devotees who would like to share Krsna Consciousness with others. This informative and fun newsletter will delight everyone with its gradual and receptive approach. Inside you'll find interviews that draw out the concerns of the general public in order to link them up with Krsna Consciousness, along with cartoons, word games, and more. This makes a perfect gift for family and friends. Send U.S. \$1 for a sample issue to Ed Ward (Iksvaku dasa), Box 657, Paulden, AZ. 86334. (13)

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**The Ratha Construction Book:** Want to do something that's really pleasing to Srila Prabhupada? Be instrumental in holding Ratha-yatra in your town or



city. Haven't got a Ratha? *The Ratha Construction Book* contains detailed, professional plans and building instructions for 3 sizes of Ratha, guidance on permits, fund raising, etc. Rathas convert into their own travel trailers for low cost transport city-to-city. Tried and proved: all the large Rathas in India and adjacent countries plus others in the U.S., Canada, the C.I.S. and other places built or rebuilt according to the plans in the book. *The Ratha Construction Book* -Only \$30 (including shipping), payable in Rupees. Free consultation by the author. Rasananda dasa, P.O. Box 1567, Secunderabad - 500 003, A.P., India. Fax: (040) 814021, e-mail: pranay @ihsnet.uunet.in

**Devotee poets interested** in contributing to or receiving a yearly poetry journal please contact Vegavati dasi, RR1 Box 837-B, Port Royal, PA 17082 USA (15)

**Wanted:** Used child's mrdanga in good condition for fair price. Please contact Jaya Govinda ASAP - 539 Terrace Ave., Atlanta, GA 30307 (404) 373-2102.(16)

**For Sale:** 17 vol. *Caitanya-caritamrta* original sets, 30 vol. *Srimad-Bhagavatam* original sets. Wide selection of Prabhupada's works, ranging from like "brand new" to well-used. All good condition books. Prices range accordingly. Call Dhanistha dasi, #8 Pankey Rd., Carrier Mills, Ill. 62917. Tel: (618) 994-4496(16).

**Oil Paintings** of Krsna, Lord Caitanya, Srila Prabhupada, from BTG, *Srimad Bhagavatam*. For your temple, home, or office. Artist has 25 years of painting experience in ISKCON, plus art degree. Write for samples. Also: Children's Krsna book sets, 3 volumes, 9" x 11", 90 + pages and 60 + pictures per volume.

\$8 per book, \$21 per set, plus shipping 20% USA, 30% Canada. Old BTG's for sale, send for list. Saradiya dasi c/o L.S. Lilot, 40 Ridge St. #2-S, Hastings-on-Hudson, NY 10706. (914) 478-5987.(15)

**Teacher needed** for 1st graders and up in Miami gurukula. Send your resume to: Mangala Sakhi dd, P.O. Box 337, Coconut Grove, FL 33233. (16)

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

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

**SPIRIT-Not This Body!** Upbeat magazine by/for gurukula student and Vaishnava youth. Each edition of SPIRIT-Not This Body!! is filled with contributions from around the world and

is accompanied by a SPIRIT VIDEO! Send some background information on yourself, plus US \$3 for a sample issue. SPIRIT, P.O. Box 1425, Culver City, CA 90232, USA.

Social issues? 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.

**Krishna 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.

**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.

**Right livelihood:** Perfect Vaishnava home business. Many devotees earning big residual income dollars. Market exploding now! World's finest drinking water system. Call for free info packet. Multi-Pure, Madhavananda Dasa: 1-800-667-WATER (9283). Outside USA

and Canada: 713-940-8450. P.O. Box 90248, Houston, TX 77290-0248. (16)

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

## SERVICES

**Adoption Services.** All inquiries and information held in the strictest confidence. If you're looking for a couple to adopt your baby, or are a couple looking to adopt a baby send your information, details, and specific requests to: Adopt-A-Child, P.O. Box 1952, Alachua, FL 32615. Tel: (904) 462-7795. Database of interested people currently under development. Already three good families seeking children to adopt. Only serious people need correspond/call.

## EVENTS & ANNOUNCEMENTS

### Prabhupada Nectar Project

Record your remembrances of Srila Prabhupada on cassette or type on disk and send, along with an old devotee photo of yourself (with Prabhupada, if possible) to the Prabhupada Nectar Project. Include your personal realizations, dreams, or other personal Prabhupada nectar to share with pos-

terity. Please send attn: Aditi Dasi c/o the North American Centennial Office, P.O. Box 1987, Alachua, FL 32615; 1-800-205-6108 (toll free NA only).

### Prabhupadanuga

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

### JANMASTAMI FESTIVAL BAZAAR

Tents and tables are being set up for the grand opening festival of the New Raman Reti Gaura Nitai temple. A table and chair stall will cost just \$50 for all three days (Janmastami Friday, Vyasa Puja Saturday and Sunday afternoon). We have a dedicated team of volunteers working day and night to ensure this is the biggest celebration of Janmastami in Alachua history in order to please Their Lordships and welcome them to Their new home.

Some tables are being reserved for non-commercial use and we need volunteers to run these. The idea is that all profits from these tables go to the festival. These could be cold drinks, snacks, face painting, astrology, etc., the more the merrier!. All good ideas and willing helpers gratefully accepted.

Please contact Gangamayi, 904-462-7332, or Amba, 904-462-2965, for more information and stall booking. Due to anticipated demand and space limitations all commercial stalls need to be reserved and prepaid.



### BE THERE! Hare Krishna World Convention Mayapur

Feb. 19 to March 19, 1996

- Global reunion for all of Srila Prabhupada's family
- Appreciation and award ceremonies recognizing devotees' service
- Opening of Srila Prabhupada's puspam samadhi
- Installation of larger-than-life Panca-tattva Deities at the newly expanded Mayapur temple.

These are some of the highlights of the 1996 festival in Mayapur. Renamed the Hare Krishna World Convention, this Gaura-Purnima festival will be the biggest and best ever!! Also included are the purifying Navadvipa Mandala Parikrama, Vrindavana festival, and a 100 country Hari Nama sankirtana procession through the streets of Calcutta! It will be a one month long celebration, from February 19 to March 19. What a way to start the Centennial year!

Early registration is recommended. Please contact the regional Centennial office nearest you, or the North American Centennial Office at P.O. Box 1987, Alachua, FL 32615; 1-800-205-6108 (toll free NA only).



## Sri Sri Gaura-Nitai Mandir Temple Opening Janmastami August 18

Featuring fire sacrifice, chanting Brahmans, Gaura-Nitai procession, maha-harinama, midnight feast, plays, singing, discourses by sannyasis, slide shows, cow worship, child care, and bazaar. Between 2,000 and 3,000 visitors are expected.

Devotees and well-wishers from all over America are expected. Special arrangements are being made to house the influx.

The following day, August 19, Srila Prabhupada's Vyasa Puja, will be observed with kirtan, remembrances, Vyasa puja homages by his disciples, and a gala feast at midday.

### Helpers Needed for Alachua Opening

We need car park attendants, prasadam servers, cooks, chanting Brahmans, singing nuns, actors, cowherd boys, first aid attendants, booth keepers, information ladies, palanquin bearers, and child minders.

We also need people to volunteer to take in a visitor or two for a few days, people to stuff envelopes, make phone calls and drive cars.

This is a chance for us to reach out and bring together. We are. Let us celebrate the dedication of our lives to Srila Prabhupada by coming together to offer him this token of our love for him, a new temple of Sri Sri Gaura-Nitai.

### Spread the word—invite your friends!

We have formed an informal committee to organize things. The committee meets every week - why not come along? It's not only good for your karma, but it's fun as well!

Please contact Gangamayi at 904-462-7332  
or Amba at 904-462-2965 for more information



*Hare Krsna*  
*Hare Krsna*  
*Krsna Krsna*  
*Hare Hare*

*Hare Rama*  
*Hare Rama*  
*Rama Rama*  
*Hare Hare*

# There's Someone Very Important to the Centennial . . . You.

**And we don't want you  
to miss any of the excitement!**

So call us today at 1-800-205-6108, and you'll get in touch with all the celebrations. Whether it's a reunion or a Centennial Feast—you can join fellow devotees to glorify Srila Prabhupada. We want all devotees and members to take part, but we don't know where everyone is, so please help us to invite your friends, too.

**Join Project Unity—by mailing in this coupon . . .**

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Project Unity, P.O. Box 1987, Alachua, FL 32615, USA

**. . . or by calling 800-205-6108 (toll-free from Canada & US)**

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# A Guide to Interreligious Understanding

Preaching in the Western countries?

Send for your free copy of "A Source of Inspiration" today. This 58-page manuscript discusses theological similarities between Christianity and Vaisnavism and contains statements made by Christian clergy and theologians on behalf of ISKCON.

"I appreciate the labor and thought which obviously went into this work."

—Hridayananda dasa Goswami

"Your research is excellent. This publication would be very effective tool for devotees who are preaching to, or in any way involved with Christians (which would thus include just about all preachers in North America).

—Dhanesvara dasa  
Vaisnava Community Development

"I was just needing this information to 'debate' with my father who is a retired Bishop in the United Methodist Church. Our terms are different, but he's coming around after 17 years of our discussions. Now I have some real ammunition. Mom and Dad are 95 percent vegetarian. Dad agrees since God is unlimited, His name could be Krishna!"

—Sailodgata dasi Mesquite, TX

Write today to Vasu Murty  
for your free copy A Source of Inspiration  
30 Villanova Lane, Oakland, CA 94611, USA.



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