

Priti-laksanam

A Forum for Vaishnava 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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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,

My heartfelt thanks to most of you for renewing your subscriptions. I'm encouraged by your endorsement. Thank you very much.

For those of you who still haven't renewed, either because I'm soft in the heart or soft in the head, I'm sending this out to you one last time. Whichever part of my anatomy is soft, my co-workers here insist that I can't keep sending out expired subscriptions to readers who don't renew them. I hope you will want it enough to fill out the enclosed renewal form and return it with a check. The cost is little enough (\$12 to the US and \$18 everywhere else for 8 volumes, or two years). What matters to me is that you actually want it. I hope you do.

As I've said before, Priti is truly your publication, in that I have very little to say about its contents—and I'm trying to be even-handed. We ask devotees to submit articles, comments, letters, and critiques. My main criteria for printing submissions is that they are meant to further Srila Prabhupada's movement and that criticism is constructive and not mean-spirited. What devotees send in is basically what you get. If it were up to me, every page would just say "Jaya Srila Prabhupada!" and "Hare Krishna!" But then it might be harder to get subscription renewals. (Not that you don't like to hear that, but you probably don't need Priti to do so.)

In this volume is a letter from Vivasvan Dasa criticizing us for running

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an ad for *Betrayal of the Spirit* by Nandini Dasi. Although I personally do not endorse the book, I feel inclined to let her ad remain for the following reasons. As far as I know (and I ask anyone to correct me if they can), her book contains no factual discrepancies. It is about a dark chapter in ISKCON's history, but we should not be afraid to learn from our past mistakes. Also, according to Madhava Puri Dasa, Bhaktivedanta Book Trust International Legal Director, he personally read the manuscript and had her remove any "heresy" from the text, making sure that its contents were factual before granting her copyright permission to use BBT material. Mukunda Goswami of ISKCON Communications also critiqued her manuscript, offering changes which Nandini said she incorporated into the final draft. Since *Betrayal* is "airing our dirty laundry," I feel that Priti is one of the few forums where she might appropriately advertise it, since Priti is supposed to be an inside, confidential publication. Unfortunately, Nandini is marketing the book outside ISKCON. But there's nothing I can do about that.

With the help of Bhakti-Tirtha Swami, almost all of the GBC receive *Priti-laksanam*. Therefore, your views are being shared with them. And, as you will read in this volume, there are a couple of responses by GBC Trivikrama Swami to the last volume. It is my sincere hope that, among other purposes, this journal will provide a helpful bridge of communication between the leadership and the rest of us. This dialogue should be respectful, loving, and therefore healthy for our society. I hope that more devotees, GBC and otherwise, will give us the benefit of their realizations of how we are to obey and please Srila Prabhupada—and how we can work together. I believe we can work together, even if we disagree, if we do so in a civilized, Vaishnava manner, with sin-

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cere intentions to understand one another objectively.

Sarva-satya Dasa
Editor

P.S. We appreciate getting your letters via our email address (102622.3526@compuserve.com), but please also include your name, physical address, and phone. Anonymous submissions will not be printed.

Dear Readers,

For years there has been debate back and forth as to what the proper rules of association should be between young marriageable men and women in the Hare Krishna Movement. Some have the orthodox view that a man and woman should not associate at all unless they are married to each other. This view is supported by the Vedic injunctions. Others have a more pragmatic view, stating that this is Kali-yuga, and whatever is more favorable to making (and keeping) devotees should be accepted.

Both of these views have merit. The argument for premarital boy/girl association is that a person needs to get to know their mate before making the commitment of marriage in order to be assured that their marriage will be successful. They point to the cases within ISKCON where authorities have told a person who to marry. In these cases a person might know their potential spouse for as little as a day or as much as six months before exchanging vows. Supporters of the premarital association theory claim that this is a recipe for disaster. They point to the high divorce rate of ISKCON devotees, and especially the failure rate of arranged marriages within ISKCON. They believe that since marriage is one of the biggest decisions in one's life, a person should take as long as necessary to know one's potential spouse.

The argument against premarital boy/girl association is that this goes

against the instructions of Srila Prabhupada. Devotees of this opinion often maintain that it is better to consult astrological charts as a useful way of determining the compatibility and natures of the potential partners. In this way boy/girl association can be minimized. If the astrological reading does not work out, both the man and the lady have their chastity intact (defining chastity as having no contact with the prospective spouse).

I have problems with both theories. Let us first analyze the pro premarital association stance. While I am sympathetic to the idea of association, there have been cases where it has not worked out, breaking down to a mundane, *karmi* level boyfriend/girlfriend relationship. As a result, individuals may fall down or end up with many partners before marriage. This would make us no different than non-devotees. Clearly, Srila Prabhupada did not want this.

But people need to associate with one another to see if they are truly compatible. An analysis of non-premarital association stance leads us to the similar conclusion. While I value that people should keep their chastity, we cannot overlook the fact that the charts are sometimes wrong. Astrologers can make mistakes. What if you based the most important decision in your life on an incorrect conclusion based on your chart? In addition, even if the chart is 100% correct, isn't some level of association still necessary to make sure? And just by associating, it doesn't automatically mean that the pair will degrade each other. So the question still remains how to get from point A to point B.

After analyzing *Srila Prabhupada Siksamrta*, I had an interesting realization. In his general instructions to his disciples, Srila Prabhupada would set a pretty strict standard. But when devotees wrote him to say that they could not follow the standard, then he would state

that if it was going to facilitate their Krishna consciousness, he would make an adjustment and allow them some leeway. For example, he said in a letter to Abhirama Prabhu that a man should be older than a woman, but if it would facilitate their Krishna consciousness, then it would be all right for the woman to be older than the man. He repeated this pattern of adjusting his instructions to the circumstances of individuals many times. In working out these details, Srila Prabhupada's test always seemed to be: what is most favorable to the cultivation of an individual's Krishna consciousness? Of course, this did not mean that one compromise the regulative principles.

Actually, just to preach to us, Srila Prabhupada made concessions. If, when he first came to the US, he had made us follow all of the rules of the Gaudiya Math (including chanting 64 rounds), not many devotees would have joined—especially *matajis*, since he granted many concessions to give women more opportunity for performing devotional service than is commonly accepted in India.

In tapes of marriage ceremonies Srila Prabhupada performed, he instructed again and again, that there should be no separation, no divorce. He expected his disciples to stay together and be there for each other and their children. Without stable, healthy marriages, women and children are unprotected and society falls apart, leading to more and more degradation. So we can all agree that Krishna conscious marriages are good for our society. But how do we, as a society, achieve that? How do we give young men and women an opportunity to learn how to behave properly around the opposite sex and choose a partner carefully that will last until their children are completely grown?

Now that the second generation has come of age, we query what Srila Prabhupada would have done. I believe that Srila Prabhupada would have done

what he always did for his followers—facilitate them according to what is best for their advancement in Krishna consciousness, on a case-by-case basis. Bad marriages are not favorable to Krishna consciousness, nor are divorces. But since Srila Prabhupada is not physically here to guide us and he left very few instructions on how men and women should associate prior to marriage, what should we do?

Many of us second generation devotees do not want to repeat the mistakes of the first generation, want to marry devotees, and don't want to enter into the relationship without getting to know each other well enough to do so confidently. We need sensitive, personal guidance and some facility—not an iron fist. I hope that readers who have some clue how, in modern day Kali-yuga and with our high divorce rate in ISKCON, we can get from A (association) to B (marriage), will thoughtfully consider this and write us with your wisdom.

Krsna Avatara Dasa
Co-editor

LETTERS

Vivasvan Dasa
Tampa, FL, USA

Thank you for your journal. It is quite interesting. Two comments, if I may?

One concerns the Alachua temple and may be relevant to ISKCON temples worldwide. I am surprised and disappointed that, although there are so many highly qualified men in the Alachua community, the devotees there have chosen a woman to be their temple president. All respects to Nanda Dasi, who is a serious, advanced devotee and who inspired me in Boston '72 when I was a green horn. Still it is inappropriate for a woman to be in charge of such a temple. This is confirmed in a *Srimad-Bhagavatam* purport (10.4.5) citing *Manu-samhita*, which bans women from

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executive positions. Now if we want to establish *varnashrama* to have a peaceful society, how can we make such gross mistakes? I would like to know what devotees think about this. I know it is occurring in some temples and it is an especially difficult circumstance for *sannyasis*, *brahmacaris*, and new *bhaktas*.

My other comment is regarding this new advertised book, *Betrayal of the Spirit*. This book is ISKCON's dirty laundry. Would you offer this book to Srila Prabhupada? Not in your dreams. If Nandini Dasi needs to "clear her conscience," inform the world of our lost pieces of dirty laundry, and make money, this is not the way to do it. Bottom line, this is an offensive book to Srila Prabhupada.

Trivikrama Swami
Krakow, Poland

Response to Rupanuga Dasa's To Whom Much Is Given, Part 1.

Rupanuga Prabhu states in his essay that "Lord Krishna does not want us to surrender to Him directly . . ." Where is your evidence, Rupanuga Prabhu, that Srila Prabhupada wants those who are not his initiated disciples to surrender to him directly? Srila Prabhupada is clear in his books on this important point.

"The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (*ivam parampara-praptam imam rajarsayo viduh*). This is the bona fide Vedic system of receiving the process of devotional service by which the Supreme Personality of Godhead is pleased. Therefore to approach a bonafide guru, or spiritual master, is essential. The bonafide spiritual master is he who has received the mercy of his guru, who in turn is bonafide because he has received the mercy of his guru. This is

called the *parampara* system. Unless one follows this *parampara* system the *mantra* one receives will be chanted for no purpose." (SB.8.16.24 purport)

And again in a *Sri Caitanya-caritamrta* purport Srila Prabhupada says: "The *parampara* system is very strictly observed by Gaudiya Vaishnavas. It is necessary to observe the *parampara* system of the Caitanya cult." (CC Mad. 12.127 purport)

You are doing a great disservice to Srila Prabhupada and his movement by stating that one can surrender to Srila Prabhupada ". . . without another person's help."

Srila Prabhupada is living, that is for sure. But what is our qualification to access the platform that he is living on? We are now covered by material nature. Unless we get his mercy, how will these material coverings be removed? It is not possible. Our's is a descending process, the mercy is coming down through the *parampara*. Do you think that just by reading Srila Prabhupada's books every new candidate can get Srila Prabhupada's full mercy? Srila Prabhupada's books are *sastra*, but we have three authorities guru, *sadhu*, *sastra*. By your concocted thinking you can not oblige Srila Prabhupada to be everybody's guru for the next 10,000 years. This is up to him. Why should he alter our philosophy on this critical point. No, as he clearly states. "By reading you cannot understand. *Tad vijñānārtham sa gurum evabhigacchet*. In order to understand this science he must go to guru." (*Conversations* Vol. 28, p. 352)

And again: "Our Vedas are known as *sruti*. You have to learn by hearing, not by studying." (*Conversations* Vol. 19 p. 324)

Another: "Indian lady: 'How does one contact the spiritual master? Through a book can you contact the spiritual master?' Srila Prabhupada: 'No, you have to associate. Because when you make a

spiritual master you have got personal touch. Not that in the air you make a spiritual master. You make a spiritual master concrete . . ." (*Festivals with Srila Prabhupada*, p. 194)

The simple point is that Srila Prabhupada came to establish the *parampara*, not to stop it.

Rupanuga Dasa
Alachua, FL, USA

Reply to Trivikrama Maharaja

Trivikrama Maharaja introduces the so-called guru issue which I believe is actually an issue of transparent medium, also he takes quotes out of context. I will reply paragraph by paragraph.

Para. #1: Is there a false assumption that because Srila Prabhupada's disciples are initiating, he is no longer a bona fide spiritual master to be approached directly? Actually, I partially explained the fact that one can accept Srila Prabhupada as his spiritual master or *siksa* guru without receiving *diksa* from anyone or "without another person's help." I agree Srila Prabhupada did not "want everyone to surrender to him directly." He did not advertise himself in such a way. But he often wrote to "surrender to the bona fide spiritual master," and we all knew he was referring to himself indirectly. But now, does "the bona fide spiritual master" mean any one of his disciples who accepts the title of guru? If one cannot find a bona fide guru to accept *diksa* from, he can still accept Srila Prabhupada as his *siksa* guru. Doesn't this acceptance of Srila Prabhupada connect the person to the *parampara*?

Para. #2: Yes, but who can tell who has received the mercy of Srila Prabhupada? One can tell by one who received the mercy of Krishna. "*Yasya prasada bhagavata prasada . . .*" Therefore Srila Prabhupada says that the qualification of a bona fide guru is that he can receive direct instructions from

the Supersoul. This may be an internal affair, but one has to judge by external behavior as to who has reached such a platform of infallible guidance. (See *Srimad-Bhagavatam*, Canto 7, "Behavior of a Perfect Person" chapter 13)

Para. #3: I certainly agree.

Para. #4: One can surrender to Srila Prabhupada by accepting his teachings as infallible and by following him to one's best capacity. Even if one cannot understand all his teachings, by having great faith in his words, one surrenders to Srila Prabhupada. Ultimately, that surrender to him is the purpose of *diksa* (initiation) given by the disciples of Srila Prabhupada. By "without anyone's help" I mean that no one can say, "You cannot get to Srila Prabhupada except through me." And that there is hope for those who cannot find anyone transparent enough to Srila Prabhupada to surrender to.

Para. #5 & 6: It is not my concoction: Srila Prabhupada is ready to accept anyone, and he is already everyone's guru by writing his "law books for mankind." Founder-Acharya means he is everyone's guru in ISKCON. The admonitions against reading books do not apply to Srila Prabhupada's transcendental purports. His purports are indeed *darshan* or going to the guru. He has often equated reading and hearing; he has always emphasized studying (see CC, Madhya 22.118). But, reading verses without Srila Prabhupada's purports cause misunderstandings.

Para. #7 & 8: The full quote to which Maharaja refers is this: "Indian Lady: 'How does one contact the spiritual master? Through a book can you contact the spiritual master?' Prabhupada: 'No, you have to associate.' Syamasundara: 'Can you associate through a book?' she asked.' Prabhupada: 'Yes, through books, and also personal. Because when you make a spiritual master you have got personal touch. Not that in the air you make a spiritual master. You make a spiritual

master concrete. So as soon as you make a spiritual master, you should be inquisitive.'" (*Festivals with Srila Prabhupada* pp. 194-195)

Fortunately, reading Srila Prabhupada's books are concrete association with him. The point is: Srila Prabhupada continues the *parampara*, and our business is to help by being transparent mediums for that *parampara*. If anything could be called spiritual abuse, it would be the failure to be a purely transparent medium for Srila Prabhupada to the world.

**Trivikrama Swami
Krakow, Poland
Response to
Bhakti Ananda Goswami's
No More Denial**

It's sad that Bhakti Ananda Goswami's children were abused and mistreated. Really unfortunate. But Maharaja, how can you deny that as their father you were the one person most responsible for their protection? Shifting the blame to an organization is certainly a handy way to deal with the guilt you must be feeling but isn't this a case of classic denial? Be man enough to own your mistakes, then in a sober constructive way we can talk about how to improve ISKCON, to insure that such abuses don't occur again.

To take a knife to ISKCON's throat, as you clearly suggest, is certainly not the mood that our Founder-Acharya exhibited. Painting ISKCON black will only implicate you more and more in offenses and reactions. I have just returned from Mayapur and the GBC meetings. Much as many detractors would be loath to admit, ISKCON is alive and well, moving forward in a way that is substantially unified under the GBC body. I think if you objectively examine the World Vaisnava Association you will find that their unity is practically non-existent or at best very superficial. This is

not the kind of managerial structure Srila Prabhupada wanted for the spiritual society he created, as clearly indicated by his last will.

Again let me say I am sorry that your children were abused in ISKCON, but maintaining such bitterness won't help you or them or anyone else.

**Radhanatha Dasa
San Diego, CA, USA**

I would like to get some realizations from the Vaishnava community on a certain point I read in Srila Prabhupada's book, *Nectar of Devotion* (text 6):

"Being situated in his original Krishna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee having been born in a low, diseased, or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam, and mud. The Ganges' waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."

In the purport, Srila Prabhupada states:

"Those who think that Krishna consciousness is limited to a certain section of people, a certain section of devotees, or a certain tract of land are generally prone to see the external features of the devotee. Such neophytes, unable to appreciate the exalted service of the advanced devotee, try to bring the *maha-bhagavata* to their platform. We experience such difficulty in propagating this Krishna consciousness all over the world. Unfortunately, we are surrounded by neophyte

godbrothers who do not appreciate the extraordinary activities of spreading Krishna consciousness all over the world. They simply try to bring us to their platform, and they try to criticize us in every respect. We very much regret their naive activities and poor fund of knowledge. An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being, for it is stated that unless one is empowered by Krishna, one cannot spread the Krishna consciousness movement all over the world."

Further in the purport, Srila Prabhupada remarks:

"It is also an offense to consider an empowered Vaishnava an object of disciplinary action. It is offensive to try to give him advice or to correct him. One can distinguish between a neophyte Vaishnava and an advanced Vaishnava by their activities. The advanced Vaishnava is always situated as the spiritual master, and the neophyte is always considered his disciple. The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples. This is the sum and substance of Srila Rupa Goswami's advice in the sixth verse."

Srila Prabhupada's books are the law books for the next 10,000 years. In this purport, Srila Prabhupada is talking about his godbrothers who would not assist him. They complained and found fault with his preaching, thus interfering with their own spiritual advancement.

By complaining and seeing Srila Prabhupada as an ordinary devotee, they cheated themselves out of the greatest preaching opportunity of their lives. In some cases, they committed Vaishnava *aparadha*.

Similarly, Goura Govinda Maharaja had all the marks of a great devotee and

joined the Hare Krishna Movement to preach. Srila Prabhupada had great faith in Goura Govinda Maharaja, giving him *sannyasa*.

Goura Govinda Maharaja went to Orissa to build a temple and translate books into Oriya. When Duddi Baksha Dasa and I visited him in 1988, Goura Govinda Maharaja was vigorously translating and giving morning classes to businessmen. When we asked what service we could do, he told us to distribute books while we were there. I accept Goura Govinda Maharaja as a pure devotee. (I am a disciple of Srila Prabhupada.)

If we would have recognized his exalted position and tried to assist him at preaching, it would have pleased Krishna and Srila Prabhupada, and the whole *parampara*.

In San Diego, I remember a GBC who came back from the GBC meetings. There was a major complaint that some of Goura Govinda Maharaja's disciples were claiming that he was a pure devotee. The GBC had to question Goura Govinda Maharaja about whether or not he was responsible for them saying that.

If everyone in ISKCON and the GBC could have humbly approached Goura Govinda Maharaja and asked how we could have assisted him at preaching, how much more preaching could have gone on nicely?

If Goura Govinda Maharaja wasn't a pure devotee and we recognized him just as a good devotee and said, "let us assist you in your preaching," how much more would Srila Prabhupada and Krishna have been pleased with our humility and cooperation?

There was a complaint about his explanation of the origin of the living entity. But Srila Prabhupada many times gave opinions of different *acharyas* on the same subject matter. I say it was a trick to get devotees to study Srila Prabhupada's books, and it worked! How many devotees scrutinized Srila

Prabhupada's books to find the answer? How many papers and meetings did devotees have in search of this answer? So, in the future we should be more cautious with our dealings with all devotees and try to harmonize our preaching efforts.

I would like to hear the opinions of the Vaishnava community on the points I made in this paper and any corrections that you could make.

ESSAYS

How to Start Varnashrama Hare Krsna Dasi Brunswick, Maine, USA

"If the process of *varnashrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Krishna Movement, or Krishna consciousness movement, is meant for this purpose." (S.B. 9.10.51 purport)

The Krishna consciousness movement may be meant to introduce *varnashrama*, but the big question remains how should we start? ISKCON has experienced so many failed rural communities that it appears to have become "gun-shy," so to speak, about further endeavors along these lines. Srila Prabhupada may have considered the establishment of *varnashrama* to be 50 percent of his mission and a vital preaching strategy, but in some circles it can hardly be discussed.

Although several members of the GBC are quite interested in *varnashrama*, it appears that the overwhelming majority are opposed to investing much energy or resources in developing it, or at best they lack commitment to it. For example, the minutes of the 1997 GBC meetings in Mayapur do not mention the word *varnashrama* even once. We can only hope that they will grow increasingly aware of the benefits of *varnashrama*, both for the preaching, and for maintaining our society of devotees.

There are two powerful myths preventing us from making a meaningful start to establishing *varnashrama*. Myth 1 is that *varnashrama* can be established in a modern *harmi* city. I have dealt with that misconception in "Overcoming the Myth of Urban Varnashrama" (*Hare Krsna Rural Life*, Fall 1996).

The corollary to Myth 1 is the theory that our society will spontaneously organize itself according to *varnashrama* structure without any special endeavor. This appears analogous to the theory that many scientists have, that the universe spontaneously arranged itself into a working mechanism without any special endeavor by a higher intelligence.

Myth 2 is that no one wants to move to the country and practice simple living. It is this myth I find most frustrating. It's like handing someone a camera and saying, "Look, this can take a picture." Without reading the instruction book on how it works, he simply throws the camera against a rock, picks it up and says, "No, this will never work." We try to develop *varnashrama*, but we haven't carefully studied Srila Prabhupada's instructions on the matter. Then when we make our mistakes, we claim that it's impossible to establish *varnashrama*.

The claim that only people who are brought up in the country can practice simple rural life is built on the fallacy of identification with the material body. That's like saying, "I can't be a Hare Krishna devotee because I was raised a Lutheran." Not true. Even American history shows that city dwellers will take up the challenge of rural living by the thousands if conditions are right—after all, where did the pioneers come from?

The first big back-to-the-land motivator is hellish living conditions in the city. That we have. Second motivator: free land. That we don't have. Third motivator: someone to train you in the skills that you need to live on the land. That we don't have, although that's why

Srila Prabhupada wanted us to establish *varnashrama* colleges. He also wanted us to be able to offer land and livelihood to those coming to Krishna consciousness. (Conversation on the train to Allahabad, Jan. 11, 1977) Fourth motivator: effective, sensitive, well trained leadership. As Srila Prabhupada said, "Our leaders must be very good." (January 11, 1977)

I am a 100% sure that *varnashrama* could succeed—if only we followed Srila Prabhupada's instructions. How do we start? Do we revise everyone's activities all at once? No. Srila Prabhupada indicates we should begin by setting up prototypes. Then let the world voluntarily follow our example when they see how happy people become. We should start by creating "a small unit of ideal community" (*Varnashrama Walks*, March 12, 1974) following these principles:

1. We need a clear picture of *varnashrama* to strive for, especially how the four *varnas* interact to help each other advance spiritually. (For example, see S.B. 4.17.9)

2. The guru should take an active part in counseling a devotee as to his occupation and seeing that he is appropriately trained in that occupation. (S.B. 5.19.19)

3. *Ksatriyas* should give support to the guidance of the spiritual masters by making arrangements to give devotees solid training in *varna* and *ashrama*. (S.B. 10.1.17)

4. *Varnashrama* colleges should be established to educate adults and young adults. (S.B. 9.10.50) With these colleges as their core, communities should be built up with the devotees they have trained.

5. Training should begin by focusing on *varna*, then *ashrama*. In particular, a young man should be trained in his livelihood before he must support wife and family. (*Varnashrama Walks*, March 12, 1974)

6. Everyone should be carefully trained in Srila Prabhupada's instructions on *varnashrama*, to give the community a common vision of the goal and how to reach it.

7. *Ksatriyas* should be trained in religion, politics, social order, economics, military arts, ethics and morality, the sciences, management, and, above all, devotional service to the Lord. (S.B. 3.22.55; *Light of the Bhagavat; Varnashrama Walks*, March 12, 1974)

8. *Vaishyas* should be trained in agriculture and cow protection. (*Varnashrama Walks*, March 12, 1974)

9. Once a *vaishya* is trained, he should be given several acres of land—for production, not for ownership. In return he gives the *ksatriya* as taxes a fixed percentage of his production (as opposed to profit). (Letter to Balavanta, April 28, 1974) In *varnashrama*, everything is based on land distribution. (Montreal, July 16, 1968)

10. Most people in a *varnashrama* village should grow their own food on their own land. (*Bhagavad-gita* lecture, June 6, 1974, Geneva)

11. Food production should be oriented toward subsistence, not toward the market. (Letter to Yasomatinandana, Nov. 28, 1976) Market is only "if there is excess." (*Varnashrama Walks* and numerous other quotes)

12. In general, cows should be the responsibility of individual families, not that cows are communally owned (even though they may be communally grazed). (C.C. Madhya 25.101, S.B. 10.13.21, S.B. 10.11.46)

13. Cow protection and *brahminical* culture are interdependent. Neither can be sustained for long without the other. (S.B. 4.21.44, S.B. 8.24.5)

These are fundamental principles to keep in mind in establishing a *varnashrama* village. But what if we are not able to observe all of these ideals put forward by Srila Prabhupada as we try

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to develop our "small unit of ideal community?"

The most important things to remember are 1) the purpose of *varnashrama* is to organize society for pleasing Vishnu, 2) *varnashrama* is an educational system, 3) the purpose of establishing *varnashrama* is to spread Krishna consciousness, even among those who are the least spiritually inclined.

If we keep this focus in mind, it will help us avoid the dangers of greed and materialism which are ever present in the market-oriented approach toward development. If we think in terms of education and preaching rather than simply selling, we'll know that even if there has to be a market component to our project, we must not lose sight of our orientation toward education and preaching.

Just as we attract people to Krishna consciousness by learning to be excellent cooks and by teaching others, similarly we should become excellent farmers, cowherds, woodsmen, herbologists, and rural craft workers. We should be the experts on harmonious village organization. The public should know that the Krishna consciousness movement is the best place to go to learn rural skills and rural community development. Either we will teach these subjects personally, or we'll bring in other experts to teach. But it should be known that the best knowledge and expertise will be found, one way or another, in our communities.

To whatever degree we are able to work on establishing *varnashrama*, our greatest success will come if we think of our communities not as retirement centers or retreats from society (where we "retreat" from our job of establishing *varnashrama*) but instead, as active *varnashrama* training centers, which have been created with a definite preaching objective. This way we can build a *varnashrama* society capable of giving pleasure to Krishna, and capable of trans-

forming suffering humanity into a society of devotees.

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To Whom Much Is Given Part 2: Action Plan Rupanuga Dasa Alachua, FL, USA

But how to realize, bring out, what Srila Prabhupada expected? What's the action plan? The very first step is to build up association with Srila Prabhupada more and more. That association increases inspiration and good use of intelligence. For example, if someone has a good friend, but doesn't associate enough, what happens? That friendship dissipates and becomes an abstraction. We are creatures of habit; therefore we must associate with Srila Prabhupada daily by reading his books and hearing his tapes. This may require self-discipline sometimes, but that association builds a faith which destroys any surreptitious doubts about Srila Prabhupada's infallibility or Lord Krishna's absolute benevolence. By associating with Srila Prabhupada, we naturally follow him across many obstacles encountered in this material world.

Devotees sometimes ask, "How is it that Srila Prabhupada knew of some mistreatment but allowed it to go on?" Actually, this assumption is untrue and should be avoided. There are many instances confirmed in his published letters where he gave instructions to rectify all kinds of misbehavior as soon as he found out about them. I can personally attest that from 1970 to 1976, Srila Prabhupada involved me in various investigations involving family neglect, *sahajiyism*, enslavement, etc.

It is a misconception to expect that Srila Prabhupada knew or should have

known everything in all his disciples' hearts. He engaged everyone according to their capacity, simultaneously giving facility to ultimately overcome all faults if they so desired. His relationship with his followers was based on friendship and exchange of love, as well as his overwhelming authority as the viceroy of God. But this does not mean we should have expected him to be everywhere at once, like Paramatma, Lord Janardana, in the heart. Fortunately, Srila Prabhupada could not be burdened by all thoughts of intention within the hearts of his many followers who were struggling to push upward through darkness. His mission was to get Krishna consciousness books within the reach of every human being on this planet, what to speak of his direct followers. And his limited time was directed more and more to that end, up to the last minute.

Srila Prabhupada did not influence his followers by force or mystic powers, but by love for Lord Krishna—and everyone could see that he was the most attached to Lord Krishna. Srila Prabhupada encircled the globe 10 times, but he could not be everywhere at once. It was then, as it is now, for everyone to be faithful to his instructions. That is still the test. If someone chooses to compete with him or imitate him, then what can be done? Since everything ultimately happens within the view of Lord Krishna, everything is perfectly adjudicated in time. If someone is spiritually abused, meaning that the natural development of their constitutional position is interfered with through no fault of their own, then certainly by Lord Krishna's grace they will get more spiritual opportunities in the future without being penalized, rest assured!

The first step in the action plan is to associate with Srila Prabhupada by reading his books and hearing his tapes, as described above. While thus building up firm faith in Srila Prabhupada and Lord

Krishna, the second step is to *join the grhastha ashrama*. As demonstrated in an earlier essay, the *grhastha ashram* is the shelter of all the *varnas* and therefore the great example and ultimate hope for the people in general as well as the vast majority of devotees. The Hare Krishna Movement in America is growing out of its phase of artificial renunciation of family life. Such renunciation had nothing to do with Srila Prabhupada's plans for Vaishnava communities of devotees flourishing on the basis of *daiva varnashrama-dharma*.

The flowers of the Hare Krishna Movement, now the youth from 16 to early 30s, are different from converts. When they join the *grhastha ashrama* they can realize their inherent potential. Their brains were "hard-wired" by a diet of *prasadam* and "soft-wired" by years of innocent hearing and chanting. They have so many natural pathways accessing the realm of Krishna consciousness, that they will go on being attracted to spontaneous chanting at bus tours, festivals, and in homes. When securely and peacefully situated in their natural element, the householder *ashrama*, "gigabytes" of Krishna consciousness accumulated in childhood will burst forth. Initially there may be imperfections, but they will gradually dissipate, like a fire that burns smokey, but burns clearer and brighter in time.

Lord Caitanya's movement has many great examples of householder life. As Srila Prabhupada says in his *Nitai-pada-kamala purport* (*bhajan* tape SP-3): "Caitanya Mahaprabhu's movement does not say one has to become a renounced order *sannyasi*. Just like the Mayavadi *sannyasi* impersonalist, Sankaracarya, they put the first condition that you take up the renounced order of life first, then talk of spiritual advancement. But here in Caitanya's movement there is no such restriction. Advaita Prabhu, He was a householder; Nityananda, He was a

householder; Gadadhara, He was a householder; and Srivasa, he was also householder. And Caitanya Mahaprabhu also married twice. So it doesn't matter. Narottama dasa Thakur says, to become in renounced order of life or to remain in householder life, it does not matter—if he is actually taking part in the movement of Lord Caitanya's *sankirtana* activities and actually understanding what it is. He's taking sport in the waves of such devotional ocean. Then such a person is always liberated. And Narottama dasa Thakur is aspiring for His association ever increasingly."

Also, Narada Muni and Parvata Muni, the great *naistika-brahmacaris*, appeared as householders in Caitanya *lila* and formed an important part of the Caitanya tree. Sivananda-sena, Ramananda Raya, Murari-gupta, and Sarvabhauma Bhattacarya—all householders—were beloved followers of Lord Caitanya Mahaprabhu, as were Mukunda dasa and Gopinatha Acarya (who were formerly *gopis* in Krishna *lila*). Of course, such wonderful examples cannot be imitated, but are to be emulated, esteemed, and acknowledged as ideal. This makes the future spiritually hopeful.

"Although Sri Caitanya Mahaprabhu accepted *sannyasa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyasa*. One can stay a householder, but one must be a devotee of Lord Caitanya Mahaprabhu, then he will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore, the *sastras* advise, *yajnaihi sankirtana-prayair yajanti hi sumedhasah* (S. B. 11.5.31). Every householder, therefore, who is actually intelligent should introduce the *sankirtana* movement home-to-home and live peacefully in this life and go back to Godhead in the next." (Adi-lila 14.55)

This is Lord Caitanya's and Srila

Prabhupada's plan. To the youth of the Hare Krishna Movement much is given and Srila Prabhupada and Lord Krishna expect reciprocation. Their expectations can be readily and happily fulfilled simply by joining the *grhastha ashrama*.

This essay is fifth in a series of articles on *daiva varnashrama-dharma*. Next time: "Open Secrets of the Grhastha Ashrama."

Spiritual Questions and Solutions (Last in a Five-Part Series on Varnashrama-dharma) Krishna Dharma Dasa Manchester, England

Perhaps here I should, as promised, briefly examine some of the spiritual questions which my essay may have posed. Should Vaishnavas accept designations within *varnashrama-dharma*? Can they, being "transcendental" to *varnashrama-dharma*, just do anything at any time, according to the needs? To some this may sound foolish, but I do feel that this fundamental doubt exists and needs to be cleared up. First of all, I personally cannot see any problem with accepting the various *varnashrama* epithets. We are already accepting designations within ISKCON: "GBC," "Temple President," "Training Officer," "Cook," and so on. That does not mean that we are not Vaishnavas. The designation is accepted purely to denote one's duty and to facilitate organization. That is also the case with *varnashrama* designations. Besides which, we already do accept the *ashrama* designations, so why not *varna* as well?

"Although the Krishna consciousness movement is a movement of *brahmanas* and Vaishnavas, it is trying to reestablish the divine *varnashrama* institution, for without this division of society there cannot be peace and prosperity anywhere." (S.B. 7.11.21 purport) "The *grhasthas*, *vanaprasthas*, *brahmacaris*, and *sannyasis* should endeavor together

with their total energy to become Krishna conscious. This type of civilization is called *daiva-varnashrama*. One of the objectives of the Krishna consciousness movement is to establish this *daiva-varnashrama*, but not to encourage so-called *varnashrama* without scientifically organized endeavor by human society." (S.B. 7.14.11 purport)

The notion that we can freely switch from one order to another is rather more worrying, I feel, and it needs a more thorough analysis than is within the scope of this essay. I have addressed this issue in a separate study which may appear in a future issue of this journal. I would personally argue strongly that, outside of emergencies and exceptional cases, this is entirely unacceptable. Obviously, if we have a society of such persons, who feel they owe no allegiance to any particular set of duties and can choose and change as they please, then we are going to find societal organization very difficult indeed. It is a formula for chaos.

To conclude then, the answer to my first question should be clear. Our "spiritual solution" to the problem of societal organization is *varnashrama-dharma*. As we are now seeing a growing need to properly define our own structure and organization within ISKCON, I suggest that we need to look at defining *varnashrama* roles. By doing this we will not only begin to solve the difficult problem of organizing ourselves, but we will also start showing a practical example of a spiritual solution to a real material problem. I cannot see any other way that we will be able to sort out the problem of our internal organization. Outside of *varnashrama-dharma*, what could we possibly adopt as our system? And if we are not to adopt *varnashrama-dharma* within ISKCON, then how shall we present it to society as a whole? For whom is it meant if not ourselves? This latter point is especially pertinent if we

consider the fact that, according to the Vedic direction, *varnashrama-dharma* only has application in a society where basic religious principles—such as those followed within ISKCON—are being observed. It has no scope in an irreligious society.

This essay is hardly conclusive; I think I am just scratching at the surface of a deep and difficult subject matter. The application of *varnashrama-dharma* in today's climate will not be at all easy. In ISKCON it is generally thought that *varnashrama-dharma* means the establishing of self-sufficient communities, as it is difficult to imagine how it could be introduced into wider society. What I am suggesting is that we need to reconsider this conception; that we should see *varnashrama-dharma* as being the means to organize ourselves throughout our entire society, and ultimately throughout the whole of human society. I would like to end with a nice passage from the *Srimad-Bhagavatam*.

"As indicated here by the words *sva-dharma-nirata varnashrama-gunan-vitah*, the people were good citizens because they accepted the institution of *varna* and *ashrama*, which arranges society in the *varna* divisions of *brahmana*, *ksatriya*, *vaishya*, and *sudra* and the *ashrama* divisions of *brahmacarya*, *grhastha*, *vanaprastha*, and *sannyasa*. This is actual human civilization. People must be trained according to the different *varnashrama* occupational duties. As confirmed in *Bhagavad-gita* (4.13), *catur-varnyam maya srstam gunakarma-vibhagasah*: the four *varnas* must be established according to varying qualities and work. The first principle for good government is that it must institute this *varnashrama* system. The purpose of *varnashrama* is to enable people to become God conscious. *Varnashramacaravata purusenaparah puman visnur aradhyate*. The entire *varnashrama*

scheme is intended to enable people to become Vaishnavas. *Visnurasya devata*. When people worship Lord Vishnu as the Supreme Lord, they become Vaishnavas. Thus people should be trained to become Vaishnavas through the system of *varna* and *ashrama*, as they were during the reign of Lord Ramacandra, when everyone was fully trained to follow the *varnashrama* principles.

"Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies, and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers, or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brahmanas*, *ksatriyas*, *vaishyas*, *sudras*, *brahmacaris*, *grhasthas*, *vanaprasthas*, and *sannyasis*. This will provide the preliminary condition for good citizenship (*varnashrama-gunan-vitah*). Generally speaking, if the king or president is a *rajarsi*, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the *varnashrama* system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Ramacandra. If people follow this example, there will be good government all over the world. (S.B. 9.10.51 purport)

Unity of God's Devotees Bhakti Ananda Goswami

Unity of God's devotees will not only purify, strengthen, and inspire them with transcendental joy, but will also relieve the suffering of much of humanity and defeat the forces of impersonalism and voidism. It is certainly not too early to speak of unity of all the orthodox Vaishnava *sampradayas*. In fact we should conceptualize not only that unity, but the unity of all devotees of Godhead. Any lesser goal is not worthy of the non-sectarian salvific mission of Sri Nityananda Rama, Sri Mahaprabhu, and their magnanimous followers!

The social order that can accommodate all Gaudiya Vaishnavas successfully in a healthy unity of diversity, is the same order that can accommodate all "Vaishnavas" and ultimately all devotees. What is that social order? It is the true *varnashrama-dharma* of the mystical body of Purusha. In the ancient world, multitudes of diverse devotees of Hari or Vasudeva were united in federations, alliances, or leagues. The basic social unit of the neighborhood temple community, as well as the macro-order of the empire, was based on the *brahmanas'* vision and realization of the mystical self-sacrifice and social body incarnation of Purusha. The Vaishnava sacramental social body was created by participation in the commemorative offerings of Purusha whose once-and-all-sufficient self-sacrifice of love creates, maintains, and redeems all beings and worlds. The holy remnants of the sacrifice of Purusha were His real presence as the sanctified food of the faithful. Thus *prasadam* is this same Purusha-ida which was the holy communion of the entire ancient Purusha worshipping world. We still chant Purusha *sukta* while making offerings.

Srila Prabhupada always said that to save human civilization we must re-establish *varnashrama-dharma*. To do this

he said we first needed a qualified class of *brahmanas*. This is because the real *brahmana* sees the vision of the mystical body of Purusha and is the priest of Purusha who performs His commemorative sacrifice and distributes the holy remnants of it for the creation, maintenance, and spiritual redemption of the community of faithful souls. Without the priest of Purusha, there is no vision or worship of Purusha, no sacraments, no social body, no *varnashrama-dharma*. *Varnashrama-dharma* means the realization of Purusha in His social body incarnation. Each soul and all *varnas* and *ashramas* have their proper, healthy, functional place in the social body of Purusha, who is the very spirit of loving self-sacrifice. Just as Krishna washed His devotees' feet, as the cosmic Purusha, by His own supreme example, Visnu the Servitor Lord shows all beings how to sacrifice themselves in humble service. He gives Himself for the salvation of all beings and reveals to the love-anointed eyes of His devotees His plan for the perfection of all things by, through, with, and in His loving grace.

Submission to God and humility among devotees is the only key to embodying His holy spirit of divine love in human society. When devotees become proud of their religiosity or their relationship to Godhead, humility within the community of devotees is lost and *varnashrama-dharma* becomes impossible. It is enough for one's own salvation (and a certain perfection) to be submitted to Godhead through the guru of one's own lineage. But, humility and proper behavior between members of different lineages or devotional cultures is required for *varnashrama-dharma*, or building the kingdom of God on earth. This collegiality or horizontal alliance of diverse individuals and groups (cooperating for the pleasure of God and the good of the whole) is the basis of every "golden age" or benevolent "high civiliza-

zation" in the history of humanity. Such good social order of diversity in sacred unity is only possible where and when the priesthood of Purusha has actual realization of Him—and the various members (souls, *varnas* and *ashramas*) follow the instructions of the priesthood in a spirit of self-sacrificing love and humility.

Present day Vaishnavism has many intact ancient chronological lineages, but no universal (catholic) social order structure creating *varnashrama-dharma* out of the hundreds of millions of souls devoted to Godhead in those lineages.

A handful of demons is ruining this world for one reason only, because the devotees are divided and do not cooperate with each other. Spiritual pride not only divides devotees, but weakens them, making them vulnerable to all kinds of degradation. Pride goes before a spiritual fall and keeps the fallen in proud denial of their offenses. Pride blinds one to his offenses and to the merits and virtues of others. Pride blinds souls to the presence of God and compels the proud to seek fault in the devotion and service of others. Such a fault-finding mentality cannot be the basis of any healthy, loving community. There must be a spirit of mutual appreciation, of loving trust between different groups of devotees. We must accept ourselves and each other as we really are. Humility is just honesty. How can we assist each other in realizing *varnashrama-dharma* if we falsely inflate our own position and falsely minimize the position of other devotees who are certainly dear to our Lord? Without humility and honesty there can never be Vaishnava unity.

Beyond Vaishnavism, the vast majority of humanity belongs to some lineage of Hari-Vasudeva worship, but only the Catholic *parampara* of Lord Jesus Christ has retained its collegial structure for nearly 2,000 years. Of the approximately 5.7 billion humans today,

nearly one billion are members of the Catholic church, and it is the only social organism of its kind in the history of the yuga. If we Vaishnavas all united today, it would take nearly 2,000 years to equal the successful history of diversity-in-unity that is the Catholic Church. What does this mean for us as we strive to achieve Vaishnava unity? It means that the Purusha-inspired sacramental social structure of *varnashrama-dharma* works to give birth to (and to keep alive and growing) devotional civilizations of diversity-in-unity. It means that the ancient Purusha-based religious federations were successful because they were based on universal spiritual and incarnational realities. It means that we do not have to invent a way to create Vaishnava unity, and thus *varnashrama-dharma*. All we need to do is to humbly and honestly look at history to see how Purusha worship creates viable social structures and order that encourages both diversity and cooperation simultaneously.

In the ancient Purusha (polias or parish) based federations, each lineage, each temple community, each association, city-state or nation, etc., retained its own spiritual, historical, and cultural heritage and integrity while participating in the greater universal community of the faithful. In the East, federations of Ashalla (*dharmshalla* sanctuaries) provided protection for all beings at the temples of Hari in His limitless forms. In the West before the advent of Lord Jesus Christ, these federations of Hari-Vasudeva temple communities were called the Asyla Federations of Eli-Yahu. The *sadhus* of the East were the Ascetics and Tzaddicks of the West. Within 100 years of Jesus Christ's advent, the ancient federations of Purusha Sukta-based communities throughout Europe, the Levant, and North Africa became known as the Catholic communion of His apostolic lineage.

The entire western tradition of Purusha worship continued on as Catholicism. The blessed sacrament of Christianity was the *maha prasada* of Jesus Christ. The Purusha-based temple community became the Parish or Bouroug. The patriarchs of the various apostolic churches were the *acharyas* (Archas or Arch Bishops) of the *diksha* (disciplic) lineages from Jesus. The *varnas* were the guild societies and the *ashramas* were the sacramental states of life or holy orders of life which formed the Catholic social structures giving rise to the highest achievements of Christian civilization. The unique historical success of Catholicism as a social body is because Purusha Himself came down to earth to found it. The *parampara* of Jesus is the supreme social body incarnation of Purusha in the history of this age, because Purusha Himself instructed and empowered His disciples to create it. Jesus intended His disciples to be a model of diversity-in-unity for all humanity. Yes, the morality of Catholics is at an all time low today, but the original Eli-Yahu (ancient Vaishnava) teachings have been preserved and can be found by those who look with a sincere and humble heart. Yes, many Christians are sinners, and their devotional cultures have deteriorated to almost nothing in many cases, but their *parampara* of united *sampradayas* from Lord Jesus is intact. There is much that is wrong with Catholics today, but their social order structure of the ancient Asyla Federations is still a powerful force.

We can learn something from this. More than that, we can do something with it. First, we can save ourselves a lot of suffering from trial-and-error by studying the vitally successful religious social structure of Catholicism—especially how its thousands of orders (guru-disciple lineages), associations, guilds, secular institutes, saint cults, devotional traditions, etc., coexist peacefully and coop-

eratively within the 22 different rites (main sacramental or priestly lineages) of Catholicism. Then we can immediately apply this knowledge to our problems with issues of diversity in uniting both Gaudiya Vaishnavas and all Vaishnavas in general.

Next we can apply the same principles to the task of uniting all devotees of Godhead. We can also help to prepare the *parampara* of Lord Jesus Christ for this final unity by enthusiastically preaching a revival of primitive Catholic teaching and morality to Catholic spiritual and academic leaders. The Catholic Church is deteriorating spiritually and morally due to lack of realization among its priests, monks, nuns, scholars, and other leaders. We Vaishnavas have the cure for what ails Catholicism. We should make it our business to rescue Catholicism from the impersonalism and voidism that has infected it ever since the iconoclastic influence of Mayavadi ideas entered Europe through the agency of Muslim-inspired Protestantism 500 years ago. The same anti-incarnational forces that have nearly destroyed Vaishnavism in India and Southeast Asia, have nearly destroyed Catholicism by creating Protestant disobedience to the *parampara*, and thus gradually draining the spiritual realization and moral vigor out of it. Catholicism still has the unity that we do not have, but we have the *astras* to defeat the spreading of Mayavadi philosophy which they need. How can we save the Western countries from impersonalism and voidism if we proudly ignore the one billion-member Catholic Church of Lord Jesus Christ? It is not possible to fulfill the mission of our *acharyas* while arrogantly ignoring the largest, most world-wide *parampara* of devotees on the earth.

We Gaudiya Vaishnavas should not be satisfied with working only for Gaudiya unity, or unity of the four orthodox Vaishnava *sampradayas*. We must

not rest until we have purged the earth of impersonalism and united all the devotees of the Lord. Taking the order of my beloved spiritual master, the great saint A.C. Bhaktivedanta Swami Srila Prabhupada, as my life and soul, I dedicate myself to this mission.

One Step Ahead in ISKCON's Development Braja Bihari Dasa Vrindavana, India

Although this report has already appeared in *Prabhupada Toshani* and *ISKCON World Review* (now called *Hare Krishna World*), I requested the editors of *Priti-laksanam* to reprint it here because I feel it is important for all devotees to know that the GBC is beginning to recognize the need to address devotees' social issues.

In March of last year the GBC appointed an international Committee for Social Structure to discuss questions on leadership, economic development, social welfare, education, counseling, and relationships. The conference began with a reading of Srila Prabhupada's room conversation (February 14, 1977), in which he emphasized that ISKCON should adopt *varnashrama-dharma*:

Srila Prabhupada: "Chanting will go on. That is not stopped. But at the same time the *varnashrama-dharma* must be established to make the way easy."

Satsvarupa: "Introduced, starting with ISKCON community?"

Srila Prabhupada: "Yes, yes."

Srila Prabhupada also mentioned at the start to Abhirama Prabhu that 50% of his work was not yet complete; establishing *varnashrama* was yet to be done.

The conference emphasized that ISKCON must move further in the direction of caring for individual devotees and of ensuring that they are satisfied and encouraged. This will naturally improve the state of our movement. The conferees stressed that leaders in our society

must have real affection, respect, and concern for devotees.

The conferees recognized numerous and grave social ills in ISKCON: a weak, unencouraged *grhastha ashrama*; underdeveloped educational systems (*gurukula*, education and occupational training for youth, *sastra* degrees, etc.); a high divorce rate; abuse; lack of protection for women; and lack of security and old-age benefits for widows. The participants felt that the issues are interconnected parts of the social fabric of a culture and that they will defy solutions if approached piecemeal (as most non-devotees approach them). From the references presented, it clearly appeared that Srila Prabhupada's solution to these and other problems was to establish *varnashrama* within ISKCON. The conference brought out the urgent need to deal with *varnashrama*; the need for immediate discussion to begin both among the GBC and interested devotees.

Participants said that some devotees will fear that the GBC will make unilateral decisions on *varnashrama*. They want it to be known that they understood that feedback from all angles of vision is needed: qualified devotees throughout the movement should address the question of how to establish *varnashrama* in ISKCON, as Srila Prabhupada desired, while recognizing and avoiding difficulties along the way. The devotees at the conference understood that many other devotees will have doubts, questions, and apprehensions, about introducing *varnashrama*. The conferees felt that those concerns should not be ignored. Rather, devotees should be encouraged to express doubts and offer solutions. While research and discussion goes on, a variety of pilot *varnashrama* projects—already existing or to be started—will bring the discussions to a practical level.

Other topics discussed at the confer-

ence were:

- That devotees not be labeled (*brahmana*, etc.), but rather choose an occupation and be trained to adopt the qualities of that *varna*. In other words, *dharma* should be stressed rather than *upadhi* (designation).

- That the *varna* of the service of GBC be *brahminical*, and thus, as the "ultimate managing authority," the GBC should deal with constitutional issues, leaving details of management to others.

- That the movement develop clear ethics, morals, and values for our society which include: 1. truly caring for others; 2. practicing what we preach; 3. working cooperatively; 4. striving to become Krishna conscious; 5. preaching—helping others become Krishna conscious; 6. taking responsibility for ourselves and for those in our care.

- That everyone's role in our society be valued; and that it must be safe for devotees to choose any role (*varna*) without fearing exploitation.

- That we implement Srila Prabhupada's desire for *sastric* degrees, including his desire that spiritual masters have a Bhaktivedanta degree.

- That we need to promote the *grhastha ashrama* and distinguish it from *grhamedhi* life. Role models for *grhasthas* should be recognized and pointed to for inspiration.

- That, although it should be obvious, we must understand that our devotee children are to be loved. They aren't *maya*, and if they are treated as such, they can become *varna-sankara*.

- That temple presidents and other managers should be given more freedom to develop their services.

- That women must be protected, not exploited; that detailed resolutions to that effect, as requested by the Women's Ministry, be passed by the GBC body.

- That GBC members be exemplary in their practices of Krishna consciousness and Vaishnava conduct.

Storytelling as Sacred Art Sankirtana Dasa

Moundsville, West Virginia, USA

I recently read the September 1996 issue of *Priti-laksanam* and found a passage in Caitanya dasi's article which struck a deep chord in me, and, I feel, that would apply to quite a number of devotees around the movement. She says "I found that if I could not engage my propensities by glorifying the Lord through dance, music, and drama, that I was basically useless." Being involved myself in devotional theater for many years, I can understand this sentiment. Unfortunately, it seems that the devotees interested in theater (at least in North America) have become disheartened, and have scattered here and there.

For years, developing and performing plays was something that thoroughly absorbed my mind and being. It was exciting to probe into a pastime, make it come alive, and present it to the devotees for their pleasure. Although the performances were much appreciated, the general mood around the movement was that this type of activity is something to be done in one's spare time, and not much support was given to the performing artist. Here in New Vrindavana, I caught the attention of the devotees for serious theater when I developed the solo piece of *Krsnadas Kaviraja*. Over the years, in many of my theater productions I explored the connection of the roles of actor and storyteller.

Then about eight years ago I began researching the idea of just storytelling. I was delighted to find that there was a whole movement, embodied by the National Storytelling Association. It opened up tremendous possibilities. No need for costumes, greasepaint, or lights. No need to cart around props and sets (what a relief!)—just one person telling stories, creating a mood, enacting different characters, going to schools, libraries, and storytelling gatherings. Within this

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movement there are sub groups: biblical storytellers, black storytellers, Jewish storytellers. All sorts of books are coming out (I've recently put out a book of Vedic stories, endorsed by Laura Simms, one of the most respected artists in the field). North America is in the midst of a little storytelling renaissance. People are giving it credence, and seeing that it's much more than just something for children.

So I would say to Mother Caitanya and other devotees who lean toward the performing arts—if Krishna is not giving you a theater company to work with, do not become discouraged. With a little you can do a lot. You can be as creative as you want to be. If you're inclined, incorporate the use of music, *mudras*, dance, puppets, masks, origami. Actually, any devotee can make use of this. There is great opportunity to present Krishna consciousness through storytelling. It has a powerful effect. It could even be a source of livelihood. I'm thinking about offering a three-day storytelling workshop here in New Vrindavana sometime in July.

If anyone is interested, please let me know ASAP. RD 1 - NBU#19, Moundsville, WV 26041, USA; 304-845-6840; email: story108@juno.com

S.O.S.

(Save our Sons)

Arya Dasi

Parksville, BC, Canada

The world of men is being feminized. The natural world is an early warning system for subsequent dangers to mankind and the first signs that something is terribly wrong in the world of male reproductive health are coming from the animal kingdom, which is sending us a vivid message.

In Southern California, male gulls have ignored breeding colonies, while pairs of female gulls have tried to nest together, as if one were a male. In Florida,

where alligator ranching is a major industry, 95% of the eggs in nests failed to hatch, indicating "non fertilized" eggs. Those male alligators which did hatch had deformed reproductive organs and levels of testosterone levels so low that they were probably sterile. In the Missouri and Mississippi Rivers live an endangered species, the pallid sturgeon. For more than a decade, researchers have reported that the sturgeon's gonads aren't distinctly male or female anymore. The terns and gulls of the Great Lakes live largely on a diet of fish. They are becoming biological hermaphrodites—males have reproductive organs of both sexes. Numbers of severely deformed frogs have been found in a Minnesota pond where 91 of 94 frogs collected for a survey were deformed. Animal deformities have also been reported in a number of other states, as well as in the province of Quebec.

All of the above mentioned animals live in chemically contaminated environments. Research has revealed that there appears to be correlation between the amounts of pollutants in their body tissues and these mutations: the wild alligator ranches are on Lake Apopka, where Tower Chemical Co. has manufactured the pesticide Dicofol for years. Wastes from manufacturing this pesticide, which contains substantial amounts of DDT (legally used today for growing foods such as grapes and strawberries), has been spilled into the waters of Lake Apopka. In particular, in one massive accident, thousands of gallons of Dicofol spilled into the lake in 1980. Similarly, the habitat of the gulls and terns of California and the Great Lakes are contaminated with DDT and related pesticides. Although to date there is no confirmation of the origin of the frog's plight, water pollution due to chemical pesticides and herbicides is the primary suspect.

The thrust of this essay is that scien-

tists have discovered that a number of petro chemicals, including a wide range of pesticides and industrial pollutants, have the ability to mimic estrogen, the primary female hormone. More than 45 such commonly used chemicals have been identified. It is men's exposure on a daily basis—and the exposure of their male progeny—to a sea of female hormones, unleashed into the environment since the post World War II petro chemical revolution, that may well underlie some of the most disturbing trends affecting men's and boys' health, particularly involving the reproductive system.

As with wildlife, men live in a sea of gender-bending pollutants that they are ingesting daily, especially through their diet. As with wildlife, the men of the industrialized world, which has unleashed these pollutants, also appear to be in the process of being feminized. The bodies of both men and women contain estrogen receptors. When turned on by minuscule, yet nevertheless excess amounts of these endocrine disrupting pollutants, the male body becomes confused. The hormonal pathways become suppressed, and male characteristics thwarted and distorted, which could result in a wide range of afflictions including impotence and low sperm counts resulting in possible birth defects in progeny.

In women, an excess of some forms of estrogen is associated with breast cancer and reproductive problems such as infertility. The in-utero infant may be negatively affected by excessive estrogen as it passes through the placenta. This information would support current sociologists' and biologists' opinions that excessive femininity in the homosexual male could very well be established in-utero!

Men need not despair that they have no way to prevent becoming feminized by this sea of pseudo estrogens (which block male developmental processes).

Current research indicates that men who eat pesticide-free food may be as virile as men in the late 1930s. Eliminating contaminants from the diet is a key step for devotees of all ages, but especially for men and women of childbearing age who intend to have healthy babies and children. It is worth the extra expense of purchasing organic foods or the effort of growing your own organically, or both. Regardless of possible inconveniences, choosing to live in an uncontaminated rural area (if you can find one) with fresh air would also be a positive step. If the cause of these mutations is, in fact, chemicals and pesticides, it indicates a very ill-affected water table. Finding pure water in North America these days is almost an impossibility, and a top-of-the-line water filter is essential.

Another case of chemical contamination is the 1991 war in the Middle East. Many soldiers were "prepped" for their trip overseas by intrusive and experimental vaccinations. While in the Middle East, they were constantly bombarded by tons of chemical contamination through petro chemical based products which were sprayed on the desert sands to prevent dust from rising and dropped by aircraft into the oil wells to extinguish the raging fires.

The young men who returned home from the battlefield apparently unharmed, couldn't possibly imagine the internal chaos which had raged destruction within their own reproductive systems due to intense chemical exposure from within and without. Children born to some of these soldiers after their return were severely deformed with no hope of corrective surgery. The worst realization is that the damage was not done by the so-called enemy, but by the condoning hand of their superiors.

Being aware of this recent disaster, devotee youths who are attracted to the military might want to seriously reconsider alternative occupations, for their

sake and that of their future progeny.

In this context, Prahlad instructs his demoniac schoolmates, "Money is so dear that one conceives of money as being sweeter than honey. Therefore, who can give up the desire to accumulate money, especially in household life? Thieves, professional servants (soldiers) and merchants try to acquire money even by risking their very lives." In the purport Srila Prabhupada further explains, "... a professional soldier is recruited into the army, and he accepts such service, with the risk of dying on the battlefield, only for the sake of money." (S.B. 7.6.10) Prahlad Maharaja further instructs, "Therefore, while in material existence (*bhavam asritah*), a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling." (S.B. 7.6.5)

Regarding the demoniac, Srila Prabhupada explains, "As far as atheists are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Ravana and Kamsa. The Lord has many agents who are quite competent to vanquish demons." (BG 4:8 purport)

Prakriti, material nature, is one of those esteemed agents, and in this case it is clear that she is executing the will of the Lord. This ghastly array of nature's mutations is being witnessed by contemporary man and is terribly frightening, but as described in the *Vedas*, "*mayam tu prakrtim vidyan mayinam tu mahesvarin*. Although *maya* (illusion) is false or temporary, the background of *maya* is the supreme magician, the Personality of Godhead, who is Mahesvara, the Supreme Controller."

One of the greatest soldiers in our Vaishnava literature, Arjuna, directly beheld the most awesome form of the Lord. He said, "O Lord of lords, O refuge of the worlds, please be gracious to me. I

cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered. All our soldiers are rushing into Your mouths, their heads smashed by Your fearful teeth. I see that some are being crushed between Your teeth as well. As the rivers flow into the sea, so all these great warriors enter Your blazing mouths and perish. I see all people rushing with full speed into Your mouths as moths dash into a blazing fire. O Visnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest. O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. I do not know what Your mission is, and I desire to hear of it." The Blessed Lord said: "Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of you (the Pandavas), all the soldiers here on both sides will be slain. Therefore get up and prepare to fight..."

Allowing ourselves to be manipulated and victimized by the demoniac sector of society falls severely short of Srila Prabhupada's desire for his dear followers, and also puts us in a very precarious position. Srila Prabhupada encouraged us to be submissive to the guru and *sastra*, but to remain aloof from the dealings of the demoniac, not submit ourselves to their bizarre dealings of pandemonium. As inmates of Kali yuga, we may all be predestined to enter the blazing mouths of the Lord, but meanwhile, He Himself has instructed that we "stand up and fight," which in part means taking preventative measures. "An ounce of prevention is worth a pound of cure" or perhaps in this case "a ton of cure," and being informed is the best line of defense. We're obliged to educate ourselves and become familiar with "whole health," which means a lot more than simply being lacto vegetarians.

Some suggested reading: Dr. Pavvo Airola's *Every Woman's Book* is a bible for parents interested in learning about a holistic health care approach. *Murder by Injection* by Eustach Mullins systematically dismantles the myth that vaccinations are beneficial to a child's immune system. David Steinman, author of *Diet for a Poisoned Planet* and *The Safe Shopper's Bible* offers sound advice. *Cross Currents: The Perils of Electropollution. The Promise of Electromedicine* by Robert O. Becker warns of the health damaging effects of hydro electrical exposure. *Confessions of a Medical Heretic* by Robert Mendelsohn, M.D., to mention a few.

POETRY

His Smile is Mine Vegavati dasi Gita Nagari Farm, PA, USA

Prabhupada's smile,
broad across his face:
sunny, soulful, satisfying,
and so sublime.
His smile is mine,
but not to keep—
it's to give away.

Let Go Your Gripe Vegavati dasi

"Certainly in hell,
everyone has a grievance."
I must remember that.
To hold on to issues means
that I am possessed
of a hellish mentality.
And Prabhupada said, "Just see.
They write me letters: 'I am the most
insignificant. I have a great problem.'"
If you're insignificant, then your problems
are, too. Let's forget about that,
and talk about Krishna
and His friends.

Dravida Dasa Poeticization of Siksastaka By Sri Chaitanya Mahaprabhu

1) All glories to the chanting of Sri
Krishna's Holy Names!

Which douses fierce *samsara's* all-
devouring, blazing flames

By polishing the mirror of the
lust-encrusted heart.

That chanting is the waxing moon
that knows the secret art

Of causing the white lotus of good
fortune to unfurl

Its petals far and wide throughout
this bleak and blighted world.

Of transcendental knowledge,
which will take us to life's goal,

That chanting is without a doubt
the very life and soul.

The ocean of ecstatic bliss floods
far beyond its bounds

Wherever Krishna's merciful and
mystic Name resounds.

Indeed, whenever Krishna's
Names are sung in congregation,

At every step one tastes a joy that
knows no limitation.

So hear with great attention as I
earnestly exclaim,

Please bathe your consciousness
by chanting Krishna's Holy Name!

By transcendental potency that
Name will surely bless

You with pure love for Krishna
and the end of all distress.

2) "Krishna," "Govinda," and
"Kesava," too—

Your Names have no end, and in
each of them You

Have invested Your potencies,
leaving none out.

Whenever we want, we can chant
them without

The slightest restriction of time or
of place.

O Lord, who can fathom Your infinite grace?

Yet I am so wretched, devoid of all shame,

That I haven't developed a taste for Your Name.

3) More humble than a blade of grass, as tolerant as a tree,

To think "All praise belongs to others, none belongs to me"—

These qualities attract the Lord to bless one with the power

To chant His Name incessantly until the final hour.

4) Wealth and women, followers, poetic expertise,

Liberation from this world and never-ending peace—

O Lord, for me these common goals have not the slightest worth:

Please let me serve You purely now and in each future birth.

5) Your servant for eternity, I lost my true identity

And fell into this horrid sea of birth and death and war.

O Nanda's son, now hear my plea: By Your sweet grace consider me

A speck of dust upon Your lotus feet forevermore.

6) Tears streaming from my eyes, my voice choked with bliss,

The hairs upon my body standing up in happiness—

When will all these signs of rapture decorate my limbs

As I chant your Holy Name, the monarch of all hymns?

7) A moment seems to drag on for a million years or more,

From My eyes flow endless tears, a monsoonlike downpour,

The universe appears to be a vast and joyless void—

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O Govinda! By Your absence I am being destroyed!

8) Let Krishna hug this maid-servant who's fallen at His feet,

Or let Him trample Me, or My most ardent hopes defeat

By never giving Me the chance to see Him anywhere,

Thus shattering My heart and filling Me with deep despair.

You see, He is a reckless libertine and not a saint;

So let Him act in any way He likes, without restraint.

Yet even though His crooked ways may cause Me great distress,

Krishna is the master of My life, and nothing less.

[Benediction verse by Srila Krsnadasa Kaviraja (Cc Antya 20.65)]

These eight important verses Lord Caitanya wrote to teach

The practice and the goal of chanting Krishna's Holy Name.

If someone hears or chants this poem, then day by day he'll reach

A little closer to life's goal of spotless Krishna-prem.



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Organized by the Prabhupada Festival Committee in cooperation with New Dwarka Temple
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We welcome your participation.

Please include your full name, address, and phone with all letters, articles, and ads. Submissions may be edited for space and clarity.

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Priti-laksanam

P.O. Box 238, Alachua, FL 32616, USA
904-462-5054, Fax: 904-462-5056
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PERSONALS

Wanted: A good wife for life. Sane and healthy, please. Follow four regulative principles. Must want children and be willing to move to my home in S. Oregon (near coast). I want an

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equal, not a slave. Please, no anti-Catholics, no cat lovers, U.F.O., astrology, "channeling," psychics, New Age alternative medicine, or other fanatics. I'm a private, middle-road person, not a public preaching type. I try to serve Krishna and Srila Prabhupada by helping my disabled *sannyasi* father and my exhausted sister who has 11 kids. (No, they don't live with me!) I began *gurukula* in Texas in 1973. I'm now 28-years-old and have been steadily employed since age 17. I'm a former police reserve officer and security guard with two years of college in criminal justice. By nature, I'm a *ksatriya* and I've always loved Hanuman. I also like nature's beauty, classical music, bicycling, excellent movies, plays, and literature. I enjoy old fashioned family fun with children and friends. I hope to have my own home business someday. If you want a faithful, devoted husband who loves Krishna and Christ, I may be your man. Write Saranga Dasa c/o E.O.H.N., Box 863, Coquille, OR, 97423, US. (20)

...

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

...

Indian Life Member of ISKCON for over a decade, active, in good health and spirit seeks Hindu or Hindu convert wife—young, healthy, loving, obedient, 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. Haribol! (25)

Parents seeking betrothal, then marriage for 16-year-old daughter to 21 to 24-year-old man. He must be strong Srila Prabhupada follower, no interfaith, hodge-podge, etc. She's born in the movement, educated in gurukula and home schooled, raised mostly in the countryside, loves nature and Krishna, follows four regs strictly (and you must, too). Perfer someone also born in the movement if they follow and have maintained, especially during adolescence. Devotees who joined okay. Must attend morning program and chant 16 rounds daily, have good job or financially secure devotional service, be very serious about Krishna consciousness, and know how to be light without deviating. Send photo, references, letter to friend, Bhaktin Marie, RR #1 NBU #7, Moundsville, WV 26041, USA. (20)

LINE ADS

ISKCON Communications Journal is a forum, or "market place," for preachers in ISKCON. Each issue has more than 60 pages and is full of dynamic and enthusing articles, written by ISKCON's preaching experts, to inspire and assist you in your preaching work for Srila Prabhupada. We invite you to subscribe! Just drop your name, address, and your check or money order in an envelope and mail it to: ICJ, 6 Quarry Court, Helens Bay, BT191TY, North. Ireland. Annual subscription (2 issues) \$18 or, 25DM, or £10. (20)

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

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

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Krsna Culture devotional paraphernalia mailorder has moved to Hare Krishna Dham, Houston. Contact us at P.O. Box 926337, Houston, TX 77292, USA; 800-829-2579 or 713-290-8715; fax: 713-290-8720; email: krsnacultr@aol.com (20)

...

Women Speak Out A newsletter about women protection. Informative, educational, resources, letters, self-esteem. Free sample. RR#1, Box 319, Moundsville, WV 26041, USA. (21)

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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 WD23NE, UK; phone: 44-81-386-1247; or Centennial Office, P.O. Box 1987, Alachua, FL 32615, USA.

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Help Inspire Involvement in Chanting for Unity by all sectors of Lord Caitanya's movement forming *sankirtana* parties that perform routinely at nearby tourist hubs, or travel out occasionally to the nooks and crannies of America. Send photos (color, b&w, slides, prints, negs) with the name of party and activities to *Hare Krishna World*, P.O. Box 238, Alachua, FL 32616, USA. (20)

New Book: *A Spiritual Workbook, the Bhagavad-gita As It Is and the 12 Steps to Recovery* by Svayamjata Dasa. 162 pages, \$20 plus \$3 shipping. Checks to: Raymond Spahn, 110 NW 39th Ave. #14B, Gainesville, FL 32609, USA; 352-338-3651. (20)

Betrayal of the Spirit, My Life behind the Hare Krishna Movement, by Nori J. Muster (Nandini Dasi), autographed copies \$25 each (postage paid in US). Please add \$3 airmail shipping to Canada & Mexico; \$11 airmail for overseas. Please send check to: N.Muster, P.O. Box 41750, Mesa, AZ 85274, USA. (22)

Dharma Katha, a new devotee newsletter, offers common devotees an uncensored place to discuss topics of interest, to quote from scripture and apply it to our lives, to submit essays praising other Vaishnavas' efforts (whatever the person's or organization's standing is in regards to ISKCON), and perhaps a chance to share your pain. *Dharma Katha* is dedicated first and foremost to Srila Prabhupada, my spiritual master. Next it is dedicated to Yasodanandana dasa, who encouraged me start it, and to Satsvarupa Maharaja, an example of a surrendered soul deeply attached to the ISKCON Srila Prabhupada created. This is not a GBC endorsed publication, as the GBC does not represent ISKCON in its entirety. But it is an ISKCON publication because I am an ISKCON devotee, representing my spiritual master's teachings. Please send articles, letters, contributions, etc., to Mahalaksmi dasi, P.O. Box 87, Badger, CA 93603, USA. (20)

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devotional community 10 minutes from temple and gurukula. Approved house site nestled in woods. Improvements include electric hookup, driveway, septic, and well. \$33,000. 919-563-8800. (20)

The Fish Who Wouldn't Stop Growing: 12 stories, mostly *Bhagavatam*, w/pictures. Great for young readers. Send \$9 (+\$5 outside USA). Write for information: Vedic Storytelling (performance and workshop), Drama Audio Tapes, Collections of Play Scripts (tried and tested, scriptural and contemporary). Sankirtana Dasa, RD1, NBU #19, Moundsville, WV 26041, USA; 304-845-6840; email: story108@juno.com (20)

Vedic Astrology is the key to a successful Vedic marriage. Inharmonious relationships can spell catastrophe. If your home is peaceful, you can worship Krishna and Lakshmi will live with you, by Srila Prabhupada's grace. Please call or write Compatibility Services, Patita Pavana Dasa, 163 Bridgeview Pl., Vallejo, CA 94591. 415-567-8990. "Professional consultation in Vedic Astrology since 1975." (20)

In the service of devotees are two new web sites. Krishna Singles <http://members.aol.com/Ksingles> and Krishna Page <http://members.aol.com/KrsnaPage>. Also, a new web site design business. SamGel's Design: <http://members.aol.com/SamGel> for those interested in putting up a web site.

Help Wanted: Disabled servant of devotees needs male assistant. Room & pay. Radhanatha Dasa, 619-283-6555.

ISKCON Belfast needs a bhakta leader, temple commander, groundsman, book distributors, and *pujaris*. Beautiful Deities, excellent preaching field. Presently developing *brahmachari ashrama*, so *brahmacharis* especially welcome. Write, with references, to Padma-Malini Dasi or Krishna-Katha Dasa, ISKCON, Sri Sri Radha-Madhava Mandir, 140 Upper Dunmurry Lane, Belfast, N. Ireland, BT17 0HE. (20)

SERVICES

Adopt-A-Child is currently seeking stable couples with or without children to adopt or foster devotee babies and children. Please contact us if you are interested in serving Krishna by opening your heart in this way, or if you or someone you know needs to find a good home for a child. Radha Pessin Selvester, P.O. Box 1090, Alachua, FL 32616, USA; 904-462-7475; fax: 904-462-7909

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

EVENTS & ANNOUNCEMENTS

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

Pani Hati Festival & Ratha-yatra June 20 to 22, Atlanta, GA USA. 404-377-8680 (20)

Pani Hati Festival West June 22, San Lorenzo Park, Santa Cruz. Jagarini Dasi, 408-353-9099; 25221 Terrace Grove Rd., Los Gatos, CA 95030, USA. (20)

Second Generation Reunion June 6-9, New Raman Reti in Alachua, Florida. Camping, bands, sports, *kirtanas*. Raga Jakupko, 904-462-7727. \$35. (20)

**According to
Ravindra Svarupa Dasa
Back to Godhead
Nov./Dec. 1991, page 31:**

"There's absolutely nothing wrong with the movement's having all kinds of people who aren't following the strict regulative principles. "Where we have a problem is with people who have at one time or another taken formal vows to follow the principles . . . and then found themselves unable to keep them."

Gita Nagari Conference on the Practical Application of Vedic Studies July 27-Aug. 1, Discussions, work shops on implementing *varnashrama*. \$90 includes everything. Speakers include Bhakti-Tirtha Swami, Hare Krsna Dasi, and Balabhadra Dasa (of ISCOWP). **Gita Nagari Radha-Damodar Bus Reunion** Aug. 2. Mangala Arati Dasi, 717-527-4101.

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*June 21-22	New Jersey
June 28-29	Boston
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July 19 -20	Toronto
*August 2-3	Los Angeles
*August 10	San Francisco
August 16-17, 25-26	Vancouver
August 30-31	Seattle
September 13	Spanish Fork
*Confirmed. Please call or write your local Hare Krishna temple, or write to Festival of India at RT.1, Box 96, Sandy Ridge, NC 27046, USA to confirm festival dates and times in your city.	

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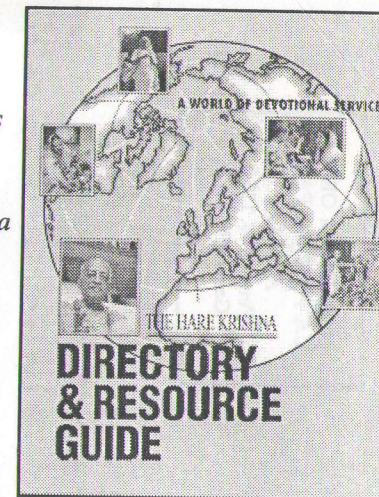
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