

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,

Please accept our humble apologies for skipping the October issue. *Priti-laksanam*, like other Krishna conscious projects, is lacking in sufficient funds. However, we were able to get a loan for this printing. As you can imagine, we greatly appreciate our subscribers and advertisers who take advantage of *Priti's* facility for connecting devotees with one another.

We are also not yet expert at balancing many different projects, plus the hectic days of the year's end made it attractive to us to avoid over endeavor and delay the journal a bit. This will not affect subscriptions, as you will still receive the number of issues you paid for (usually four). We realize this is an inconvenience to some and will try to avoid going this long between issues in the future.

There was another reason for the delay.

After putting our first journal out (July, 95 Vol. 15), I felt pleased and sought endorsement and encouragement from some devotees I know who are subscribers. I asked them what they thought of that July issue, and they all said something like, "Priti? That's just about the women's issue. I don't read it anymore."

Taken aback, I would reply, "No, it's not just women's issues."

I felt dissatisfied. So I did some back-reading of old *Priti-laksanams*. There was something to what those devotees had said, but that was not entirely the truth, either.

All these devotees whose opinion I sought were GBCs, temple presidents, or former GBC and temple presidents—decision makers in our movement.

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In view of their limited perception of *Priti-laksanam* as being a one-issue journal, we decided to solicit broader Vaishnava topics. This issue, we are endeavoring to look into varnashrama-dharma. My thanks to those who have answered the call and sent pieces to be serialized. There are many other views to hear on varnashrama-dharma, as well, which we know was 50% of Srila Prabhupada's mission that remains undone.

Please don't feel that by taking this tack we are deserting the so called "women's issue," which is a Vaishnava issue and is of vital concern to the establishment of our spiritual society. ISKCON history shows that, in our immaturity and lack of Varnashrama environment, we created second class citizens, based on the body. This was wrong. Wrong philosophically, as well as every other way—we are not our bodies. It's been such a big error, it has badly stunted the development of our society.

Please continue to contribute your thoughts on issues important to your self and to our collective self—our whole spiritual society. It is our intent to engage the devotees of the Krishna consciousness movement in productive dialogue, crossing social strata and bridging communication amongst the various populations of our society.

We want to hear your realizations and experiences so we can plan and work together to help Srila Prabhupada establish the remaining 50% of his mission—even if that does include the women's issue.

Your servant,
Sarva-satya dasa

Dear Godbrothers and Godsisters,

This weekend I was fortunate to attend an educational seminar here in Alachua. Subjects discussed included Project Future Hope (a matching service for second-generation devotees needing training with projects or businesses) as well as other pertinent issues.

But by far the most important issue to me concerns devotee relationships—the way we relate to each other. As a *gurukuli*, I was basically taught to relate to certain devotees in certain ways. For example, if a devotee gave up his vows, I was to relate to him

with disdain; if a devotee was an authority, I was to relate to him with unquestioning surrender. Yet again, if a devotee was female, I was suppose to relate to her in a totally different way—with impersonal contempt.

As I became older, I started realizing that this was contrary to sastra, and in some cases detrimental to a devotee's spiritual life. I'll site some cases. One devotee in one of the temples where I had lived wanted to experiment with his music. He was told that he was in maya, and discouraged, he ended up leaving the movement. Srila Prabhupada, from what I understand, never discouraged any devotee from doing any type of service for Krishna, even the dirty bum who brought toilet paper.

Another case: an ex-gurukuli and dear friend of mine came back from India after 3 years in gurukula, wanted to go to school and pursue his interest in serving Krishna, but was kicked out of the temple for not wanting to distribute books full time. He left the temple association and got into difficulty. It seemed entirely unnecessary to me.

When women were being discussed, it was often in the pejorative. "Lust" and "less-intelligent" come to mind. As I became an adult, these were the terms that I thought of when I thought of matajis. It never occurred to me that I could relate to a female other than in a lusty manner. I hadn't been taught any alternative to avoidance, with disdain.

Around 1975, when I was 8, I became friends with a female devotee child. This friendship continued until the mid 80s when I was told that I was in maya and was restrained from associating with any of my peers of the opposite sex. I really liked her. To make a long story short, she ended up marrying a karmi, and leaving the movement (I hope she eventually comes back). Myself, I have ended up associating with karmi women.

What is wrong with this picture? And better yet, what would Srila Prabhupada have said? Would he have wanted his young disciples driven from the movement into the arms of karmis? Or might he have shown some tolerance? I have cleansed myself of this nonsensical thinking of relating to women in a lustful manner, and I find it

easier to develop relationships with devotees, male and female because I look at them as people. In fact, I have many female devotee friends and there is no lust involved, despite what I had been taught.

The point is that we have to break the old mind set of relating to devotees in a prejudicial way, and go back to what Srila Prabhupada would have wanted. If there is any doubt to what he wanted, read the *Lilamrita*, and see how merciful he was and what he tolerated. If you need any further reference, look to the sastras for the meaning of *uttama adikari*. In the *Sri Isopanisad* it states that "Such a devotee does not discriminate between an atheist and theist but sees everyone as a part and parcel of God."

This is the stage that we should be striving for. It did not matter to Haridas Thakur that a prostitute wanted to associate with him, he saw a chance to preach; she became his disciple. Kanistha adikaris on the other hand are preoccupied with labels; they are materialistic devotees, according to Srila Prabhupada.

It won't be easy to break our mind set, but once we do, I believe that we will have better relationships amongst ourselves and our families—and our society will be stronger. In addition, I believe that we will see many more devotees associating with each other, even if they are not following so strictly. Eventually those on the fringe, by association, will become better devotees.

So the next time you see your wayward godbrothers or godsisters stagger into the Sunday program, try to uplift them, don't drive them away. And if you know of young devotee men and women who are associating, please encourage them to look for their mates amongst devotees. Don't turn them out into the cold when they are ready to associate.

Your servant,
Krsna Avatar asa

LETTERS

Pranada dasi
Alachua, FL, USA

Dear Sarva Satya Prabhu,

I just received the last edition in the mail. Thank you for sending it to me. I was

very surprised to read your kind words in the opening letter. You are very thoughtful, and it touched me.

Overall I think the issue looks quite good. Hats off to you and Krsna Avatara. I was impressed with Krsna Avatara's editorial. Especially what he lists as his second reason for wanting to do *Priti-laksanam*. Actually, he expressed the exact personal sentiments that kept me going with the newsletter for the past two years. After I visited Europe in 1992 I saw and heard they were making many of the mistakes we already lived through in North America. It was hard to face, but Krishna's devotees there were repeating our history and it disturbed me greatly. Krsna Avatara has some vision. The feeling I get from his piece is that he is an intelligent, sensitive person and a good soul. I hope I have the chance to meet him.

Gita Priya dasi
Picayune, MS, USA

Let me start by thanking *Priti-laksanam* for printing my last letter, and for putting it before the letter from the 16 devotees of Berkeley. I found that quite amusing since the inspiration for my letter came from G. Dasa.

He had left a message on my machine asking if he could write me a letter. I talked to his machine and said he could. I got his letter on a festival day. We had just started serving out the feast when I went to get my mail. I started to read the letter on the way back to my place. His letter was one shocking statement after another. I couldn't believe this guy, he was so full of himself. I couldn't help myself, so I shared the letter with anyone who was in arm's reach. There wasn't one devotee who wasn't as shocked as I was by what he wrote, and anyone who did read the letter couldn't get through it without commenting. We all agreed that this guy was a real work and I needed to give him a piece of my mind. As I started the letter I realized that there wasn't anything I could say to him that would change how he is. He wasn't worth my time or energy. I wrote him a simple letter stating that I wasn't interested. His mentality was obvious and my words may not matter to him but I still needed to get them out.

I want to thank those 16 Berkeley devotees who exposed G Dasa. At a time when most devotees keep opinions to themselves out of fear of offenses, I was glad to see at least 16 step out of their comfort zones to stand up and speak up for another devotee who had been terribly exploited. That was a great leap, and is something that more devotees should do.

There are not that many devotees in the world, we should all make it our place to get involved and stand up and protect one another. There are many crimes being made against devotees. The sad thing is that the people doing the attacking are often our own god-brothers and sisters.

We need to offer more support, understanding, practical guidance, prayers, and most of all, love and affection. Srila Prabhupada showed us all a very special kind of love and affection, but do we do the same? How can we preach to others and try to bring them into the movement when there's abuse and violence going on in our society?

My heart hurts to hear about this bhaktin, or when I hear the hysterical cries of a beaten child, wife, or husband. And it's not all physical. There is also verbal and mental abuse. How often have we stood by while any of these things have taken place and said that it's not my place to interfere? If someone came after your children, would you interfere then? If so, why is it so hard to do when it's one of our own brothers or sisters? My mother always said love and affection doesn't hurt, it doesn't bruise, or leave you bloody. It also doesn't leave you in tears.

Those 16 devotees may have saved that girl's life, and by speaking out they are protecting others from being another victim of G Dasa. Those 16 voices are saving who knows how many women—devotee women.

As far as the punishment the temple board handed down to G Dasa, I only wish that there was something more severe than barring him from giving class or leading kirtana. What he did to this bhaktin will be with her for the rest of her life, but how long will it be before a temple authority thinks G Dasa has suffered long enough and lets him step back up to the plate? Shouldn't tougher

sentencing be established within ISKCON for such a blatant crime against another devotee?

Some people will do what they think they can get away with. As long as we say it's okay to father children and not support them, then it's going to be something that happens all of the time. If we don't step in when someone is being beaten, then there will always be those devotees who think it's all right and even proper to beat their wives, children, husbands, and others. Is this the society we want to live in? Is this the society Srila Prabhupada wanted us to establish? I don't think so.

Vandana dasi Elkton, OR, USA

I am responding to one of the new editor's suggestions that devotees should have health insurance and retirement funds. I appreciate that he has opened the discussion. A senior told me years ago that ISKCON's mentality was to be concerned with winning the war against maya, but no thoughts for the well-being of the soldiers. It's nice that that is changing—devotees want a nice community with relationships of integrity, etc.. But we have to be careful: I am a little dismayed by this thought pattern that since we are "lifers" in the army fighting maya, we should have conventional "benefits."

The whole existential position of the devotee is to take shelter of the Lord's lotus feet, and to put no faith in salvation/protection by any economic or medical schemes. Beyond that, study of time and circumstances is required. The issue of retirement, etc. shows concern for the future: usually one should not dwell on the future, but in times of great upheaval the wise person tries to feel which way the wind is blowing.

I have been studying current economics and am amazed at what "smoke and mirrors" illusion it all is—pure maya. There is an interesting new book *The Retirement Myth* that says that mass retirement with pensions is a very recent idea, born of the depression of the 30's.

Capitalism's unemployment problems have never been solved, only covered over by wars and the growth of the welfare/retirement state. There is no concept in the West

of retirement as a time to focus on spiritual advancement. Even the idea of more modest material arrangements for the older years has dwindled—the ideal has become profligate consumption till the very end. Even after the Industrial Revolution, some people lived in vestiges of sanity until World War II. Then, mobility plus the retirement revolution changed everyone's expectations for the roles and goals of the two generations, younger and older. The multi-generation/extended family virtually dies in the West. Now, another revolution is dawning—the collapse of the welfare state. People who are conditioned to expect 20 years of fat pension checks will instead face mass destitution. Because of the demographics of the huge baby boom generation, plus the coming national debt crisis/government bankruptcy, etc. in the US there will be no more mass retirement at age 65. The book's author says the solution is to start a family business and/or keep working. Back to business as usual in the West: work till you drop. One of the many advantages of the Vedic varnashrama system was the customs for the care of widows, sannyasis etc..

Today, the only "retirement insurance" with any reality is simply to be part of a rural self-sufficient community. Let's not forget that the first meaning of Vedic culture is sustainable, natural.

Don't forget that none of the arrangements today are sustainable. The food system at every stage is totally dependent on cheap oil, which is running out soon. The whole system could vanish in a month if there is war or invasion in the Mideast. When food and/or gas is scarce, the cities will become totally unlivable. Devotees who have the slightest concern for the future should follow the lead established by Jagadisha Maharaja, and work for self-sufficient community development. Only a few of the world's currencies have any solidity at all; since the dollar went off the gold standard, its only backing is faith in politicians. No comment.

Depending on the system is misguided. Now is the time to pack our bags and check out of the collapsing welfare state!

I hate to see devotees taking shelter of things that are so fragile or discredited. The

editor's use of the phrase "proper medical care" suggests in context that he thinks there is something proper about the western medical industry. Its only real value is for treating injuries, cleaning up the mess from violent accidents. Otherwise, almost all of its treatments are harmful and ineffective! Don't forget the fact that at any time, most hospital beds are occupied by "iatrogenic" cases—problems caused by doctors or pharmaceutical side effects. Western medicine has very little to offer in the prevention or cure of diseases, especially chronic degenerative diseases. Antibiotics and vaccinations are the eucharistic sacraments of the medical cult, considered irreproachable triumphs in the march to eliminate all disease. This is bogus brainwashing. Antibiotics cause violent disruptions to the immune system; taking many antibiotics is the riskiest behavior predisposing one to AIDS. See the work of erudite medical historian Haris Coulter for the facts. Similarly, childhood vaccination causes neurological damage gross and subtle, that many people say makes kids learning-disabled or violent.

The bottom line is that western medicine's claims for a scientific basis are largely bogus. Even empiricism is a shallow philosophy and the medical industry is permeated with a cheating mentality. Of course, some individuals with children and assets will want medical insurance, but I don't think most devotees need it, unless no hospital ER in your area will touch you without insurance, if you are injured. Usually if you have no assets, Medicaid will pay. Beyond that, devotees should encourage each other to take up the deep study and serious practice of all sorts of natural and/or traditional healing modalities, whose treatments are harmless and effective.

Srila Prabhupada Meditation Thakor Topiwala Pineville NC, USA

I consider myself very fortunate to come across the teachings of Srila Prabhupada, the greatest sage of this age.

Often I think of his mission at different angles.

India (Bharat-Varsha) is the land where the creator of this whole cosmic manifesta-

tion reveals His own identity and thus supremacy over every living being. Not only that, but He offers the process of devotional service by which every living being can unite with Him.

Srila Prabhupada put all his effort to bring people to Krishna consciousness in that divine land of Bharat-Varsha, but most of his early efforts seemed wasted. Intelligently and by Krishna's grace, he took the advice of his Guru Maharaja to preach the most authentic Vedic philosophy in the West and then go back home again to preach on the same land where it originated.

As Krishna tells Arjuna, "from Me come remembrance and from Me come knowledge and forgetfulness," (Bg 15.15). By Krishna's arrangement, he found the support of many degraded people (hippies) of the West and gave them the process to uplift their consciousness and purity and reach the ultimate goal.

I have been reading, studying, and associating with the devotees of the Krishna consciousness movement.

All the time, I think that although Srila Prabhupada is the purest soul, still he had to fight against Krishna's energy (maya) until his last breath. In his advanced age he could easily have maintained his life in any holy dhama of India and achieved the ultimate goal. But he wanted to distribute this pure love of Godhead to the entire world selflessly, so he took all his suffering as a transcendental pleasure.

I have been reading *Priti-laksanam* for some time and had an opportunity to express my thoughts on the service of Prabhupada. Devotees at different levels express their views and problems through *Priti-laksanam*. It is kind of those devotees who want to bring many sincere truth seekers to the lotus feet of Sri-Sri Radha and Krishna and their pure devotee Srila Prabhupada, so they can achieve eternal peace, joy, and happiness, and gradually march towards the ultimate goal. Our sincere deep gratitude to all those devotees for their service.

We all have our own enemies in the form of lust, greed, ego, and anger within ourselves at different degrees. It seems natural when we learn that even great yogis have

had these problems, so what to speak of us who are all surrounded by very strong influence of maya. With sincere faith in Srila Prabhupada and devotees and anybody who wants to serve Srila Prabhupada, take advantage of this valuable journal, *Priti Laksanam*. But, as the editor, Sarva-Satya dasa, mentioned, all devotees or anybody trying to serve Srila Prabhupada should be very careful so that the motives of this journal will not be defeated. It is not necessary that only devotees read this magazine. Any envious person can take advantage.

As Krishna promised, "ye yatha mam prapadyante. As all surrender unto Me, I reward them accordingly." (Bg 4.11).

May Lord Sri Krishna and Srila Prabhupada bless all of us so we all can serve selflessly.

All glories to Srila Prabhupada and devotees worldwide.

ESSAYS

Some Thoughts on ISKCON and Varnashrama-dharma Krishna Dharma dasa Manchester, England

Sometimes in ISKCON we encounter the idea that while varnasrama-dharma is a system meant for organising human society, it is actually not relevant in the context of ISKCON. I find this a very worrying and dubious idea myself.

ISKCON is certainly a society and it requires organisation. If we are not to use varnasrama as our own means of managing ourselves, then how will we ever present it to the rest of the world? And how will we ever become actually organised by any system other than the one designed by Lord Krishna, Himself? I suggest we should be looking at ways to immediately introduce the full gamut of varnasrama-dharma within ISKCON.

Firstly, I think it is important that we not see a dichotomy between varnashrama-dharma and bhakti. Varnashrama is, or at least should be—"visnuradhyate" (*Visnu Purana*), i.e. devotional service. It is a question of stages. Varnashrama is essential when one is still influenced by the modes of nature. Chapter three of the *Gita* very nicely

describes daivi varnashrama and needs to be carefully studied in this regard. Karma should be done as yajna for the pleasure of Vishnu (3.9). Karma should never be divorced from devotional service. How one's varnashrama duties should be performed as devotional service are also nicely described in 18.46 and 47 purports. It therefore see no problem with the idea of varnasrama-dharma being implemented in ISKCON.

Although this tends to be a contentious issue, from examining his teachings, it does seem that Srila Prabhupada intended varnasrama to be applied in ISKCON.

For example, from studying Narada Muni's instructions on the "Perfect Society," along with Srila Prabhupada's purports in the seventh canto (SB 7.11), it should be obvious that varnashrama-dharma, if it is to be applied at all, can only be applied within ISKCON. It can only work in a religious society and definition of religion is not seen today outside of ISKCON. That much at least is clear. How far we can go with the implementation of varnashrama-dharma may not be clear, but at least it's beginnings must be within our society. And varnashrama begins with defining the four spiritual and four vocational orders. The scope of duties within those orders may need to be more carefully defined as we go along, but it seems we must begin at some point by identifying our various activities in ISKCON in terms of the varnashrama model.

We have already made some progress in defining our ashramas of course, but very little progress has been made in vocational definition.

As well as the many instructions on varnashrama throughout his books, I believe—as do many devotees—that Srila Prabhupada gave us some clear practical advice in 1974 in his now famous morning walk varnashrama discussions (the much vaunted Varnashrama College idea). I believe that this was a very profound insight given by Srila Prabhupada. College means training. Without training we are all "janmana jayate sudra" (SB 10.8.6)—especially in the present age. But, "samskara bhaved dvija." Elevation from sudra status and the creation of the three other classes—all "dvija" or twice born—is possible by Vedic

training, the reformation process. Indeed, "dharmena hina pashubhi samanah" (Hitopadesha), without dharma we are yet animals. Therefore training is required and if we study carefully Narada's instructions, the basis of this training must surely be our four principles and our chanting. And then, for ordering our society nicely, the external varnashrama definitions can be applied.

Not everyone is a Brahmana

An important point to note in this regard is that we in ISKCON should not be assuming that everyone should be a brahmana. In fact, Srila Prabhupada himself makes this clear in the following conversation: "Why artificially he should be made a brahmana or sannyasi and fall down and become a ludicrous? . . . 'sthitam sattve prasidati'. . . He's (fixed) in the sattva guna. That is perfect brahminical life" (Mayapur February 14 1977).

In order to implement varnasrama-dharma, we need to have some means of distinguishing brahmanas, who after all are the first and most important members of society, from the other orders. Prabhupada makes it clear with the above that a brahmana is fixed in sattva guna, but how long is it before we can say "yes, this one is a fixed up brahmana?" Of course, if there is early gurukula training, then there is sufficient opportunity for determining the svabhava. But for those who come to ISKCON at a later age it is not so easy. I would say that a period of in-house assessment is needed and that would be the first function of our varnasrama college. We need the opportunity for observing if brahminical qualities are there, or if one should go instead to the "plough department" or whatever.

Once a person's tendency is recognised, then the appropriate training can and should be given. Not that we simply use their energy in "preaching" until they burn out—and then we tell them to go get a job. I would suggest that for a brahmana it may be that a couple of years or more is needed before we even decide if a person is qualified to be trained in that role. Then maybe a few more years training before they can consider acting in that capacity. For any highly qualified post in society it is nothing unusual to

undergo six or seven years of study, followed a period of on-the-job training. A brahmana is undoubtedly the most qualified post in society. But how long is it, and after how much training, before we grant that status in ISKCON? And what percentage remain fixed?

Part of the reason for our making most devotees into brahmanas is the practical consideration of running our temples. We need brahmanas to worship the Deity and it also serves as an encouragement for increasing the service mood and commitment in other services, such as sankirtana. As an ISKCON temple president preaching on the front line (I started this project here in Manchester from scratch), I personally experience the conflict of wanting what is best for the preaching as opposed to what may be best for the individual. But, in all honesty, I believe the latter consideration includes the former. Surely our business is all about personal spiritual growth, not just developing structures and edifices. Or at least the structures should facilitate the growth. I feel strongly we need to establish ISKCON training colleges and have all new devotees attend these. Let them learn first how to serve Krishna through the angas of bhakti, and then, recognising their own tendency, how to use that in Krishna's service. (and the training for that—i.e. material skills—may well have to come from outside institutions at the present time)

I would therefore suggest that ISKCON should be developing, as a first priority, educational institutions which can gradually evolve towards becoming varnashrama colleges, which train a person how to use his particular talents in the service of the Lord. As Narada Muni says elsewhere in the *Bhagavatam*, "Idam hi pumsah . . ." (SB 1.5.22) These centers would be places where we send all new devotees who come to our movement, i.e. anyone willing to take to the chanting and principles, and where they will receive training for a lifetime's service to Krishna, according to their own specific svabhava tendency.

Social Solutions

The application of varnasrama to ISKCON will, I believe, provide solutions to all our social problems. For example,

grhastha ashrama—we seem to be struggling to work out how this fits into ISKCON. I would say that we have made some progress in the area of establishing brahmachari ashrama, of engendering the mood of "brahmachari gurukula . . ." (SB 7.12.1) But then comes grhastha ashrama, and the former mood is no longer appropriate. And, although the change need not be inconsistent with Krishna consciousness, it seems we have struggled to accept this. Because grhasthas may not be able to continue that brahmachari mood, we have marginalised them, using pejoratives like "fringed out," etc. I think we are realising this now. The fully surrendered—dasavan nicah—mood of brahmachari does not necessarily equate to advanced Krishna consciousness, any more than does the independent grhastha mood imply the reverse. ISKCON responsibilities to both must therefore be equal, and those responsibilities should be the adequate provision of training in all necessary areas for each ashrama.

Of course, grhastha dharma means giving charity and indeed supporting all three other ashramas, but this will only be possible when we recognise the importance of all the orders in varnasrama and provide the appropriate training and encouragement for the performance of the specific duties in each varna and ashrama.

As the various varnas and ashramas manifest, we will see a much broader spread of ISKCON developing. Indeed, I believe our whole paradigm will change and ISKCON will come to be seen as a movement of Krishna conscious persons permeating the entirety of human society. Not that we are a select group of individuals broken away from society, rather we gradually become the whole of society, bound together by the eternal varnasrama institution.

In any event, these are a few thoughts about the application of varnashramadharma in ISKCON. In the next issue I would like to look at other ways as well as the varnasrama college idea by which we could possibly begin the practical implementation of varnasrama in ISKCON, and what would be some of the implications on our present organisation. I would be inter-

ested to hear the ideas of others. There are many other areas we could look at, applying the measuring stick of Krishna's eternal system of organisation. Much discussion is needed—satam prasangam . . .

Common Sense Second article in a series to be continued Rupanuga dasa Alachua, FL, USA

Joining Srila Prabhupada's movement, is like joining the military service: we may volunteer, but then the regimen of military life must be accepted. Similarly, we volunteer for devotional service, but then the practices must be followed. Devotional service of Lord Sri Krishna, the Supreme Personality of Godhead, is a life based on a simple principle: the more we obey Srila Prabhupada, the more we enjoy that life of service. Conversely, the less we obey the more we restrain our happiness and the happiness of others.

To obey or disobey, isn't that always the question? Obedience is, after all, the principle of vaidhi bhakti or following the order of Srila Prabhupada out of duty until that obedience becomes spontaneous. If the husband is obedient to Srila Prabhupada, if the teacher is obedient to Srila Prabhupada, even if there is some temporary neglect in their duties, the principle of voluntary obedience will lead to success.

For example, a father's responsibilities are very serious; he is obligated especially to train his children for liberation through Krishna consciousness. If he has a daughter, he must see that she is properly married at any cost. In this connection, Srila Prabhupada told the story of a bankrupt man who could not pay his creditors. In court, the judge informed the creditors that the man lacked assets to pay his debts fully. Whatever assets he had were divided equally amongst the creditors. The matter was considered closed by the court, and the debt forgiven. However, Srila Prabhupada said, there is one debt which cannot be forgiven: the debt of a father to see that his daughter is properly married.

Srila Prabhupada remarked that if a girl is not married by age 16, she becomes

mortified. A quick perusal of a dictionary or thesaurus regarding "mortified" causes alarm. It is very difficult for a male to understand an unmarried girl's feelings of embarrassment, humiliation, self-abnegation, etc... But they are there, consciously and sub-consciously, and undoubtedly explain much perplexing behavior often mistakenly attributed simply to "raging hormones."

Now our hypothetical father suffers from his daughter's anxiety to find a husband, and he is frustrated by the apparent lack of suitable young men. Oh, that a few varnasrama colleges had been graduating qualified young men! But not so, because the father lacked any sense of duty to participate or help in the training of boys for grhastha life. (In fact, he thought his own son was still too young to worry about it.) Instead, he was always thinking how to reduce his family attachments and responsibilities, considering that to be a sign of advancement. Nevertheless, according to Srila Prabhupada, he still has to search out a compatible husband for his daughter.

Regarding compatibility, Srila Prabhupada once told his disciple, "Be sure your daughter marries either a brahmana or a kshatriya." Instead, he arranged her marriage to a vaishya devotee who avoided honest work. The father ended up raising the children when the marriage failed. Women are born with psycho-physical natures as men are, and marriage based just on "being devotees" is rather risky.

Let us suppose that, unlike the errant father mentioned above, our hypothetical father in his distressed condition decides to take shelter of Srila Prabhupada-vani. As Srila Prabhupada was fond of repeating, "The Lord helps those who help themselves." So by Lord Krishna's grace, our hypothetical father happens to find the story of King Vena, *Srimad-Bhagavatam*, 4.13.39. There it is explained that generally the daughter receives the qualifications of her father, and the son acquires those of the mother. From the same purport it is clear that the daughter also inherits the qualities of her father's mother or her maternal grandmother. According to this, the father can study his family members, starting with himself. The

father and daughter share similar mentalities; so to help the daughter, the father must know his own psycho-physical nature or mentality.

The above purport also mentions that according to Vedic civilization, an astrological account is taken of both the boy's and girl's families before any marriage takes place, to assure the right combination. However, sometimes there is a mistaken calculation and family life becomes frustrating. In other words, basing this important decision on astrology alone is uncertain, if not risky.

A father, husband, or teacher must take personal responsibility for applying the science of varna and asrama as it is explained thoroughly by Srila Prabhupada in his writings. We may take advice from others, but ultimately it is our individual responsibility to confirm that advice with Srila Prabhupada's teachings. At least we must be intelligent enough to take help from those who do so.

Which returns us to our original assertion: the more we follow Srila Prabhupada's instructions, the happier we become. In reality, isn't the only problem in this life how to become more Krishna conscious? And ultimately isn't the only solution to that problem to be obedient to Srila Prabhupada? Yes! without a doubt!

Veda Vision
(The seeds of Varnasrama)
Gadadhara Pandita dasa
Alachua, FL, USA

Lord Krishna established the blueprint for ideal socio-economic development in the *Bhagavad-gita*. Srila Prabhupada, His pure devotee, planted the seeds of that Vedic culture in America in 1966, so that we could expand on his work and build varnasrama-dharma, a system of spiritual and economic self-determination. He told his disciples that he had done 50% of the work and the rest was up to us.

If we sincerely try to follow in his footsteps, he will empower us to cultivate the seeds of varnasrama-dharma, so that ISKCON will have a model village—featuring a more peaceful, prosperous, joyous existence. We have the opportunity to create a

magnet community that minimizes the hard struggle for material existence, while providing incentives for spiritual development. This is the basis for maintaining the rich heritage of Vedic culture.

ISKCON Alachua is now the largest devotee community in North America, with more Prabhupada disciples working in one place than anywhere else in the world. We can accept the responsibility of our guru's instructions for developing socio-economic growth, or we can neglect a role of leadership and let someone else set the standard.

Before the potential of a functioning varnashram dharma society can take root, the groundwork must be prepared by tending to five areas of cultivation:

- Education
- Economics
- Occupation
- Self-sufficiency
- Vaishnava social conduct

Though not the only ingredients for success, these five areas are key prerequisites. Pilot projects in each sector will promote further refinements, as we gradually evolve toward a Vedic village, an extended family system capable of demonstrating the value of self-sufficiency and self-realization.

The end result of this strategy is to keep our energies circulating within the ISKCON family, like the Mormons and other groups who safeguard their spiritual principles by maintaining a strong socio-economic program. Without some vision of how to inspire participation, nothing is going to happen due to need alone. Beyond the curriculum reforms and cottage industries of pathways, this program is intended to lay the foundations for varnasrama-dharma by providing strong community guidelines. This is a vast project and we have, as of yet, done little to realize a self-sufficient culture, functioning within the realm of a larger, sometimes hostile environment. How can we create an alternate society, without compromising our principles due to associating with those who follow much different cultural standards? As long as we work for non-devotees, we risk taking on their association, instead of giving them ours in the form of teaching by example.

Veda Vision will help establish the ba-

sics. By combining the educational pathways that lead to self-determination with ongoing expertise to refine business practices, we can offer security to the second generation, while building quality of life for the whole community. Much of what goes into Veda Vision comes from Srila Prabhupada's direct instructions for educating children into the varnasrama-dharma way of life. Other aspects come from the resourceful and concerned devotees we are blessed to call our Godbrothers, Godsisters—our neighbors.

In this issue, I'll address Education, and the other 4 areas will follow in future issues of *Priti-laksanam*.

Education

Since self-sufficiency is another prime area of Veda Vision, it should be stressed in the curriculum. In part, this emphasis comes through pathways, a process of education and training that's directed toward building career skills. Pathways is a choice-driven method of exposing students to services and vocations, until each child becomes an apprentice. The pupil gains self-determination as a "jack-of-many trades," while finding a career path that fits personal needs.

From ages 7-11, gurukula students learn to identify what aptitudes and talents are required for different kinds of occupations. Pre-apprenticeship programs can be offered at the 11-16-year-old stage, where exposure turns into hands-on experience. This stage, called work-study, is divided into two parts: beginners (11-14 year olds) and advanced (14-16 year olds). During this time, interests and proclivities would be reviewed by teachers, students and parents so that each child can see how their own unique talents will lead them to a secure livelihood. Along the way, they would have the opportunity to try out various vocations while earning some kind of wages.

Besides the vocational component, a choice of avocations can be similarly presented. The vocation might be what they would like to get paid to do, while the avocation could be what they want to do most. It might be a means to unwind with their favorite devotional service, a craft, a chance to earn a second income, or volunteer for a community service. This is where self-en-

hancement comes into play, so the second generation can learn what it means to be a human being, not just a "human doing." Skill and independence to express one's spirit is crucial for becoming a more integrated personality. It is a prerequisite for self-actualization.

Before graduates get overwhelmed by outside influences, some kind of inter-gender coping skills should be added to the curriculum. Not all students will find a career or mate according to Vedic traditions—some may transfer. But they should all get lessons about good parenting and techniques for promoting domestic tranquility. Adult continuing education is vital for ongoing growth.

**Lowering Costs by Teaching
Appropriate Technology**

School projects may include Junior Achievement-style endeavors to build teamwork and a group vision of self-sufficiency thorough healthy inter-dependence. Besides trying out their own cottage industries, students can gain direct experience with Appropriate Technology (AT). These technologies are more in harmony with the earth and can reduce dependence on the public energy grid. This kind of self-reliance is especially useful during hurricanes or emergency situations.

By learning to obtain hot water from passive solar collectors, we teach by example a "small-is-beautiful" consciousness. Building windmills, as ongoing school projects, could be a fun way to reduce the costs of school maintenance. Home-grown windmills might even be sold to community members for scholarship funds. Students introduced to AT principles will likely take what's useful into their own households someday. This builds a community identified as "conservationist," a community that can showcase itself as a "kinder-gentler" alternative to material existence. We often use Thoreau's phrase "plain living and high thinking." By applying the lessons of AT, we can make our lives easier on the pocketbook and simpler for the earth to support.

Working with oxen and building ox projects would further create the feel of a Vedic society. We have a sugarcane press that might be run by oxen (irrigation pumps

dollars worldwide, and more than 50% of North American households buy products from a network marketing company. It is clearly the business wave of the future because of its low start up costs, unique products, ease of operation, and ultimately because it redistributes the wealth away from the corporate power mongers and into the hands of the common folk. So right livelihood could be as simple as researching a network marketing company that promotes an environmentally friendly product line, which will appeal to the largest segment of the population. A company with integrity and global vision, a company willing to assist us in our quest for some degree of financial security.

Real Security

Of course, from a devotee's point of view, the only security we really need is to know that we always have access to Srila Prabhupada's books and his teachings. However, we also need the luxury of time to be able to effectively utilize and implement those sublime teachings in our lives and in the lives of our dependents.

Network marketing actually leverages your time so that it is possible to be able to spend more time reading and chanting. If it were not for our present network marketing business, Arya and I would never be able to spend the one hour per day each morning with our Deity worship and readings. Sometimes the kids don't join us, but they see and hear us enthusiastically engaging in this service every day, and we are sure it is having a positive effect on them.

Right livelihood to us means finding a business that allows us flexible hours, freedom of movement, the choice to work with whomever we choose (especially like-minded people), working out of the home, and being able to live in a mode of goodness environment for our children and our own sanity. Such an environment allows us to appreciate the wonders of the Lord's Virata Rupa.

If you are entertaining the idea of a lifestyle change to a more fulfilling occupation, one that might benefit mother Bhumi, the cows, the Vaishnavas, and the topmost bhakta, Srila Prabhupada, I would love to exchange views and ideas with you. Please write or call at your convenience. Vijeta dasa

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A Broader Social Movement

Vasu Murty
Oakland, CA, USA

When Srila Prabhupada established the ISKCON Life Membership program, he made it clear that there is a place within ISKCON for devotees unprepared to lead a life of full-time religious service. Srila Prabhupada was very loving and kind. He wanted everyone—saints and sinners alike—to receive the Lord's mercy in the form of the holy name, books, prasadam, and devotional service:

"... if you want to be a family man—if you cannot dedicate 24 hours daily—then earn money and use it to spread Krishna consciousness—if you cannot earn money, then use your intelligence. There is so much intellectual work to do—publication, research, and so on. If you cannot do that, then utilize your words to tell people about Krishna... So where is the scarcity of opportunities? You can serve Krishna in any capacity, provided you want to serve." (Chicago, July 1975)

Srila Bhaktivinoda Thakura described the soul and one's relationship with God in these terms: "When we analyze the stages that lead to love of God, we understand that faith, or *sraddha*, is the first stage. Without *sraddha*, there is no way to obtain love of God. From faith, one seeks saintly association which is called *sadhu-sanga*. This leads to shelter at the feet of a spiritual teacher. Thereafter, *pancha-samskara* or initiation follows. *Pancha-samskara* gives rise to *bhajana-kriya* or the personal worship of God."

Pancha-Samskara

The Process of Initiation

Srila Prabhupada's writings and correspondences testify to this reality: "In the beginning, we simply invite men to come and join us in the transcendental vibration by chanting Hare Krishna... the chanting is transcendental, and therefore, simply by vibration, one gradually becomes spiritually advanced, and thus he offers himself to become my disciple." (Letter to Christopher

7/13/68)

"One who isn't initiated may chant Hare Krishna (and should certainly be encouraged to do so) and serve in his own way, and gradually by doing so he may want to be initiated. (Letter to Satsvarupa 11/14/68)

Srila Prabhupada taught that the vows of initiation are important when a devotee is serious about discipleship. *Sraddha* (faith) and *sadhu-sanga* (the association of devotees) lead one to shelter at the feet of a spiritual teacher:

"These boys and girls, European and Americans, they were not informed about the regulative principles in the beginning. We enforce the regulative principle when a student is serious to become initiated. Otherwise, ordinarily, in all our centers, everyone is welcome to join the chanting of Hare Krishna mantra. Gradually, by mixing with the devotees, by being purified by the transcendental vibration of Hare Krishna mantra, they voluntarily offer to become serious student, initiated." (*Nectar of Devotion* lecture, Vrindavan 11/14/72)

In other words, Krishna consciousness is open to all, and not everyone will immediately take to discipleship. "... Lord Chaitanya recommended that simply by chanting the Lord's holy name, a tremendous change of heart can take place... there is no bar to becoming a devotee of the Lord, and by becoming a devotee everyone is eligible to return home back to Godhead." Srila Prabhupada's purport to the *Srimad-Bhagavatam* 3:4:18.

Perhaps thinking along these lines, an ISKCON leader in Philadelphia said in 1982: "Our long term plan is to develop a congregation... We see now that a person who shows little interest may have to be cultivated a whole lifetime before he becomes a member. We have that broadness of vision now. So in the core you have full-time devotees who maintain the four reg's (vows), and chant 16 rounds. Then, expanding out, you have lesser degrees of commitment and involvement, and our preaching should be aimed all the way out..."

"You have to keep your standards and preach to these people all the time, but at the same time not drive them away for not living up to them... If our movement is

genuinely world-transforming, then it's not going to happen that everyone in the whole world will join our temples and move in. It's going to have to be a broader social movement." (E.B. Rochford, Jr. Hare Krishna in America)

Living in the Land of Plenty

Arya dasi

Quathiaski Cove, BC, Canada

Modern day mankind is most definitely living in a consumer oriented society.

In the 80s the mentality was, "lookin' out for number one!" And now in the 90s the majority are having to tighten their belts due to economic recession. So, the question is, "How to be charitable, for Krishna's pleasure and our own satisfaction, as well as teach this fine quality to our children and thus rise above the gross mentality of materialism?"

I have a couple of ideas that I'd like to humbly share with the devotee readers, which I hope will spark an interest in affordable charity.

Firstly, how to engage in the highest welfare service, prasadam and book distribution? Inspired by articles we read in *Priti-laksanam* over the past few years, our family took advantage of the local social scene and joined the vendors at the Saturday morning flea market. We prepare savory prasadam, such as pakoras or samosas, complete with homemade chutney, cayenne-salt, hot sauce, and ketchup. We deep-fry the pakoras in two dutch ovens on our propane stove at the market, and people are magnetically drawn to our table because of the aroma. Sometimes we display the colorful cut up raw vegetables up front, so that people can see what we're cooking. When we make samosas, we prepare everything the night before and cook them in the morning, either at home or at the market.

Our display of Srila Prabhupada's books, which we sell at cost price, compliments the table. Fortunately we always earn more *laxmi* than we put out for expenses, so it's never a financial burden and we're confident that the purifying potency of the Lord's prasadam (Srila Prabhupada's secret weapon) is taking its transcendental effect!

Then there's charity to the materially

needy, who are many! India is of special interest to most devotees, and now during the Centennial seems the right time to do something about poverty in the holy dham, regardless of how small a gesture it may be. In this connection I'd like to share some of what we saw during a family pilgrimage to India in '93, but first I wish to quote from *Bhagavad-gita As It Is* regarding the matter of giving in charity.

"That gift which is given out of duty, at the proper time and place, to a worthy person, and without expectation of return, is considered to be charity in the mode of goodness."

"In the Vedic literature, charity given to a person engaged in spiritual activities is recommended. There is no recommendation for giving charity indiscriminately. Spiritual perfection is always a consideration. Therefore charity is recommended to be given at a place of pilgrimage and at lunar or solar eclipses, or at the end of the month, or to a qualified brahmana, or a Vaishnava, or in the temples. Such charities should be given without any consideration of return. Charity to the poor is sometimes given out of compassion, but if a poor man is not worth giving charity to, then there is no spiritual advancement. In other words, indiscriminate charity is not recommended in the Vedic literature." Bg, 17.22.

When my family and I stepped outside the airport in Calcutta to look for a taxi, two girls the same age as my daughter, Priya (then six), came begging. They were dressed in raggedy shorts and tops. Priya and I opened her suitcase and fished out two dresses. The young girls' faces lit up with delight as they hurriedly pulled the dresses over their heads and admired one another. Then they skipped around us, laughing and talking and were completely satisfied with what they had unexpectedly received. It was a real eye opener for our kids to see children in such dire need, and so greatly appreciative of something as simple as an old dress.

One of the very reasons we went to India was to help our kids grow beyond their own "me awareness" and develop a sense of benevolence, by allowing them to witness the needs of others. As we have been taught,

self-centeredness creates an obstacle to our spiritual growth. "Material ego, or the sense of identification with matter, is grossly self-centered, devoid of clear knowledge of the existence of God. And this self-centered egoism of the materialistic living entities is the cause of their being conditioned by the other paraphernalia and continuing their bondage of material existence." SB 2.5.24.

So to continue the story, when we arrived at Mayapur, we were pleased to see the orderly atmosphere. There didn't appear to be neglect or deprivation, but after living there for a few months and making friends with a few local devotees, we came to understand an element of underlying poverty. Priya befriended the elephant keeper's daughter, and visited her home. It was a flea-ridden, garage-like bamboo shack behind the elephants' pen. The only decent dress that the little girl had was the one she wore to school, and her little baby sibling wasn't much better off!

There are many others in Mayapur Dham who would very much appreciate a show of generosity from devotees living in the West, who appear to have so much in comparison. If you've ever had the good fortune to partake of the Bengali prasadam, served daily from the main prasadam hall, you should know that the women who cut up vegetables really like western-style knitted sweaters for the cold and damp winter mornings in Mayapur. Tara, the washerwoman with a handicapped child at home, toils and serves the devotee community. If you take a moment to listen to her at work she constantly calls out, "Oh Krishna, Oh Krishna" in a tone which implores strength to persevere. She very humbly and gratefully accepts gifts in charity, and was brought to tears when we left her the few items we were leaving behind. And then there's the Bangladesh refugee families residing in Mayapur, Navadvipa district, whose bhakti culture we have adopted. They often own next to nothing, having fled from their country, and would be prime recipients of gifts of clothing for their children and themselves.

And last, but most important, (at least in our minds), there are the gurukula boys, some of whom are orphans without outside financing. When we lived in Mayapur, the

younger boys were often plagued with scabies and ring worm, which are both caused by unhygienic practices such as scant bathing habits, due to unfortunate circumstances. The boys bathed outdoors under a 30-inch-high hand pump all year round. They were not provided with buckets, because they were always stolen. Consequently, they splashed a little water on themselves as a show of bathing. It was an unfortunate case of deprivation and I pray that it has been corrected.

The point is that there are devotees of both genders and all ages in need in Mayapur, Vrindavan, East Europe, Latin America, and all over the globe. How can we help these devotees in distant lands? As overwhelming as it is, there are still many small projects which we can undertake to lessen the hardships these bhaktas experience every day.

One idea that came to me recently after I bought a lambs' wool sweater for \$1 at a local thrift shop, was to make similar purchases with the intention of sending them off to Mayapur or some other place. With this approach, even if you are living on a shoe string budget, these much needed items can be found and bought for very little. This could include baby cloths of all types, baby sheets, and blankets. One of the servant ladies who lives just beyond the Mayapur Chandrodaya Mandir compound, had her granddaughter swaddled in a sheet of clear plastic, because of poverty and perhaps ignorance (the child could suffocate).

Dresses and girls undergarments, as well as boys T-shirts and light cotton pants and shorts of all sizes would be practical to donate. Light, non-itchy woolen, cotton, or acrylic sweaters for men, women, and children would be appreciated for the winter months, as well as warm full-sized blankets which can sometimes be picked up periodically at military clearance sales. Some thrift stores hold end-of-the-month "bag" sales, where you can fill up a large paper bag for three or four dollars. Your children would have fun selecting items to be sent off as gifts to the needy devotees, and we parents wouldn't have to worry about a very big expense! We automatically wash all clothing that we buy in the thrift stores so that it

will look and smell clean and fresh.

Then there's new department store items, budget allowing, such as nail cutters, cheap shampoo, flea treatment hair tonic, hair brushes, combs, and hair ties as well as antibiotic ointments, such as Polysporin, and perhaps even ring worm medicine. However, a note of caution is in order here. Please don't send anything 'medicinal' unless it is labeled with clear directions.

And last, but not least—toys, because "play is a child's work." Affordable, safe toys in fair to good condition can sometimes be found in thrift stores at a minimal price. Dolls with dresses, toy cars and trucks in good condition, plastic magnetic letters and numbers, to mention a few. Other materials such as paper, crayons, water paints, and colored chalk (they have chalk boards) would surely brighten up little faces.

As far as containers for shipping these gifts are concerned, tin trunks are often available for about \$5 in the 'little India' of your local city, or perhaps shop keepers will donate trunks (and clothing) freely to such a charitable endeavor. Thrift store suit cases or even strong cardboard boxes might also serve the purpose.

The next challenge would be getting the gifts to their destination. A friend of mine, Nitya, who inspired this essay through her charitable activities, says that it's always a gamble sending parcels via mail, and that the best thing would be to have a liaison who could make the delivery for you. What about sending the package with a devotee attending the Mayapur festival? The perfect time to give in charity to the devotees! Or a devotee friend going to Vrindavan for the month of Kartika? Double the pious credit! What about your local ISKCON temple president or GBC, or resident sannyasi who makes regular visits to the holy dham? Where there's a will there's a way.

The resources are there, just arrange a connection and either send it via mail (sea freight is cheapest), or through someone making a pilgrimage. Perhaps, to motivate ourselves we could make a commitment and create a deadline. For example: one full tin trunk by March 1, '96, to be delivered with — dasi when she goes to Mayapur in the spring.

Personally, I'm attempting to make a connection with a very special family. The mataji's name is Sachi devi; she's Srila Prabhupada's first female disciple in India and her husband, His Grace Shankarsana Prabhu, is Srila Prabhupada's grand nephew and initiated disciple. Sachi devi is a qualified teacher who is now raising two young daughters and teaching in the girls' academy, and her husband works with life membership. The last time I saw them in '93 they lived and served in Sridham Mayapur. Hopefully, they will be able to establish some type of distribution depot in cooperation with this endeavor. I would be quite honored to work on this project with such an exalted Bengali devotee family and pray for the blessings of all Vaishnavas that my family and I who live in the land of plenty might grow through sharing the abundance.

Any Prabhus wishing to help inaugurate this project "H.A.N.D.s. O.N." (Helping Aid Needy Devotees Overseas Now) in honor of Srila Prabhupada's Centennial Celebration, please write me so that we can enliven one another with an exchange of ideas.

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**I Am Not my Clothes
Vrndavanalila dasi
Costa Mesa, CA, USA**

In Krishna consciousness, we are told repeatedly that "we are not these bodies." That's right, because in Krishna consciousness, we are our clothes.

I do not like to wear saris. They are very uncomfortable for me and I don't feel safe wearing them. When I was in the Montreal temple I remember meeting a threatening looking man all alone in the street at 4 in the morning. I remember thinking, "How can I possibly fight off this man if I'm wearing this straight jacket (sari)?"

Anyway, I am tired of being judged because of my clothing. I am so sick of hearing these temple lectures insinuating that women who don't wear saris are not celibate. A person chooses to be celibate or not. It has nothing to do with the clothing.

**Chanting For Unity Centennial Project
Rupacandra dasi**

Bonnors Ferry, ID, USA

Lokanath Swami recently wrote saying, "I enjoyed your article in the latest *Priti-laksanam* about Padayatra and the way you expertly correlated promoting the Centennial by inviting the devotees outside and thus promoting the petal Uniting Prabhupada's Family along with it." He has also accepted the Chanting For Unity (CFU) project as part of the official Centennial agenda.

It has been determined that CFU is not part of Padayatra America. Padayatra America is a special pilot party utilizing an ox-driven cart and is headed by Saunaka dasa.

Chanting For Unity will be responsible for its own funding and represents all parties who are participants in the CFU theme.

As Nandimukhi dasi stated in the "People Pulling Together for Prabhupada" article, *ISKCON World Review*, Jan/Feb. 95, "everyone of us has the responsibility to expand the sankirtana movement," Chanting For Unity is meant to facilitate just that.

CFU's theme is that across America, estranged, outcast, or fallen Hare Krishnas, along with all those in good standing—all Prabhupada's well-wishers—are invited to form Padayatra parties. The idea is that smaller parties will connect with each other for larger kirtans and festivals in parks (neutral territory) across America.

Participants can report their party info to Liaison Lori at CFU Headquarters in Bellingham, WA. Keeping apprised of events, she will help connect devotees up with parties, parties up with parties and "happenings," and get startup locations/dates, news, and contact information disseminated through the N.A. Centennial Office and Vaishnava publications. I liken it to a Bilbo Baggins-type party where all the relatives are invited, no matter. Kirtanananda Swami wrote in his endorsement, "I strongly support your plan for the Chanting For Unity Project. Surely it is time to lay down our differences in the interest of glorifying His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, our beloved spiritual master."

CFU's slogan is: "Blessed are the peace-

makers for they shall be called the children of God." Participant parties must consist of at least two people (who knows how many it will end up with), be self-sufficient, and check in occasionally with Lori; vehicles transporting between locations is okay. Go out for as long or as short a duration as you want, or as close or as far from home, and as often as possible!

CFU provides us with an opportunity to serve, show Prabhupada our effort to cooperate amongst ourselves, increase sankirtan in North America, and spread Srila Prabhupada's glories. Personally, I find great inspiration in Hridayananda dasa Gowami's endorsement words, "I pray millions of souls receive the blessings of the Holy Name through your sincere efforts," because it connotes the success of CFU to help make celebrations BIG in America.

For more information, please contact
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360-738-9813;
or Rupacandra dasi
208-267-3902.

**P.A.D.A.
Take Me Off Your Mailing List!
Arya dasi**

Quathiaski Cove, BC, Canada

When we first began receiving the P.A.D.A. newsletter two years ago, we felt open minded and receptive to its message, as it seemed to pick up where Sulochana's message left off. The fact that the P.A.D.A. newsletter's contents lacked in diplomacy and tactfulness was not really a cause of concern for us, as the editor's feelings of urgency were transmitted through his writing, and we gained from some of the contents. Even the personal animosity candidly directed towards certain individuals could be endured for the sake of the editor/publisher's message. But, there is a breaking point!!!

The first sign of the breaking point was the essay printed in the *Priti-laksanam* last year, written by the same devotee, "May the truth be known," where assumptions were made and words were put in the mouth of a deceased mataji. Only Paramatma truly un-

derstands the cause and depths of our laments and grievances. To use a departed mataji's circumstances to promote one's paradigm is an unrestrained and tasteless show of insensitivity. How would her young children's minds be bent by such crass writings? And what kind of far reaching damage would it do to their tender bhakti lata's?

The greatest offense, however, manifested itself in the Summer '95 issue of P.A.D.A. It was invasive, intrusive, and simply reading the contents made me feel contaminated. When individuals are lumped together and condemned simply because they take birth in a family of a particular religion, a great violation to the transcendental teachings of Srila Prabhupada has been committed. "He built a house in which the whole world can live" means that the walls of religious and cultural differences have been dismantled by the exceptional teachings of our most merciful acharya Srila Prabhupada.

The problem is that hatred based on the bodily platform can lead to confrontation and violence. January 1995 marked the 50 year anniversary of the liberation of the concentration camp at Auschwitz, Poland, where Nazis engaged in the systematic persecution of Jews, Slavs, Gypsies, Jehovah's Witnesses, and others. This violent slaughter was unprecedented in the recent history of mankind and it was based on the bodily platform, and in most cases the churches in Germany did not speak out against the injustice, but encouraged it!

One of Srila Prabhupada's first teachings to us was, 'Aham Brahmasmi, "you are not this body." As students of the Vedas it is our responsibility to recognize hate literature and racism and publicly denounce it as irreligious, as "silence is an admission of guilt," and our silence would condone such racists propaganda! This type of written propaganda is insidious, which means it has a gradual and cumulative effect on the reader. I grew up in an environment where this demented way of thinking was conveyed on a more subtle platform, and yet it was equally as powerful and effective. I am eternally indebted to Srila Prabhupada that he so kindly removed that debasing way of thinking from my mind forever, and I want

to keep it that way. There are enough problems within our movement without reviving ancient dissensions. So please, P.A.D.A., take me off your mailing list.

I Don't Understand
An open letter to the GBC
(originally sent to Virabahu dasa)

Bimala dasi
Alachua, FL, USA

Virabahu Prabhu, our new GBC here, posted my letter to him, which follows, so that all the GBC men could pick it up on COM. This letter came after a discussion in the community about women being able to offer guru puja, lead kirtana, and give class.

I am writing to you regarding women being able to offer service to their spiritual master in the temple rooms throughout our society. It is an issue about which I am very much concerned.

I joined ISKCON in Dallas on April 9, 1971, with my husband of four years. I had a Bachelor's degree in English and journalism, a minor in psychology. I was told by the temple president's wife, Bhaktin Susan (then 18), that women were less intelligent than men, were nine times lustier, etc. I looked at the only brahmachari we had in the temple at that time and tried within my heart to believe it. I thought that this is what is required as a part of my surrender to Krishna.

I was in Brooklyn when the Radha-Damodar men came through and the women were told that they could no longer greet the Deities or come to guru puja, nor sit in the *Srimad-Bhagavatam* class. I was also there when Srila Prabhupada wrote his famous letter in which he declared, "If they are so agitated, then let them go to the forest." That was all a long time ago. We have all grown older. I even feel a little wiser... and sadder, certainly sadder.

During all those years I served at a number of temples, in a variety of capacities. At ISKCON Press I was allowed to compose and design Srila Prabhupada's books. At Gita Nagari I was able to design Satsvarupa Maharaja's books. I was production manager of *BTG*. I was allowed to use some of my skills. Now I am working with ISKCON Foundation and producing

my children's magazine. I have been fortunate.

But today my heart is very heavy. Brahmananda Swami once called me the "mother of *BTG*." I feel like a mother. Besides having two sons, I look at my Godbrothers and I feel like a mother. I don't feel that they see me as a mother, but I certainly see them as children. And this is what I don't understand.

I don't understand why, after all these years, we proclaim ourselves as a spiritual movement but the women are still regarded as sex objects. I don't understand how it can be that our men are still on such a bodily platform that they are in danger of having their spiritual lives threatened if they were to see their mothers offer a garland or arati to our spiritual master in the temple room—before God and guru. What more holy environment is there? If it were an innovation, perhaps I could see—oh yes. We certainly don't want to concoct. We don't want to change what Srila Prabhupada has established. But we did change what he established, and we have the persons who did so admitting to it. Now I don't understand why we don't rectify.

I don't understand why women are still seen as a threat to the movement. I don't understand why it is so difficult to protect rather than exploit. I don't understand why the leaders fail to preach spiritual equality, why they don't try to uplift instead of denigrate. And I don't understand how anyone can say that Srila Prabhupada was aware of all the actions committed in our movement while he was present on the planet. Silence indicates complicity, and I will never believe that Srila Prabhupada could condone the atrocities that have been committed within the movement during his presence.

I don't understand how our women are expected to approach strange karmi men everyday and solicit money from them, how they can submit to marriages that were arranged out of spite, how they submit to offenses in the name of surrender, and then are expected to sit in the temple and listen to rhetoric about protection.

I don't understand why the term "mataji" is used instead of "Prabhu" consistently throughout our movement. I also don't un-

derstand why the word "mother" has such a bad connotation within ISKCON. It's so frequently said with a sneer. Can you imagine where we would be today if the women had been treated as mothers all along, what to speak of as "Prabhu"?

I don't understand what the men in our movement think would happen if the women were encouraged, were respected, were actually treated as mothers? What do you think would happen if the women are allowed to garland their spiritual master at guru puja, offer an occasional arati to him, or even lead a kirtan? What do you think would happen to our young girls if they see their mothers being offered respect as senior Vaishnavas, as senior devotees? What would happen to the self-esteem of these children? What would happen to our young boys, to our young men? How would this affect their lives? How would this affect their marriages, their roles as husband and wife, as parent, as disciple? And, consequently, how would our preaching increase, our temples flourish, our movement grow? These are my concerns.

My oldest son is 22. He is engaged to be married to a lovely devotee girl of eighteen, a beautiful gurukuli girl with a 4.0 grade point in college and a gentle, kindly nature, who thinks of herself as having little worth, as having no good qualities, who looks into a mirror and cannot perceive her own beauty.

When I bring up the topics of your letter to this generation, they get very angry. I hear statements like these, "We don't want to talk about this. You (me) talk about your concern for continuity. There's no way we will ever continue ISKCON as you're doing it now. We see your leaders as chauvinists, as sexists, and as racists. Your generation is completely hung up on sex. This has been the experience of our entire lives. Do you think we would treat our wives and Godsisters like you do? Why would we? We care for each other." And then with vehemence and much emotion, "We pray to Krishna that ISKCON never continues as it is now."

This is very disturbing to me, but it also gives me hope for the women of the future and consequently, for the men, for their marriages, for their families, and for our

movement.

Our women are not self-aggrandizing, manipulative, or aggressive, nor are they feminists. Jayadvaita Swami once told Pranada, "The women in our society have been systematically de-empowered." And this is what has certainly happened. They have been de-empowered. But they are not concerned with power. Rather they are concerned about the future of this movement. They are concerned for their children, sons and daughters both, that they grow up balanced and whole, not walking wounded. They want to raise our girls to be Krishna conscious devotees, to use all the abilities and talents that Krishna gave them in His service. They will teach them chastity and humility. They want to raise our sons to respect our girls as Vaishnavas, as devotees of the Lord. They are concerned with spreading Krishna consciousness all over the world, and they see how few women are coming any more; they see how young, intelligent, professional women perceive our movement. I have sons, but I've seen women get up with their daughters and walk out of *Srimad-Bhagavatam* class because they don't want their daughters growing up with low self esteem and self hatred. Do you know how many of our women see themselves as completely worthless, as having no good qualities? Do you know what violence that does to a person? Do you know how much we as a society have handcuffed our own development, stunted our own growth?

And then I wonder, do you leaders have any idea how much more this movement could have grown and spread if the women had been encouraged, had been treated kindly throughout all these years? This is what breaks my heart as a mother. This is what I am trying to instill within the hearts of my own two sons. Encouragement and kindness, respect, these are all incredibly powerful, and empowering. And they are free. They cost nothing, but they buy so much.

On the other hand, I tell my children, meanness, criticism, and disrespect are destructive. They are costly. They cost everyone involved—both the perpetrator and the victim. And, most importantly I tell them, they are spiritual offenses.

You may ask what about the impression that will be created by the fact that we are just coming to this conclusion (that changes were made within ISKCON that were not really authorized by Srila Prabhupada) after 18 years. The women aren't coming to this conclusion 18 years later. The women came to this conclusion years ago. We've been trying to tell you, our Godbrothers, about it all along. It's just that our voice is very soft. We are very shy. We try to be humble. But this is no longer about shyness or humility. It is about spiritual offenses and injustices that have been perpetuated for a very, very long time.

And what about the impression that will be created that, yes, we did come to this conclusion. We even have the quotes from the people who instigated sweeping changes in policy throughout ISKCON, but then we did nothing. We corrected the *Bhagavad-gita*. Why can't we correct our etiquette? We are concerned with establishing varnashrama dharma, but at the same time we are transcendental to it. We are Vaishnavas. We are brahmanas. Please, try to imagine the services that are being performed daily by women throughout the world.

The women don't want to lead. But many of them are leading, by their example and by their dedication and by their commitment, for 20 to 25 years or more. They have given their lives. This is their power, and their strength. But they understand the ramifications within our movement of years of abuse. And they want it rectified—for their Godsisters and Godbrothers, for their daughters, for their sons, and for the maturity and expansion of the movement.

I have a vision of a whole ISKCON, where men and women see themselves as partners in a spiritual movement, where mutual respect and dignity are available for both sexes, where a person is encouraged to offer their best to their spiritual master, where our family units are respected and our children raised with dignity. And I feel a huge responsibility to help prepare it for my children.

Protect our women from irresponsible husbands, from fallen sankirtan leaders, from usurpers dressed in the guise of sadhus,

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and from the condemnation and scorn of many of our Godbrothers, but don't protect them from personal service to their spiritual master—not when their spiritual master accepted such service before all the assembled Vaishnavas in temple after temple.

POETRY

Laundry

By Raga dasi (Makeda Cannon)
Los Angeles, CA, USA

I fold my husband's underwear
it's a kind of therapy
he doesn't require it, or hardly desire it
but it brings such pleasure to me

see, it's a systematic loving act
to which I've gradually committed
it's a glorious benediction in fact
for which I am naturally fitted

see I'm the softer one—the gooey thing
that like glue holds us two together
I'm the one who makes possible
the now until forever

I even sometimes bow to him
because as a woman I'm endowed
with a super-excellent ability to resist
that tendency to be proud

besides, there are lots of other bonuses
he cleans my kitty's litter
and does so many other pesky things
I would hardly ever consider

he puts up with my chattiness
which I no longer try to hide
behind a mask of profound intelligence
or some comparable disguise

he tolerates threats and bossiness
though he could drop me with a punch
he even smiles and cheerfully assists
when I burn up all the lunch

and the cat, well she just strums our
heartstrings
and gets fur balls to make us nervous
for bringing tender feelings into our midst
is her humble little service

there's just one surname in this household, it's true
see I no longer hyphenate it
for that haunting need for prestige and things, well
that karmic debt, I paid it

see men and women differentiate
but there's quite enough room for both
and if ever they are to proliferate
each party must man their post

and love, God's given it to me to do
so I must be qualified
God's given me the milky breast
that's why I bear the child.

Forgiveness—God's given it to me to do
because I'm qualified
and to give my love any less than this
would be spiritual suicide

so I fold my husband's underwear
it's a kind of therapy
the doctor's recommended tack
to develop real humility

each crease makes a deep incision
into the cavern of my heart
and lifts out those impurities
that could make the two of us part

on a good day, I do ironing
and though my starching's neophyte
because I have a good surrender mood
I know my future's bright

for the Lord says my duty is him to please
and he is to do the same
we're not two separate infantries
serving one another soothes our pain

and despite all the weights I've carried
and the wifely indignities I have known
the fact is I'm still married
and through this relationship I have grown

for everything I need in him
he needs something equally as bad
that's why our love so long endures
not like some passing fad

there are so many less important things
I could do if merely financed
but folding is my real opportunity
to become spiritually advanced

so in another life, I'll run for president
but in this one I'll clean the crud
that's buried deep inside my consciousness
and bouncing in all those suds

in this life, I'll make the greatest gain
that any human being can
I'll be a loving and dutiful wife
unconditionally serving her man!

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PERSONALS

Wanted: Good husband for middle-aged, somewhat attractive, energetic, talented devotee lady. Must be steady, responsible, mature, compassionate, brahminical, consistent, faithful, affectionate, family oriented, a provider, an active preacher, travel and countryside lover, will to spend time with wife, honestly imperfect, and willing to have astrological compatibility charts done. References, please. Contact me c/o my friend, Cintamani dasi, Manchester temple, 200 Mayfield Rd, Walley Range, Manchester, England. (18)

German lady in Switzerland age 34, looking for Vaishnava husband. Not important if you are a congregation member or elevated & initiated devotee. Your goal must be to become Krishna conscious. For 7 years I have really tried to practice Krishna consciousness and don't want to leave it, whatever. I prefer a man 30 to 40, tall and slim, like me, a thinker, poet, preacher, or artist, but no fanatic. I want to help my husband in his spiritual and material life. Send photo to Monika Pauli, Bruderhofweg 43, CH-8057, Zurich, Switzerland. (16)

Very handsome devotee 43 years old, 5'8", 160 lbs, 1st and 2nd initiation. I am kind, caring, loving, and fit. I am a professional, very active with many interests. I'm very active in the temple. Seeking a happy, sincere, pretty devotee over 30. Prefer a professional, but not necessary. Please write, I will make you very happy. Jaya Krishna dasa (Joe Gennaro), 271 NE 38 St. Apt C-211, Oakland Park, FL 33334; 305-561-1438. (17)

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

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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)

Compassionate, reliable, regulated, stable, loyal, honorable, permitted (to ISKCON). Supportive husband wanted for active, attractive, artistic, handy, versatile, 40-year old woman. Never married, no children. Must have practical understanding of the process of the philosophy. Reply confidential. 115 Cannon Street, Leicester. UK LE5 4GU. (16)

40-year-old male, Srila Prabhupada disciple since 1975 seeking long term relationship with devotee lady and possible marriage. Age and appearance not important. Sense of humor and devotion a must. I combine business and material life with spiritual. Follow motto of High Thinking and Simple Living. Reply to Kesava Ratri dasa, 312 North LBJ, San Marcos, TX 78666 or call 512-392-1610. (16)

Any female interested in a marriage relationship? I have been searching for a compatible mate for years. The female who is similar to me physically, mentally, personality will surely be very happy to live out the rest of her life with

me. She need not be an initiated disciple. She should be a type of "happiness personified" that is compatible with me because, by the grace of my spiritual master, I am in a very blissful state of being always, no matter what is going on within the phenomenal realm. I am affectionate, honest, straight forward, and honorable. 42-years-old, 5'10" tall, 125 lbs. Ok, so I don't look good—just think that no other girl will try to take me away from you, if you accept me for your mate. I eat an unusual diet. The girl should be at least slightly athletic in order to play tennis, go swimming, sailing, walk in the mountains, bicycle, wind surf (not a must, a plus). About sadhana, you do yours, I'll do mine. If you want help, I will pray for you. I have never married, never did sex in this lifetime. The compatible girl is satisfied with a simple lifestyle. I love music, have parrots, lived in India 3-1/2 years, mostly Sri Vrindavan Dhama (10 separate journeys). Read all of Srila Prabhupada's books many times. I am peaceful, sober-minded, neat and clean. My favorite service unto Sri Krishna is to take rest for Krishna and dream of Krishna. The compatible female will have some degree of mind control and the ability to cut off some of the unreasonable excess mundane desires. I've noticed the females of Asia are generally the best qualified for marriage. I am mostly interested in someone from Japan, The Philippines, China, Thailand, although a compatible mate may come from any country. Call late night my time: Kamalasan (Ron Porterfield), 2649 Benvenue Ave. #1, Berkeley, CA 94704, US. (16)

Mature and loving Krishna conscious partners can surely help make each other's life journey successful. This financially secure, never-married, youthful 45-year-old Prabhupada disciple seeks similarly intelligent and attrac-

tive 25 plus female devotee to learn, grow, and succeed with in marriage. Reply to P.O. Box 241, Leeds, MA 01053, US. (17)

...

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)

...

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)

...

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. (19)

...

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. (17)

CLASSIFIEDS

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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)

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For Sale: 17 vol. *Caitanya-caritamrtas* 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)

...

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)

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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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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.

SERVICES

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

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

EVENTS & ANNOUNCEMENTS

Prabhupada Nectar Project

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

Keep up with Centennial Events!

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 Kailash), New Delhi 110065, India



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 high lights 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)



Sahasra Tirtha Jala Maha Abhiseka

**Sponsor a beautiful,
collectable kalash.**



You can be one of the fortunate souls to bathe Srila Prabhupada on His Maha Vyasa-puja Celebration in 1996. By sponsoring a kalash, you will be helping cover the cost, not only of Srila Prabhupada's Maha Vyasa-puja in Calcutta, but also of both local and global Centennial projects and events, as well as the completion of Srila Prabhupada's *samadhis* in Mayapur and Vrindavana.

Part of your donation will also be used to fund the collection of the 1,008 waters plus all other expenses of the Sahasra Tirtha Jala project. You will get to keep your kalash after the bathing. It will be engraved with your name and will be a transcendental heirloom for generations to come.

The Sahasra Tirtha Jala Maha Abhiseka will be the first of its kind in the world, a fitting tribute to Srila Prabhupada, who is delivering the modern world from the blazing fire of material existence by his great downpour of the Lord's mercy.

ORDER YOUR KALASH NOW!

The following varieties of kalashas will be used to bathe Srila Prabhupada:

- 1/2 litre pure copper kalash
- 3/4 litre pure silver kalash
- 3/4 litre pure copper kalash
- 1 litre pure silver kalash with gold
- 1/2 litre pure silver kalash
- 1 litre pure silver kalash w. extensive gold work

• Celebration of a Century kalash

1 litre pure silver kalash with extensive gold work

For further information, please contact the Temple President of the ISKCON center closest to you or:

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800-205-6108; Fax: 904-462-0550

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62 Sant Nagar (near East of Kailash)
New Delhi 110065, India
Fax: 91-11-6470742

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P.O. Box 262, Botany NSW 2019, Australia
Fax: 61-29-666-3060

South & Central America Somaka Swami
Av 7 De Setembro, 1599, Manaus AM., Brazil
CIS Angira Muni Dasa

105 302 Moscow, Izmailouskiy Prosp, 113-2
Global Centennial Fund Raising Naveen Krishna
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**And we don't want you
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