

# Homages



Other ISKCON Sources



# Alabama Preaching Centers

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāminn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

Please accept our humble obeisances while we place our heads on your lotus feet. Please allow us to take beautiful flowers and offer them to your merciful lotus feet. Śrīla Prabhupāda, just as the old washerman washes the clothes, we endeavor to clean our minds and senses by drenching them in the ocean of your mercy. We are very eagerly trying to do it by accepting your instruction to spread Kṛṣṇa consciousness.

We are very happy to inform you that the process of developing preaching programs in Alabama that we started in 2005 has now created three solid preaching centers. By your mercy we should be able to establish more and more preaching centers in the state of Alabama. All this is possible because you took the bold step of landing on the shores of United States in September 1965. Although in the past several attempts were made to establish temples and preaching centers in Alabama with little effect, we are confident that we will not fail you this time. More and more people are coming to our programs and tasting the sweet nectar of Kṛṣṇa consciousness. Many more devotees are now chanting sixteen rounds a day and becoming qualified to receive initiation.

Śrīla Prabhupāda, please pray to our dear Lord Śrī Kṛṣṇa to provide us with the enthusiasm and ability needed to spread His message to more and more people in Alabama. We cannot achieve anything without your causeless mercy.

*Your servants at ISKCON Alabama, USA.*



# Austin Nāma-haṭṭa Center

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances in the dust of your lotus feet.

Thank very much for manifesting your inconceivable mercy here in Austin, Texas, in the spring of 1971, through your dear servant Viṣṇujana Swami. It was truly amazing how your mercy blessed Austin so powerfully, so quickly, and so wonderfully. Even though your dear servant came alone, with no money, no vehicle, no helpers, and no musical instruments, within a few short weeks he had a temple full of enlivened devotees recruited locally who fully dedicated their lives to your mission. It was truly astounding to behold such an outpouring of your divine mercy.

So, Śrīla Prabhupāda, we are now begging you, our beloved spiritual master, that just as you so wonderfully empowered Viṣṇujana Swami to accomplish such incredible things for Lord Caitanya's movement during his all-too-short stay here in Austin of only several months, please kindly empower us to carry on in the great tradition of Viṣṇujana Swami by dynamically spreading your movement in unparalleled ways here in Austin, Texas.

*Your servants at the Nāma-haṭṭa Center in Austin, Texas, USA.*

# Back to Godhead (India)

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to Lord Caitanya's *saṅkīrtana* movement!

As insignificant members of your mission, we, the members of the *Back to Godhead* team in India, are trying to fulfill your dream of making BTG magazine bigger than *Time* magazine in the USA. Every month we publish thirty-two-page black-and-white issues in Hindi, Marathi, Telugu, Gujarati, and English. The vast land of India is yet an uncharted territory for BTG. Therefore, we are trying different styles of presentation to reach the educated Indians. While doing this, we always keep in mind your instructions for BTG.

In 2009 we brought out special issues on Lord Śiva, Lord Ganeśa, the theory of evolution, and the recession. The Lord Ganeśa and Lord Śiva issues, priced at five rupees, sold more than 100,000 copies each. Over the last year, between April 2009 and March 2010, a total of 1,000,985 copies of BTG were distributed.

To train new devotee-writers we have begun a Vaiṣṇava Writers' Club. Around fifteen devotees regularly attend the weekly meetings.

We have also launched a website.

Years have passed by, and we are now a team of more than thirty at the core level and hundreds more in many centers across the country. What amazes us is that despite being so many, we are nowhere close to what you achieved single-handedly. Many of us cringe when asked to write if our assigned duty is finance or marketing. But, Śrīla Prabhupāda, you rose above the level of duty. It was love that drove you to do all the work—writing, typing, printing, proofreading, and even distributing—single-handedly. Please bless us that we may always be able to please you by remaining loyal to you and your message. We have no desire except to please you by furthering your cause. Thank you for allowing us to engage in this service, which is so pleasing to you. We simply depend on the knowledge that you, as our loving grandfather, will overlook our follies and continue to engage us as your instruments for fulfilling your dreams about BTG.

*Your servants on the BTG India team.*

(written by Mukundamālā Dāsa)

## Bangkok Student Preaching Center

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to the ISKCON society you have founded, and all glories to those devotees who have dedicated their lives to working within the society to fulfill your dreams.

Seeing your astounding endeavors and one-pointed determination, Lord Kṛṣṇa empowered you to propagate Kṛṣṇa consciousness all over the world. Without you and your sincere and dedicated servants, we would be serving Māyā eternally, sunk in her dark and dangerous pit here in Bangkok. Your books and recorded teachings enlightened us and helped us wake up from the lap of Māyā, where we were sleeping, enjoying so-called happiness.

As we mature in Kṛṣṇa consciousness, our love for you increases day by day. We are amazed to see



your far-sightedness, which is beyond time and space. Whenever we face some problem, your books and recorded lectures and conversations delineate the solution. Also, your disciples remember how you tackled certain problems and instruct us accordingly.

Just as the Lord is infinite, so are his pure devotees. We can understand and glorify you only to the limit of our capacity. Please accept our humble offerings and be satisfied with our small attempts at becoming Kṛṣṇa conscious and preaching Kṛṣṇa consciousness amidst the student community in Bangkok.

*Your servants at ISKCON's student preaching center in Bangkok, Thailand.*

## Bhaktivedanta Archives

Our dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, our dearest Gurudeva!

We at the Bhaktivedanta Archives daily experience your endless mercy, your infectious smile, and your enduring words; these are all aspects of your eternal being. As we work with your writings, it becomes more and more clear how you were overflowing with enthusiasm and were completely absorbed in preaching about Śrī Kṛṣṇa to the English-speaking world. Your meticulous attention to detail is ever-present in these documents and manuscripts, and these works give us a glimpse into your mission, a mission designed to benefit all of mankind, including us fallen souls.

Undoubtedly, your archives is the most exceptional in the Western world, not only for preserving the Vaiṣṇava teachings of the Mādhva-Gauḍīya *sampradāya*, but also for having many of your hand-written essays and manuscripts written on the back of Soviet Union propaganda. On one side there are the writings of an atheistic state, and on the other the writings of one who is in a fully realized state. Only you, Śrīla Prabhupāda, could show such a dichotomy.

Thank you for allowing us to preserve your eternal words.

*Your servants at the Bhaktivedanta Archives.*





# Bhaktivedanta College for Religious Science

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace! All glories to the shelter of your lotus feet!

Any time I think of you, I am overwhelmed by a pleasant feeling: “Yes, I possess a secure shelter in this world of disturbances, the shelter of devotional service, which gives us real life in this world, which is full of the spiritually dead. A shelter which gives us Śrī Kṛṣṇa’s holy names, which opens our eyes through transcendental knowledge. The eyes of millions, of billions!” I wish to be under this shelter every minute, and I would like to offer this shelter to everyone I meet.

You had a vision for the Bhaktivedanta Institute, and you also envisioned that the knowledge about the Absolute would be taught at colleges and universities all over the world. Moreover, you predicted ISKCON would have its own institutions of higher education, where ordinary people would come to study spiritual life, their hearts having become dried up like deserts. Unable to slake their spiritual thirst in the sphere of the material world, they would want to hear about Kṛṣṇa and understand their real position, and they would wish to do all this through your books and your disciples.

My throat chokes up when I realize that I have an opportunity to be a tool in fulfilling this plan of yours. When I was chosen to be first a teacher and then the leader of the Bhaktivedanta College in Hungary, I was overjoyed to find that I was right in the middle of the endeavor to fulfill this most magnificent life-goal of yours.

Hundreds of ordinary people attend our paid courses, and others, also in the hundreds, decide to study your teachings for three years in the graduate courses of the College. Their life has entered an auspicious track, and it is only time that separates them from finally taking shelter at the lotus feet of Rādhā and Kṛṣṇa.

Dear Śrīla Prabhupāda, thank you so much for using us as tools in this service, for what you offered to your spiritual master, and for empowering us to distribute your message as bona fide preachers. Thanks to this service, we will be able to reach the shelter of the ever-youthful Divine Couple (*vraja-nava-yuva-dvandva-śaraṇe*). As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said:

The treasure of the preacher is the shelter of the *vraja-vāsīs*. A preacher does not search for satisfaction in *pratiṣṭhā* and in wealth. He does not want anything else than the grace of the *vraja-vāsīs*. The one who is alive is preaching.

*Your eternal servants at Bhaktivedanta College for Religious Science, Budapest, Hungary.*

(written by Gaura Kṛṣṇa Dāsa)



# Bhaktivedanta College of Education and Culture

Dearest Śrīla Prabhupāda,

Please accept our prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Loving Grace. All glories to your Śrī Vyāsa-pūjā.

You said that the best of you is in your purports;  
We have found studying them to be our best spiritual support.

You selflessly gave your books “for the benefit of all human beings”;  
After studying them, we see so many hearts transforming.

You advised us that attentive *japa* is our means of liberation;  
Of this in our *japa* and *kīrtan* programs we have seen amazing confirmation.

Undoubtedly you are the best of all teachers;  
We pray to deliver your teachings to all the world’s seekers.

The process you delivered is by far the best;  
Of this the example of our own lives can attest.

Our heartfelt prayer is to continue to give our lives to your mission  
And to absorb your teachings with great submission.



In 2009, in the following areas, the Bhaktivedanta College staff made an offering to you in the form of structured courses based on your books: Durban, Houston, Johannesburg, Mauritius, Māyāpur, Nairobi, New Delhi, Pietermaritzburg, Pretoria, San Diego, Seattle, and Vancouver. By your causeless mercy, in 2009 a total of 1,751 devotees successfully completed a course in your books at Bhaktivedanta College of Education and Culture. We pray for your continued mercy to be able to serve your mission eternally.

*Your servants at Bhaktivedanta College of Education and Culture (South Africa).*

(written by Mādrī Devī Dāsī)

## Bhaktivedanta College

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

It is our most precious fortune that we are able to serve you at your Bhaktivedanta College in Radhadesh, Belgium. During the last eight years we have been operating for your pleasure and for the







service of your followers worldwide. Our intention is to fulfill your desire for Kṛṣṇa conscious educational institutions around the world.

In many passages of your books you teach us the importance of God conscious training and education. In your purport to *Bhagavad-gītā* 6.42 you write:

Birth in a family of yogīs or transcendentalists—those with great wisdom—is praised herein because the child born in such a family receives a spiritual impetus from the very beginning of his life. It is especially the case in the *ācārya* or *gosvāmī* families. Such families are very learned and devoted by tradition and training, and thus they become spiritual masters. In India there are many such *ācārya* families, but they have now degenerated due to insufficient education and training.

As you clearly write, good education is essential in order to preserve your legacy. Atheistic secularism and godless science continue extending their influence all over the world. Hence, there is an urgent need for God-centered educational programs. In your Preface to the *Śrīmad Bhāgavatam* you write:

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts, education, and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship, and prosperity with a common cause. *Śrīmad-Bhāgavatam* will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

*Śrīmad-Bhāgavatam* should be introduced also in the schools and colleges, for it is recommended by the great student-devotee Prahāda Mahārāja in order to change the demoniac face of society.

Charity starts at home. In order to introduce the principles of *Śrīmad-Bhāgavatam* in schools and colleges, we aim to develop Bhaktivedanta Colleges around the world, as the founder trustees envisioned. We are planning to start a Bhaktivedanta College in Śrīdhāma Māyāpur in the near future, hopefully in 2011. The vision is to develop a campus in cooperation with the Māyāpur Institute and the Māyāpur Academy. Our dream is to establish a full-fledged university, where we can create a cultural presentation of the principles taught in the *Bhāgavatam*, as you wrote, for the re-spiritualization of the entire human society. In India we plan to work closely with the devotees who have established your Bhaktivedanta Research Center library in Calcutta, your birth city. We envision that Bhaktivedanta College graduates can contribute to the Gauḍīya Vaiṣṇava tradition by working in cooperation with the Research Center. We also foresee that our graduates can help systematically introduce Vaiṣṇava theological studies in Indian universities.

Besides the work we are doing in the field of theology, we are working to develop a department of educational studies. One of our essential aims is to train good teachers who can teach in our schools and colleges. In addition, we are also preparing a business studies program to teach students and people in general how to integrate Kṛṣṇa consciousness into every practical transaction. In this regard, we are inspired to remember one of the last instructions you gave in Śrī Vṛndāvana *dhāma* during the last days of your manifested spiritual activities. You called your dear disciple Girirāja Mahārāja (Girirāja Dāsa at that time) in the middle of the night and asked him if he thought that the movement would continue after you were gone. Girirāja replied that if devotees would follow their practices of devotional service by chanting the prescribed number of rounds and following the morning program, then it would be possible to continue without difficulty. You replied in a sober mood: “Organization—organization and intelligence.” In this spirit, we want to educate many students by equipping them with both spiritual strength and practical skills, so that they can offer substantial service within your ISKCON and society at large.

We pray that all our endeavors are pleasing to Your Divine Grace. Please bless us and give us the necessary spiritual vision and practical power to execute our services at your lotus feet.

*Your servants at Bhaktivedanta College, Radhadesh, Belgium.*



# Bhaktivedanta Gurukula and International School

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories unto you!

Where on this earth shall I move and go  
To get some answers for the miseries that show,  
Some reasons why things are the way they are,  
Some questions as to why they move so slow?

Into the night I read and read and read,  
From book to screen my troubled life I brought,  
Confirmed, no doubt, others shared my woes.  
Why are we here and how can we rise and go?

Thus I moved, a lost and lonely soul  
Held fast by this life that I could not leave.  
Then your books my path did cross one day.  
Rejoice! My heart was glad and so relieved.

*Planting the Seed* was where I first met you.  
Love and wisdom spilled out from every page.  
I trusted you like no one else before.  
All other writers' books held my mind no more.

Your *Gītā* gave words to all my scattered thoughts  
On life and death and all that lies between.  
You held my head and heart to every line.  
A shift began, though you remained unseen.

It was only five years after you had left  
That I was touched so deeply by your words.  
So sad was I not to find you there.  
So sad was I that I had missed you here.

Yet still I meet you daily in your books.  
Your voice calls out the teachings loud and clear.  
Dear Prabhupāda, my life you hold aloft,  
Moving me on the path that's to be crossed.

And maybe someday if my fortune stays with me,  
That path will bring me where I want to be,  
Serving you, the Vaiṣṇavas, and all living entities,  
Serving Śrī Śrī Rādhā-Kṛṣṇa in your presence, eternally.

*Your servants at the Bhaktivedanta Gurukula and International School, Vṛndāvana, India.*

(written by Ānanda Vṛndāvanēśvarī Devī Dāsī)



# Bhaktivedanta Institute (Berkeley and Mumbai)

Dearest Śrīla Prabhupāda,

Kindly accept our most humble and repeated obeisances at your beautiful lotus feet again and again on this infinitely auspicious appearance day of Your Divine Grace. All glories to you and Śrī Gaurāṅga!

You are an infinite miracle for all of us fallen conditioned souls in this dark, dark material world. The cooling, radiant effulgence of your lotus feet is the *only* succor for all conditioned living entities. You have descended to save all of us, not just those in human form but those in every form and on every planet of this universe. (In Texas Your Divine Grace once literally shed tears when you heard that a tree in the front courtyard had been cut down.) So we can hardly *begin* to imagine how deep is your compassion and how vast is your conception to expand the preaching movement of Lord Śrī Kṛṣṇa Caitanya and Śrīla Rūpa Gosvāmī, who has established within this world the practical manifestation of Lord Caitanya's great plan to save this material universe.

You wrote your very first book while staying at the Śrī Śrī Rādhā-Dāmodara *mandira* in the holiest of *dhāmas*, Śrī Vṛndāvana. That book was *Easy Journey to Other Planets*. With the blessings of your dear spiritual master, His Divine Grace 108 Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, you dedicated this book to “the scientists of this world.” What an amazing dedication for all of us to contemplate forever! You reserved the dedication of a book—and that, too, your first book—for those who have actually greatly pleased you by their service to you. What did the material scientists of the world do to deserve this accolade? Can I even begin to pretend that I understand it? Yet kindly permit me to submit at your beautiful lotus feet just a few thoughts I have been enabled to have, only by your mercy.

You have repeatedly quoted Śrīla Rūpa Gosvāmī's injunction *ādau śraddhā*, “In the beginning there must be *faith*.” The transcendental faith referred to here is not some blind belief, as materialists would have everyone believe. Faith, even in the material world, is reserved only for people with whom we have had repeated, dependable transactions that have built our confidence in them. Thus, faith in Lord Śrī Kṛṣṇa cannot be developed except by repeatedly worshiping Him, even if only for material gains, either directly or indirectly (through demigods or unknown devotional service) in many lives and finding fulfillment from our dear beautiful Lord, Śrī Kṛṣṇa. Thus, the beginning of faithful, pure devotional service is possible only as a result of many lifetimes of such mixed *bhakti*. But in this Kali-yuga all people are essentially without any previous good karma and thus without any of the needed faith. How can they be made eligible to adopt pure devotional service? “I made your good karma,” you said. How true! Only by your infinite, causeless mercy have we even begun the attempt to execute pure devotional service to you. I can see this clearly in my own life.

Yet we see that only a tiny fraction of this planet has taken up this opportunity to serve you. How are the rest—the totally ignorant, indifferent, and utterly faithless materialists—going to be delivered by you? You alone know the full extent of your preaching vision. Yet by your mercy and guidance in this thrilling frontier of scientific presentation of Kṛṣṇa consciousness, I am beginning to see more and more that you have planned everything long ago. As you repeatedly stress in your books, the world of our sense experiences is the phenomenal world. Human beings are meant to inquire into the nature of reality beyond this phenomenal world of our sense experiences, but in Kali-yuga practically no one does. Thus, the whole of humanity live like animals. As a result, people may speak of “the material world,” but they are simply speaking of the phenomenal world. Thus, you have explained that, as per *Śrīmad-Bhāgavatam*, matter is the first transcendental category that lies beyond our sense experience and should be understood first:

Those who are in control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the direction of the Supreme Personality, and afterwards one may try to enter into the activities



of His internal energy. [*Śrīmad-Bhāgavatam* 2.4.6., purport]

The key significance of the work of the material scientists in this regard is that they have made the larger populace understand that matter transcends our immediate sense experience, and that its real nature is *different* from the sense perceptions it gives rise to. To give but a simple example, the table we perceive, the phenomenal table, appears as a single object; however, as per science, the matter underlying this phenomenal table is *not* a solid table in the world but a collection of atoms vibrating about their mean positions. This is stated in *Śrīmad-Bhāgavatam*: “The material body is but a combination of such atoms, but it is misunderstood by the common man.” (*Śrīmad-Bhāgavatam* 3.11.1) You go on to write in the purport: “The atomic description of the *Śrīmad-Bhāgavatam* is almost the same as the modern science of atomism. . . .” Thus, the entire planet now accepts the atomic view of matter, even though they cannot personally see such atoms, due to the faith that modern science has engendered in them (via practical achievements). In other words, one can give the material scientists credit for bringing the vast majority of the population, bereft of any faith (or even interest) in the scriptures, to have firm faith in the *Bhāgavata* description of the first transcendental scriptural principle, viz., matter, albeit via an indirect route.

We can therefore say that in the past four hundred years the scientists have already paved the way for all of humanity to have faith in a principle that transcends our sense experiences in a manner that is in line with *Śrīmad-Bhāgavatam*. In this way, although they do not realize it, the vast army of material scientists have in fact been busy serving Lord Caitanya’s preaching mission. Such is the Lord’s divine trickery. Little wonder, then, that you recognized the importance of the work of the scientists for mass conversion of this planet, and gave due recognition to them in your very first book. In that book you also showed how the scientists’ conception of the reality behind experience, which has grown from matter to include antimatter, must progress further to reconceptualize antimatter more properly in terms of consciousness, or spirit.

However, who would have thought that you meant to, in time, also show to the world that even the scientific conception of *matter* has to evolve, from that of 112 chemical elements to the 24 elements of *Śrīmad-Bhāgavatam*’s Sāṅkhya? That is precisely where the work of the Bhaktivedanta Institute in Berkeley and Mumbai is going, by your own personal direction and mercy. Classical or pre-quantum physics promoted the idea of a “point particle” as the atomic constituent of matter, but quantum theory has definitively shown this idea to be wrong. Yet even after a hundred years of the development of this theory, the scientists are unable to understand *what alternative* notion of atomic matter quantum theory points to. By your mercy we are at a point in our research where the scientists of the world are recognizing the high quality of our research and beginning to accept the new conception of matter we are bringing inside science to solve this quantum conundrum. The new quantum view involves the semantic information-carrying nature of the five gross elements and five *tanmātrās*, and is thus entirely in line with *Śrīmad-Bhāgavatam*. Little wonder, therefore, that you wrote: “This verse is the potential basis of great scientific research work, for it explains ... *how the tangible elements*, namely air, fire, water, and earth, are manifested from the subtle form.” (*Śrīmad-Bhāgavatam*, 3.26.34, purport, emphasis added) One begins to appreciate how carefully you indicated that the atomic description of the *Śrīmad-Bhāgavatam* is “almost the same as the modern science of atomism,” but not quite the same!

Many years ago, when in Atlanta the BI devotees made a presentation to you about how important quantum theory was to establishing immaterial consciousness, all that you said was “Hmmm.” Now, more than three decades later, I can see how you are revealing that you want quantum theory to be used to establish a new conception of *matter*. This is also what the material scientists want. Thus you are moving to establish in one stroke the faith of the entire population in the *Bhāgavatam*’s notion of matter, which transcends our present experience through material science. I could not have even faintly grasped all this when nearly thirty years ago I began this work to fulfill your instructions. I am amazed to see this miracle unfold. The world will come to witness this miracle, all conceived and ordained by Lord Śrī Caitanya Mahāprabhu, and being executed by you, a miracle that will elevate the entire planet to a proper plane of transcendental faith in *Śrīmad-Bhāgavatam* by utilizing the propensity of the masses to accept “scientific truth.” At that time the whole world will come to witness the fulfillment, on an inconceivably large and universal scale, of Lord Śrī Caitanya’s prediction that “In every town and village My names will be chanted.” Indeed, you said in 1976: “Now God consciousness should be presented on





the basis of science and philosophy. Otherwise people will not accept.” (Room conversation, 9 August 1971, London)

In other words, although you strongly criticized the *karmīs* for working hard only to earn money and enjoy trivial sense pleasures, you also recognized that the same *karmīs* can be our allies when you established the life membership and other fund-raising programs in which they can participate and contribute. Similarly, although you strongly criticized the scientists for misdirecting the larger population about the nature and origin of life and cosmic creation, you also recognized that the same scientists can be our allies in propagating Kṛṣṇa consciousness when you established the Bhaktivedanta Institute and asked us to do scientific research, in which they can participate and contribute.

You chose your own time and place, decades after your transcendental disappearance, to reveal your plans for using quantum theory to establish the Bhāgavata notion of matter. By your mercy, I am able to dimly perceive that even this is just the beginning, and that this scientific presentation of the Bhāgavata conception of matter will lead to realization of other great projects, such as establishing *daivī-varṇāśrama-dharma*, developing the scientific model of cosmology, etc. I can hardly speak of these wonders yet to come, but O great spiritual master, my eternal hero and divine savior, only by your mercy do I delight in contemplating all this again and again, moment after moment. You are *vibhu*, great, and I am less than *anu*, insignificant. Every obstacle I find in my path to serve you in whatever way you want—that is my greatest pleasure. I am eternally a fool at your beautiful lotus feet. Kindly keep me in this position forever and ever.

Oh! Why would the pristine mountain spring  
Flow down to irrigate the dry desert sands?

O Śrīla Prabhupāda, why should your love,  
Meant for the highest peaks of devotional ecstasy for the beautiful Lord,  
Flow down into the desert of my heart,  
Which contains the dry sands of my sense desires?

That is your divine mercy!

O my eternal spiritual master,  
Why would the divine flower that you are,  
Which blossoms ever fresh in the land of supreme devotion, Goloka,  
Allow me to smell just a bit of your fragrance?

O Śrīla Prabhupāda!  
When will I make my soul, mind, and body fully offer themselves to you  
So you can extract whatever value they have  
To kindle the flame of love for the Lord in the hearts of all and sundry?

I have no love for you, Śrīla Prabhupāda, my eternal hero,  
Yet I beg you to continue to protect me and engage me in your devotional service.

*Your servants in the Bhaktivedanta Institute in Berkeley and Mumbai.*

(written by Rasarāja Dāsa)



# Cleveland Nāma-haṭṭa

Dearest Śrīla Prabhupāda,

Please accept our most sincere obeisances. All glories to you!

We are writing to offer you some appreciation for the fact that you have saved our lives and opened the door to the spiritual world. Not only that: you came to the West and made so many sacrifices to literally escort us along the path back home, back to Godhead. There is no way we could ever repay you. We offer the following poems and songs as part of our inadequate Vyāsa-pūjā presentation to you.

To share Kṛṣṇa with you—this is our real aim,  
Not caring much for worldly wealth or fame.  
So kindly chant with us His glorious and blissful Name  
And join the devotees of Kṛṣṇa in the *prema* game.

We wrote this poem and the rest of the poems or songs in this offering many years ago, when our children were young. You are so kind and charming, and you inspired so many of your disciples to be creative in Kṛṣṇa's service, to utilize our talents for the one who owned them. Because of you, Śrīla Prabhupāda, we wanted the children and others to appreciate that chanting Kṛṣṇa's name is blissful and fun. You wanted us to chant and "be happy," and you knew that if we sincerely and consistently chanted, we *would* be happy. The goal of Kṛṣṇa consciousness, you said, is to be Kṛṣṇa conscious and share Kṛṣṇa consciousness with others. This is our real aim. We pray for your mercy so that we will take this as our life and soul.

Lord, look us over, we're Your devotees.  
We keep making our obeisances.  
No more *māyā*, no more fuss,  
Please take us back to Godhead on the Hare Kṛṣṇa bus.

Gurudeva, you told us to always ask for the mercy of Lord Kṛṣṇa to "engage in His service, become His devotee, and offer Him your obeisances." You said, "The only way to go back home, back to Godhead, during this Age of Kali is to chant the holy names of Kṛṣṇa." *Harer nāma harer nāma harer nāmaiva kevalam/ kalau nāsty eva nāsty eva nāsty eva gatir anyathā*. Please help us appreciate this simple yet profound opportunity.

It's just a matter of time till we all see Kṛṣṇa,  
It's just a matter of time till we all go back home.  
But wouldn't you rather it be sooner than later?  
Wouldn't you rather be a lover than a hater?  
Wouldn't you rather serve Kṛṣṇa right now?  
Wouldn't you rather serve God?

You informed us, dear master, that everyone eventually goes back home. But you assured us that wise people would rather take the quick way instead of prolonging the misery of material, conditioned life. You used the analogy of taking the elevator or the steps. And you instructed us to understand that as eternal spirit souls we have risen through 8,400,000 species to the valuable human form of life, and that therefore we shouldn't waste this opportunity to return to our original, eternal, constitutional position, our real dharma—as a lover of Kṛṣṇa. Kindly bless us to do this much, much sooner rather than later.

So take our hearts and mold them to Kṛṣṇa's will,  
And let them bear the seal of Kṛṣṇa consciousness—  
That's Love of God!  
All glories to Your Divine Grace Śrīla Prabhupāda!



We can only beg you, dear Śrīla Prabhupāda, to allow us to take eternal shelter of your sweet auspicious lotus feet, to let us be an eternal part of your team, to permit us to serve you with an attitude of gratitude and a heart brimming with compassion and humility. Bless us to cooperate with sincere servants of God everywhere to “push on this Kṛṣṇa consciousness movement.” In this way, perhaps we can try to repay you a little.

May we always take shelter of your lotus feet.

*Your eternal servants in the Cleveland Nāma-haṭṭa program.*

## Congregational Preaching Directorate (Mauritius)

Dearest Śrīla Prabhupāda,

Please accept our humble obeisances at the dust of your lotus feet. All glories to Your Divine Grace!

This year marks the thirty-fifth year since you blessed us by placing your lotus feet on this island. When you visited here you said that Mauritius would become the first Kṛṣṇa conscious country in the world. At that time the Hare Kṛṣṇa movement was only one year old in Mauritius, and there were only a few devotees here. Since that time your movement has expanded exponentially. In this country, with a population of only 1.1 million, we now have thousands of people chanting the holy name of the Lord.

Kali-yuga is penetrating Mauritius more and more, as evidenced by a rising crime rate and other social disturbances. Mauritius has the highest percentage of drug addicts in the whole world. But the Hare Kṛṣṇa movement keeps on expanding, with more devotees joining and new centers opening all over the island. There appears to be a competition between Kali and your movement, but it seems that your movement is winning. Whatever attacks Kali directs at the movement seem to strengthen it. And the expansion seems to be happening without any conscious planning. Dearest Śrīla Prabhupāda, we know that you are here personally with us to guide us and lead the movement. Otherwise, how could we explain this encouraging trend?

Dear Śrīla Prabhupāda, you gave various instructions to us during your visit to Mauritius, specifically on how to run the economy. You said that we should not depend so much on sugar cane. Why should we produce so much sugar for export and then need to import our staples, namely wheat and rice? In recent years some nondevotee leaders have expressed their worry that Mauritius is a net food importer. So now there is an attempt to produce rice in Mauritius. But we are very far from implementing your instruction.

Dearest Śrīla Prabhupāda, we know that your mercy is always available for us to improve in our services, but somehow or other we are unable to take that mercy. So we pray that we may qualify ourselves to receive your mercy and work cooperatively to help fulfill your vision for Mauritius.

*The servants of your servants at the Congregational Preaching Directorate in Mauritius.*

(written by Madan Gopāl Dāsa)



## Debrecen Nāma-haṭṭa

Dear Śrīla Prabhupāda,

Please accept our respectful obeisances. All glories to you!

Vyāsa-pūjā, your appearance day, has come again. Unfortunately, we are celebrating this without your personal presence, though we are faithfully absorbed in your *vāñī*. This is how we try to work every day in our town, Debrecen, as do all the devotees in Hungary. All the principles you taught us are wonderful and eternal. Your beloved disciple Śivarāma Swami, the spiritual leader of the Hungarian *yātrā*, follows these same principles, and he taught them to us when he first arrived in Hungary in the eighties and established the first Hungarian preaching center. The Debrecen preaching center is one of the first in our country, and it has been continuously in service since the eighties. The devotees preach constantly to the fallen souls of Debrecen and distribute the mercy of *prasādam* in the restaurant, which was established in January 2010 and which we plan to develop more in the near future.

Since Christmas 2009 we have joined the Food for Life program, which you always wanted to increase. With this program we are welcoming people in need every last Sunday of the month with a plate of warm *prasādam*. We would like to develop this program so that needy families can get the opportunity to taste the mercy of *prasādam* every week.

Please give us your mercy so that our small congregation here in Debrecen increases, our faith strengthens, our spiritual life develops, and our *sādhana* improves. Please give us your mercy so that we can faithfully follow the principles we have been given by you through Śivarāma Mahārāja. Then our actions will be exemplary and we will show everyone we meet the attractiveness of this wonderful Kṛṣṇa consciousness. We beg for your mercy so that we can achieve our preaching goals and truly help the fallen souls in this awful material world.

Thank you, Śrīla Prabhupāda.

*Your fallen servants at the Debrecen Nāma-haṭṭa, Hungary.*



## Eger Nāma-haṭṭa

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to Śrī Śrī Guru and Gaurāṅga! All glories to you!

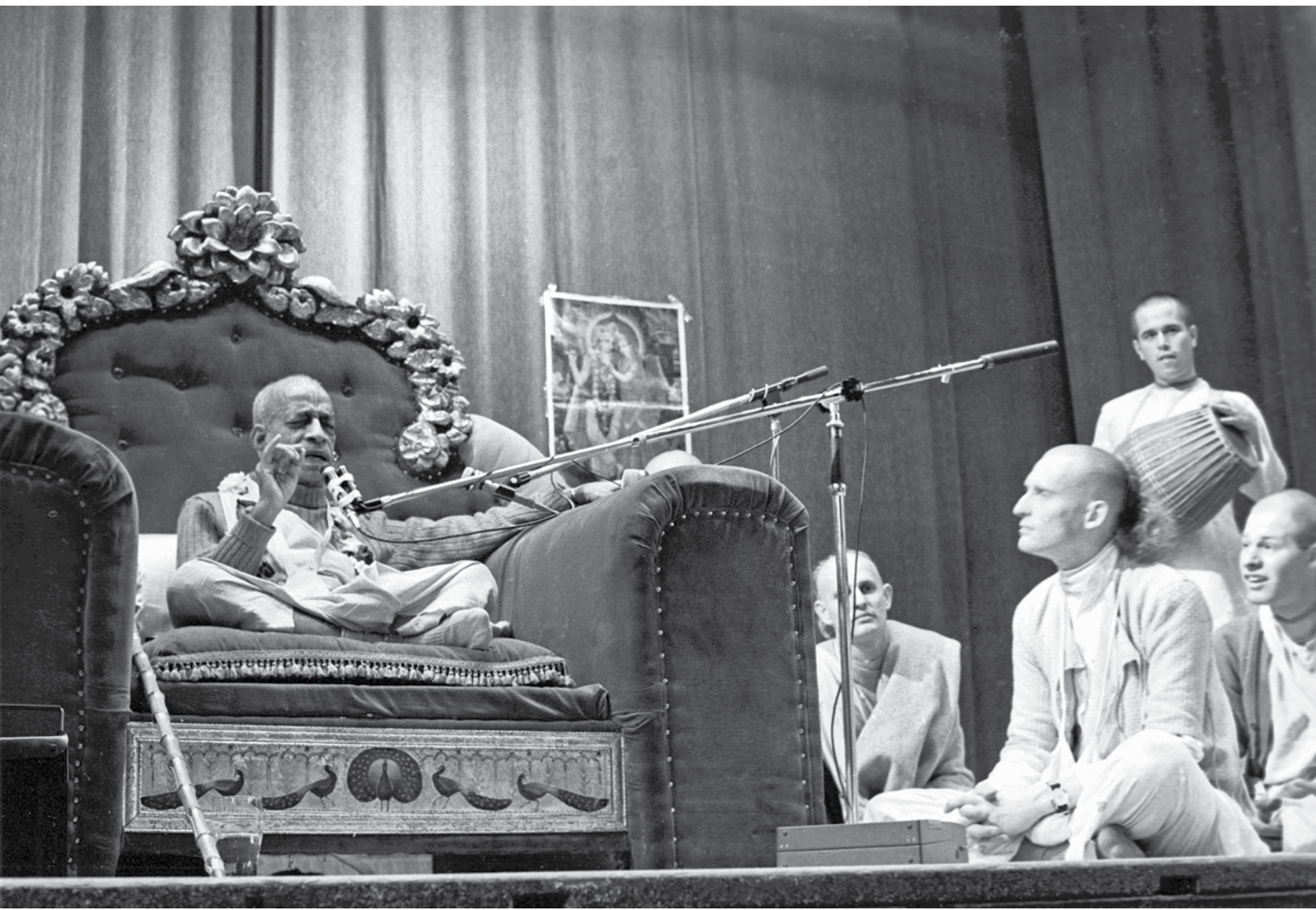
*tumi jagad-guru—sarvaloka-hita-kartā*

Śrīla Prabhupāda, what Lord Caitanya said to Sārvabhauma Bhaṭṭācārya applies to you as well: “You are the master of all people in the world and their well-wisher as well.” (*Caitanya-caritāmṛta, Madhya* 6.58)

Today and every single day of the year the world celebrates you as *jagad-guru*. Why is that?

Because you, Śrīla Prabhupāda, are able to control your speech. You never spoke any useless words, that is, *prajāpa*. You were not interested in worldly topics. Instead, you spoke about Kṛṣṇa. Your translations and explanations of the Vedic literature have won the appreciation of scientists and devotees alike. These books will continue to be our code of law for the next ten thousand years. They are meant to bring about a revolution in society. As Nārada Muni says to Śrīla Vyāsadeva:





*tad-vāg-visargo janatāgha-viplavo  
yasmin prati-ślokaṁ abaddhavaty api  
nāmāny anantasya yaśo 'ṅkitāni yat  
śṛṇvanti gāyanti gṛṇanti sādhaḥ*

“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.” (*Śrīmad-Bhagavatam* 1.5.11)

Why does the world celebrate you as *jāgat-guru*, Śrīla Prabhupāda?

Because you are able to control your mind. Just like Ambarīṣa Mahārāja’s, your mind was completely occupied with Kṛṣṇa consciousness (*sa vai manaḥ kṛṣṇa-padāravindayor vacāṁsi vaikuṇṭha-guṇānuvarṇane*). You never aspired for material results, and you never had any plans based on material desires (in this way you could evade the anger that derives from unfulfilled desires). What is more, by the strength of your spiritual power and charisma you can liberate others’ minds as well. Kṛṣṇa describes you in the fifth chapter of the *Bhagavad-gītā* (5.28)

*yatendriya-mano-buddhir munir mokṣa-parāyaṇaḥ  
vigatecchā-bhaya-krodho yaḥ sadā mukta eva saḥ*

“Controlling the mind, senses, and intelligence, the transcendentalist aiming at liberation becomes free from desire, fear and anger. One who is always in this state is certainly liberated.”

Why does the world celebrate you as *jāgat-guru*, Śrīla Prabhupāda?

Because you are able to control your anger. Anger, which is the product of the mode of passion and of lust, pollutes the whole body. You remain peaceful even when others want to make you angry. You are more tolerant than a tree, and you give all respect to others. On the other hand, when a devotee of the Lord or the Supreme Personality of the Lord Himself is offended, you use your anger against the offenders, in the same way as Hanumān and Arjuna did. Nor do you indulge those who pose as God. You became angry at the delays during the construction of the Kṛṣṇa-Balarāma temple in Vṛndāvana, during the legal battle for the land in Juhu, Bombay, and whenever money was used improperly. So-called gurus who cannot control their anger are imposters. As Kṛṣṇa says, they have a hellish mentality:

*tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ  
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet*

“There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.” (*Bhagavad-gītā* 16.21)

Why does the world celebrate you as *jāgat-guru*, Śrīla Prabhupāda?

Because you are able to control your tongue and your stomach. You eat only *prasādam*, and only as much as necessary and not because of its excellent taste. You taught us how to prepare the most exquisite healthy dishes, and you taught us how to fast, too, by your own example. Your three-level cooker is legendary, a cooker you used to prepare a small feast in minutes. The Govinda’s restaurants have spread all over the world, and Food for Life has become the largest vegetarian-food-distribution charity in the world. Since you control the desires of the tongue by limiting its activities to taking *prasādam* and vibrating *kṛṣṇa-kathā*, you are automatically able to control the urges of the stomach and genitals. Śrīla Bhaktivinoda Ṭhākura taught us the perfect attitude for honoring *prasādam*:

O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice *prasāda* to help us conquer the tongue; therefore let us take this *prasāda* to our full satisfaction



and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda.

Why does the world celebrate you as *jagat-guru*, Śrīla Prabhupāda?

Because you are able to control your genitals. You led an exemplary *grhastha* life, and then you became a perfect *sannyāsī*, a *tapasvī*. Even as a family man you worked tirelessly to help your Guru Mahārāja's mission, publishing and distributing *Back to Godhead* magazine and taking on many other duties. Even though you had children of your own, in your later life you considered the ISKCON devotees your real children.

One who can control these six urges—the urges of speech, mind, anger, tongue, stomach, and genitals—is known as a *svāmī* or *gosvāmī*. Someone who thus perfectly knows how to control the senses in a Kṛṣṇa conscious way is a bona fide spiritual master.

Śrīla Prabhupāda, we pray that many more people get to know you, start to follow your teachings, and become worthy members of your family, all over the world.

Paraphrasing *Caitanya-caritāmṛta Madhya* 25.72, I declare, Dear Śrīla Prabhupāda, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I simply aspire to be a worthy disciple of your disciple.

*Your servants in the Nāma-haṭṭa in Eger, Hungary.*

(written by Prāṇa-vallabha Dāsa)

## Festival of India



Dear Śrīla Prabhupāda,

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāminn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

In the *Śrīmad-Bhāgavatam*, first canto, thirteenth chapter, tenth verse, Mahārāja Yudhiṣṭhira says to Vidura: “My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.” This verse reminds us of you, Śrīla Prabhupāda. Wherever you went, you made that place a place of pilgrimage. You transformed many bewildered conditioned souls into practicing Vaiṣṇavas; you delivered the wonderful process of Kṛṣṇa consciousness—*sādhana-bhakti*—to those who did not deserve such mercy. Hare Kṛṣṇa.

You are Patita-pāvana, the deliverer of countless fallen souls, and you continue to deliver the most fallen today. You translated and commented on the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* not just for a few thousand of your immediate disciples but for everyone in the whole world for the next ten thousand years. Through your books you're imparting transcendental knowledge and delivering conditioned souls long after your physical departure. This is well-planned, practical devotional service, the greatest philanthropic service.

Begging to become and to remain your servants, helping with your traveling festival preaching program,

*The 2010 Festival of India crew.*



# Food for All Resource Center

Our dearmost Śrīla Prabhupāda,

Please accept our obeisances at your divine lotus feet. All glories to you, Śrīla Prabhupāda.

We have heard that at that momentous moment when you disembarked from the *Jaladuta* in New York City, you did not know whether to turn left or right. Such was your dependence on Kṛṣṇa. Carrying only forty rupees, rupees that you would be unable to change into dollars, and even doubting that Americans would be able to understand your English, you took that brave step which changed all of our lives. We do not know whether you turned left or right. We only know that whichever way you turned, it was the right direction, for you were eventually able to establish your first temple at a storefront so aptly displaying the name “Matchless Gifts.” We have borrowed this name for the preaching center we run in London. This name reminds us of the grass-roots preaching you did that established your magnificent movement, based on chanting Hare Kṛṣṇa in public places, distributing *prasādam*, and distributing books—activities that form the basis of our preaching center.

Currently, for your glorification, we distribute 850 plates of free *prasādam* daily to both students and the disadvantaged of central London. Due to your preaching, the students at the School of African and Oriental Studies can learn about Vaiṣṇavism from your books in the library and then step outside to enjoy eating the *prasādam* lunch we serve daily. Yes, the Hare Kṛṣṇas are very popular among the students of London.

But our popularity is not restricted to the students: even the local council members appreciate the nutritious meals we serve to the disadvantaged and have included us in their healthy-eating action plan. Who else gives away fresh fruit and deliciously prepared vegetables to the needy inhabitants of London? This is all donated food that would be discarded and sent to the landfill if we did not collect it and prepare it.

Naturally this program would be incomplete without the chanting of the holy name. At a recent Saturday night *harināma*, two young men joined the *kīrtana* party at Picadilly Circus and accompanied us back to the Soho Street temple, chanting the whole way. At the end they came to tell us that this was “the best time of their lives.” This is the matchless gift you have given everyone. May we please remain a part of this gift and continue serving your remarkable mission.

*From all your servants at the Matchless Gifts Food for All Resource Center, Kings Cross, London.*

# Govinda Valley Retreat Center

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

You come to a barren land; there is no sunlight, nor rain. Millions of dry seeds are scattered across the land, yet there is no sign of life.

As a transcendental gardener, you bring rains of mercy, the sun of Kṛṣṇa consciousness, and the nutrients of spiritual knowledge.





You create a garden, filling the land with vitality, showering it with rain; the sun shines brightly. Placing thousands of broken seeds, you give every one the chance to grow.

In this sanctuary, all, even the most hopeless, begin to blossom. Cultivating each with care, we shall all become flowers at your lotus feet.

*The devotees of Govinda Valley, Sydney, Australia.*

(written by Arka and Padmanābha Dāsa)

## Govinda's Restaurants in Hungary

Dear Śrīla Prabhupāda,

Please accept our humble obeisances on the day which is most auspicious for the whole world. All glories to You!

You encouraged your disciples to perform a peaceful revolution, by which the whole world would change. We, the devotees rendering service in the Govinda's restaurants in Hungary, are very happy to take part in this revolution. Miracles are happening in front of our very eyes; people are changing by eating *kṛṣṇa-prasādam*. It was you who first gave the Western world *prasādam*, food offered to the Lord. You emphasized the importance of the distribution of *prasādam*, as well. The Govinda's restaurants are special places where the fallen souls can encounter the mood of their original home. Many of our guests speak about that. We learned from you, Śrīla Prabhupāda, the mood of our original home and how to receive guests.

You asked us to preach. Govinda's restaurant is a perfect place for preaching. We make friends with people, and in this way they don't feel disturbed when we ask them to come to the temple or to Krishna Valley. They actually want to know more about Kṛṣṇa consciousness and our daily life after meeting us. This is all your glory, because without you we could not give them anything. We would not find any peace, either. By giving us the knowledge in your books and through your ISKCON, you are caring for us as a loving father. We can intensify our own faith and spiritual life by working in the association of devotees. Thus we can serve your mission and give more and more people Kṛṣṇa consciousness and *kṛṣṇa-prasādam*.

Budapest needed a new Govinda's restaurant to give more people your mercy and glory. Driven by this desire, we opened the second Govinda's restaurant in Budapest in October 2009. This is another place where people can feel at home. Another place with which we can make you and Lord Caitanya satisfied. Please give your blessings to our aspiration.

*The devotees serving in the Govinda's restaurants in Hungary.*

(written by Karṇapura Devī Dāsī)



# Guadalajara Preaching Center

## An Offering of Gratitude to Our Beloved Spiritual Master

Dear Śrīla Prabhupāda,

Please accept our most humbles *daṇḍavats* under the sacred dust of your divine lotus feet.

Śrīla Prabhupāda, you wrote in your purport to *Bhagavad-gītā* 8.9 that “The process of thinking of Kṛṣṇa, however, is very easy. . . . [W]hat He is like is described in this verse of *Bhagavad-gītā*.” But for us it is very difficult to focus our minds on Kṛṣṇa because we have so many material desires and have suffered a lot due to this material nature. Still, we hope that by your mercy we can eventually think of Kṛṣṇa twenty-four hours a day.

Śrīla Prabhupāda, please help us realize our real duty. We very much identify with our bodies and need your help to destroy this false ego. We are sure that if we remain attached to your lotus feet we will reach the goal of life, *kṛṣṇa-prema*.

Śrīla Prabhupāda, following Śrīla Bhaktivinoda Thākura in his song “Gurudeva!” we plead, “If you are not merciful, we will constantly weep, and we will not maintain our lives any longer.” Śrīla Prabhupāda, we are very, very grateful to you for all you have given us, for all you are giving us, and for all you will give us. You are the most charitable person in all the universe.

All glories to our *jagat-guru*, Om Viṣṇupāda Paramahaṁsa Parivrajakācārya Aṣṭottara-śata Śrī Śrīmad A. C. Bhaktivedanta Swami Prabhupāda-*kī jaya!!*

*Your most fallen aspiring servants at the preaching center in Guadalajara, Mexico.*

(written by Premānanda Dāsa)



# International Society for Cow Protection

*nama orṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāminn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

Young when we met you,  
Energetic, enthusiastic too.

That was forty years ago.  
Your passing such a blow!

Young, we had your presence,  
Now, your teachings' essence.

Your words, imprinted in our lives,  
Have broken our material ties.

Enjoyment of bodily pleasures  
Destroyed by your teaching treasures.

How sad, some may say,  
To pass through life this way.

Knowing how fortunate we are,  
Ever more enthusiastic by far,

The materialistic view we ignore,  
Materialistic goals a bore.

Instead we strive harder—  
Your teachings make us smarter—

To share the secret treasure  
Your teachings hold for pleasure.

Not scripturally smart,  
Understanding the simple part;

*Your servants at International Society for Cow Protection (ISCOWP) and ISKCON Ministry for Cow Protection and Agricultural Development.*

How Kṛṣṇa loved the cows,  
Herded them under forest boughs,

How He played with cowherd boys,  
The cows, forest animals, like toys.

Innocent, uncomplicated joy.  
The simple life of a cowherd boy.

This simple part we pray  
To share, to give, by night and day.

For growing old is full of fear,  
But your teachings make life clear.

We beg, in the years that remain,  
To always remember you, our claim.

Your essence embedded in our heart,  
Always guiding us to do our part.

Over forty years ago we met,  
Now, love for you our mindset.

How fortunate, we say,  
To pass through life this way.

Saved from old age fears,  
We love you, follow you, with tears.

We beg to remain your humble servants in the  
service of Lord Kṛṣṇa's cows.



# ISKCON Prison Ministry

Dear Śrīla Prabhupāda,

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ  
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavātim  
rādhā-kunḍaṁ giri-varam aho rādhikā-mādhavāśāṁ  
prāpto yasya prathita-kṛpaya śrī-guruṁ taṁ nato 'smi*

“I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have received the supreme holy name; the divine mantra; the service of Lord Caitanya, the son of Śacīmātā; the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother, Sanātana Gosvāmī; the supreme abode of Mathurā; the blissful abode of Vṛndāvana; the divine Rādhā-kunḍa and Govardhana Hill; and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

*he guro jñāna-da-dina-bandho  
svānanda-dātā karuṇaika-sindho  
vṛndāvanāśina hitāvatāra  
prasīda rādhā-praṇaya-pracāra*

“O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss, and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself, and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me.”

Please accept my heartfelt respects. You called us “inmates.” In New Vrindavan, in Hawaii, and in other ISKCON camps you called us inmates. Yes, we were captured by your love, prisoners of your gentle guidance. You opened our eyes to the *kleśas* of this stygian cosmic jail and requested us not to remain conditioned, institutionalized prisoners enamored by the allurements of the material world. We can avoid “the chained victimization of action and reaction” only because of you. You wake us up to the stark reality of this tragic world. Who is not a prisoner? Who is not on death row? And yet—who is not eligible for the cooling mercy of Śrī Nityānanda Rāma? You are Mahā-patita-pāvana-deva, the representative of Lord Nityānanda. Śrī Caitanya Mahāprabhu, desiring to deliver the people all over the world, entered the heart of—His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda!

Before I met you I was hungry for knowledge. Instead, I ate the world. I became fat with ignorance, complacency, and sensuality, and I did not know how to benefit anyone. I was asking, “Who is God? What do we do with God?” No one had any answers. I was in a dark prison of ignorance bound by self-delusion, the bodily concept, and madness. Then you blessed me with *divya-jñāna* in the form of *The Nectar of Devotion*. You came into Kali’s camp, recruited his soldiers, and then engaged them in defeating Kali’s mission. Our souls have become reinvigorated by the *amala-yajña*, the spotless sacrifice of *harināma*. You healed our broken and empty hearts, and we realized nothing is really bad—this prison cosmos had crushed us, humbled us, and somehow brought us to you. You appeared on the eastern horizon to save your Western disciples, and although Kali-yuga is an ocean of faults, I think the one good quality is your appearance with your books, which teach the glories of the holy names. You appear like a golden lotus within the dark swamp of this age.

As you were exhilarated upon hearing how Lord Kṛṣṇa defeats the demons, so we are enlivened hearing of your teaching conquests. You defeat *avidyā* with such efficiency. As Kṛṣṇa simply flicked His wrist to kill a defiant washerman, with a flick of your wrist you deftly turn an argument to defeat fools and other opponents. We are fascinated by your genius. With newer and newer arguments you refute all opposing elements. In Honolulu in 1976: “The fetus . . . there is life undoubtedly; otherwise, how the fetus all of a sudden gets life? These *mūḍhas* cannot see it. If a wood log is lying flat, will it come to life? These *mūḍhas* are taking that ‘Fetus has no life. Kill it, finish it.’” Clearly, the abortionists have dung and sawdust for brains.





In New Zealand an arrogant hippie asks you, “If God exists, then why can’t I see Him?”

“Yes, you have turned your back on God. Kṛṣṇa is there, but you have turned your back to Him. How do you expect to see Him?”

You were in Māyāpur and had heard the criticisms of some ultra-orthodox *brāhmaṇas* that you should not use jet planes to travel and teach. You said, “Should I be a fool and imitate Lord Caitanya and just walk around India? Or should I be intelligent and take a jet plane?” By traveling by jet plane you were able to plant the seeds of *bhakti* all over the world. As Kuśakratha Prabhu wrote in a beautiful poem about you in 1984:

*āropayat keśava-bhakti-valli-  
bījān sahasreṣu śubheṣu hr̥tsu  
gauropadeśakti-vareṇa yas tu  
namāmi taṁ śrī-prabhupādadevam*

“I offer my respectful obeisances to Śrīla Prabhupāda. By preaching the message of Lord Caitanya, he planted the seed of the creeper of *kṛṣṇa-bhakti* in thousands of fortunate hearts.”

When Dr. Radhakrishnan, who had written an impersonal commentary on the *Bhagavad-gītā*, was challenged by you as to why he did not recognize Kṛṣṇa as God, he became flustered. Remaining silent, he simply trembled. As you left the meeting you said, “Just see, the great vice-president of India does not know the meaning of the *Bhagavad-gītā*.”

*chittvā ku-tarkān ku-kaviśvarāṇām  
śrī-kṛṣṇacandreśvaratā-pramāṇam  
saṁsthāpayaty eva kṛpānvito yo  
namāmi taṁ śrī-prabhupādadevam*

“I offer my respectful obeisances to Śrīla Prabhupāda, who refuted the host of impersonal and void theories and mercifully established the truth—that Śrī Kṛṣṇacandra is the Supreme Personality of Godhead.”

You also extracted the teeth of the Māyāvādīs:

These Māyāvādīs think of themselves as Vedāntists. *Danta* means “teeth,” and *vi* means “no.” So in front of the Vaiṣṇava *ācāryas*, all their big, big arguments have got no teeth. Just like they say, “We are all God, but have forgotten.” God has forgotten? How is that? How forgetfulness has covered God? That means forgetfulness is greater than God. No sane man will accept this. [Bhūrījāna Dāsa, *My Glorious Master*, 10]

With devastating logic you corrected your own disciples:

**Disciple:** I am following the principles but the dress is external and superficial. Why should we let it hamper the preaching?

**Prabhupāda:** If the dress is superficial, why should you change your dress to please people who are serious about the superficial? You understand my point? Superficial people become controlled by superficial and external things. Why do you dress to please superficial people? You should dress to please Kṛṣṇa. [Bhūrījāna Dāsa, *My Glorious Master*, 16]

If there was no one around—you would still defeat them!

**Prabhupāda:** There is regular propaganda, “Why, should I go to the temple? God is everywhere.” You can answer, “God is everywhere—except the temple?”

Again you defeat invisible fools:

So many persons will protest, “Why is Kṛṣṇa the Supreme Personality of Godhead?” Why not?



First of all answer why not. If you think Kṛṣṇa is not the Supreme Personality of Godhead, then you present who *is* the Supreme Personality of Godhead. Either you do not know or you cannot present. If you do not know who is the Supreme Personality of Godhead, then take it from me: Kṛṣṇa. [Bhūrijana Dāsa, *My Glorious Master*, 19]

In Stockholm one bewildered student challenged, “What makes you think Kṛṣṇa is God?”

You responded, “How do *you* understand God?”

“I don’t.”

“Then don’t talk of God! If you don’t understand God, then why are you talking of God? If you understand God, then you talk. And if you say ‘I do not understand God,’ then how can you talk of God?” It is not at all surprising, Śrīla Prabhupāda, that you never lost an argument; after all, you were captain of your debating team. Śrīmān Kuśākratha writes:

*kaunteya-mitrasya su-satya-vācā  
māyā-kṛtāṁ yas tu vibhidya moham  
loke janāṁ rakṣati mugdhatāyā  
namāmi taṁ śrī-prabhupādadevam*

“I offer my respectful obeisances to Śrīla Prabhupāda. By speaking the transcendental message of Lord Kṛṣṇa, the friend of Arjuna, he exposed Māyā’s hoax, rescuing her victims.”

“When I am out I am like a lion in the chase, but when I am home with the devotees, I am a lamb.”

In 1971 in Brooklyn, on Henry St., you walked down the stairs, threw your *chaddar* over your shoulders, and said, “Just see. My Guru Mahārāja has made a jewel of me, and I’m going to make jewels of all of you!”

You have captured our hearts. Hearts that are being transformed by your association, your qualities. Śrīla Prabhupāda, your *tejas*, resolve, authority, gravity, serenity, elegance, tenacity, and majesty inspire us to change, to be better. People are amazed at the transformations of inmates—from *guṇḍās* to saints.

A former white supremacist has reformed and is teaching to love regardless of skin color, nationality, or any other bodily designation. He does this at great risk to his life.

A former Crips gang member is now reading *Bṛhad-bhāgavatāmṛta* and *Caitanya-caritāmṛta* in Georgia in great joy.

A former domestic terrorist is writing essays any Gauḍīya scholar would be proud of.

You have brought peace and fearlessness to men on Death Row, and you have an assortment of rogues and rascals blissfully chanting *japa* in jails all over the world.

Former inmates are performing all kinds of valuable preaching services. Bhāvānanda Dāsa in Arkansas, a disciple of His Holiness Hṛdayānanda Dāsa Goswami, puts together the ISKCON Prison Ministry Freedom Newsletter. Bhakta David Lapan in Indiana is compiling a booklet about Lord Caitanya entitled “Lord Gauracandra, the Golden Moon of Compassion” just to help inmates solidify their connection to Śrī Caitanya Mahāprabhu, and Bhakta Kevin Cummings in Wisconsin compiles all sorts of ISKCON news to send to IPM inmates to keep them connected with their greater spiritual family.

Śrīla Prabhupāda, you have made these men and women . . .

### More Than Prisoners

by Bhakta Mark Myers

Mt. Olive Correctional Facility, West Virginia

Often I find myself wondering how I can still serve Śrīla Prabhupāda and the devotees while I am here in prison. I use prison as an excuse for being lazy and avoiding activities which I know I am supposed to do. It is easy to say “I am in prison. I do not have the same facility for devotional service as one has in a temple environment.” When making these excuses, we are cheating ourselves of the opportunity to become Kṛṣṇa conscious and losing a wonderful chance to serve Śrīla Prabhupāda’s mission.

In the book *Prabhupāda Nectar*, by Satsvarūpa Dāsa Goswami, there is a very nice story that Śrīla Prabhupāda told.



There was a professional dancer who used to hold performances in many different places, including outdoor sites. After one scheduled performance a friend asked the dancer, “So, did you perform last night?” “No,” the dancer replied, “I could not.” His friend was surprised and asked why not, and the dancer replied, “There was a hill.” In other words, due to the nonideal situation, the dancer did not perform, Prabhupāda said that this is not a real dancer. A real dancer would have danced even if the hill was offered as the site for dancing. Even if the dancing performance was not up to standard, a real dancer would have danced under any circumstances. Similarly, a dedicated disciple will perform his or her duty even if facilities are lacking.

It is time that I stop making excuses. I must do as Śrīla Prabhupāda has directed and use what facility I have to perform devotional service. I can chant sixteen rounds for Śrīla Prabhupāda. I can follow the four regulative principles for Śrīla Prabhupāda. I can study Śrīla Prabhupāda’s books and try to share his books with others. Even in prison, there are still so many things which one can do to serve Śrīla Prabhupāda. We must become more than just prisoners. We must use whatever facility we have and become dedicated servants of Śrīla Prabhupāda’s mission.

\* \* \*

At the ISKCON Prison Ministry we are used to seeing your miracles. In fact, we see five to seven miracles every week. We hear it regularly: “I had to come to prison to find freedom.” The power of your *vāṇī* is a phenomenon; your transformative power is a miracle. Today there’s redemption at San Quentin, redemption at Snake River Correctional Center, redemption at Tehachapi, Broad River Correctional Institution, and hundreds of other prisons all over the world. Had you not come, it would not have been possible. As you said of your Guru Mahārāja, “Had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity.” Māyā’s prisoners.

Thank you for accepting us as ISKCON inmates. Hare Kṛṣṇa! No chains can bind us; we have a song of hope. No bars can lock us in; we have a song of salvation. Nobody can restrain us; there is a song of joy in our hearts. Hare Kṛṣṇa!

Melbourne, 1976 . . .

**Girl:** Śrīla Prabhupāda, would you please explain why Kṛṣṇa consciousness hadn’t come West until now? Why didn’t it come earlier?

**Prabhupāda:** Because you were not born. After your birth we have come here to take you back to home, back to Godhead. Now take the opportunity; come with us. We were waiting for your birth.

“Because you were not born . . . come with us . . . we were waiting for you.” Śrīla Prabhupāda, you have absolutely captured us with your tenderness. We are inmates of your ISKCON. We were desperate, blind, and alone, but as the twenty thousand kings who were captured and imprisoned by Jarāsandha were rescued by Kṛṣṇa, as the sixteen thousand princesses imprisoned by Bhaumāśura were rescued by the hero of their hearts, we have all been saved by grace—His Divine Grace Mahā-patita-pāvanadeva A. C. Bhaktivedanta Swami Prabhupāda.

*Your eternal inmate servants at the ISKCON Prison Ministry.*

(written by Candraśekhara Dāsa)









# ISKCON Resolve

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. On behalf of the wonderful devotees serving you as part of the ISKCON Resolve mediation project, I am honored to make this Vyāsa-pūjā offering to you this year.

The last time I had the great blessing of being with you was in 1977, but I remember it like yesterday—you stripped to the waist at 5 a.m., sitting on a small mat in a straw hut in the middle of nowhere, visiting land in Bhubaneshwar donated by an admirer, looking around at your cobbled-together quarters, shrugging your shoulders and saying, “Sometimes they put me in a fancy apartment, sometimes they put me in a grass hut like this—what is the difference? The sensations are all the same.” Then leaning over the desk you confided conspiratorially, “That’s their problem in France. They are thinking . . .” with your eyes big as saucers, “. . . they are thinking, ‘Now we are living in a *biiiiig palaaaaace* . . .’” and chuckling at the folly of petty minds.

What a greeting. Every moment in your company was like that, minor epiphanies. You excelled at finding diamonds amid broken glass and gems of wisdom in straw huts. You took threads of light peeping through bleak places and spun luxurious spools of brightness, breathed in wisps of air from suffocated terrain and exhaled lavish, full billows of life. The glass was never half full for you; it overflowed. Perhaps in these stunning discoveries of the extraordinary in the ordinary you were telling us to be alert because life’s stories are always deeper than they seem; and to not be afraid of reaching out to possibility, because even the most perceptive devotee cannot predict the full extent of Kṛṣṇa’s creation.

How much more we take from your example today than we could then, now that we see for ourselves how hearts scarred by bitter memories are also fortified by them and that a war cry is better than a whimper. You insisted on courage, railed against impossibility, raised aging to an art, and challenged us to rethink entrenched positions. Who dares complain of having reached their limits, you demanded. Who dares capitulate to the forces of a dark world? You were, I believe, alerting us that aging would mean entering the most productive period of our lives: too old to continue the naivety of youth but not so old that one should avoid pushing the boulder up the hill one more time. Don’t stop. That was your message. No one, you declared, least of all a devotee, is ennobled by complacency.

So we may moan and groan and shuffle about, but remembrance of you disrupts that downward spiral and our energies return with stunning impact—no longer the naive energy of youth but the atomic core of transformation in ourselves and in the world around us. You are that core, Śrīla Prabhupāda. You laughed much, you loved grandly, you won the respect of scholars and the affection of children, you saw the hint of beauty peaking out from the cracks of weary calcified lives, you sang with enthusiasm, you revealed the face of God, and when the time came you left, having made this miserable world a better place and having given us back our souls.

Like pilgrims offering water to the Ganges, we offer ourselves back to you. Now do with us what you wish. Thank you, Śrīla Prabhupāda. Thank you, thank you, thank you.

*Your servants at ISKCON Resolve.*

(written by Yogeśvara Dāsa)



# ISKCON Vedic Farm

Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārasvate deve gaura-vāñī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

We humbly give thanks to Your Divine Grace for continuously engaging us in the service of Their Lordships Śrī Śrī Kṛṣṇa-Balarāma. This service is so nice to perform, and it constantly fills us with ever-fresh realizations (*pratyakṣāvagamāṇ dharmaṁ su-sukhaṁ kartum avyayam, Bhagavad-gītā 9.2*). With all the humility at our command, we earnestly beg Your Divine Grace to always keep engaging us so.

We will try to execute your instructions constantly, with enthusiasm and confidence (*bhavantam evānucaran nirantaraḥ*), and thus remain peaceful within (*praśānta-niḥśeṣa-mano-rathāntaraḥ*), always begging you for eternal service (*kadāham aikāntika-nitya-kīṅkaraḥ*). We are so joyful to have such a lord as Your Divine Grace and are grateful to you for allowing us to live in your house, ISKCON (*praharṣayi-śyāmi sa-nātha-jīvitam*).

You displayed your exalted vision of pure devotion as a genuine *uttama-adhikārī* by having us address each other as Prabhu. Other Gauḍīya Vaiṣṇavas say that there are only two Prabhus—Gaura and Nītāi—but you had us see Them in everybody. A true saint, you simply saw the good in everyone.

By following your instructions, we can constantly associate with you. You are always with us in your Bhaktivedanta purports and your audio recordings—your classes, conversations, *kīrtanas*, *bhajans*, and *japa* tape—and in the wonderful recollections of your disciples.

Your Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, spoke of the guru's vision of seeing his guru everywhere:

It is my Gurudeva who is graciously present in all these different forms. If he is not graciously present in all these different forms, who would then preserve me? Those whom my Gurudeva has made his own are my saviors. The order of the gurus who have in their nature the protecting power of the Divinity, are always present in different forms and figures to bestow their mercy on me. All of them are specific manifestations of Śrī Guru who confers spiritual knowledge. . . . The transcendental reflections, which are also of the nature of supporters, are the worship of the Divinity, which appear in the different planes of cognitive existences, are my Gurudeva in His different forms. He who is constantly showing us how to serve Godhead throughout life, is no other than our Śrī Gurudeva. Śrī Gurudeva is present in every object as the supporting principle. He is graciously present in every object.

We also pray that you may also make us your own and give us the ability to see you at every moment and everywhere.

Śrīla Prabhupāda-*kī jaya!*

We beg to remain

*Your humble servants at ISKCON Vedic Farm, Mauritius.*



# The Krishna Center

Dear Śrīla Prabhupāda,

We offer our humble obeisances in the dust of your lotus feet. All glories to Your Divine Grace!  
Please accept this offering written for our purification.

We read *Bhāgavatam* day and night,  
still our nature is to simply fight.  
Guess that's why we are called neophyte.

I blaspheme him and he blasphemes me.  
We're like the fly, not the honeybee—  
too proud to make an apology.

Doubts in our minds, distrust in our hearts;  
love and respect, we know not the art.  
Thus our relationships fall apart.

As we think of others with disdain,  
and our enthusiasm thus wanes,  
are not our predecessors in pain?

Cows milking, wheat blowing in the breeze,  
books and *prasādam* go out with ease.  
But if we don't love one another,  
are you really pleased?

Śrīla Prabhupāda, you wrote,

You are all my limbs of my body. Unless you cooperate, my life will be useless. [Letter to Brahmanānda, 17 July 1968]

and,

Our ISKCON should be taken as being a family based upon love and trust, so as the father becomes unhappy when one of his children wishes to break family connections, I also become unhappy when there is difficulties within our ISKCON family. [Letter to Īśānā and Vibhāvati, 21 September 1970]

and,

This kind of criticism and counter-criticism is not good. Those who are advanced devotees try to see only the good that other devotees are doing, just as bees are attracted to honey, while flies are attracted to sores. . . . Let us try to work cooperatively, otherwise the fighting spirit will ruin our great movement. [Letter to Rameśvara, 10 April 1974]

Śrīla Prabhupāda, please pick us up and protect us. On this auspicious occasion of your Vyāsa-pūjā, we beg from you the strength to no longer find faults in others and to instead glorify their good qualities, to relate to all devotees with love and respect, to cooperate with others despite our differences, and to please you and our predecessor *ācāryas* by developing loving relationships with Vaiṣṇavas.

Once when asked what would please you most, you said, "If you love Kṛṣṇa." Often you quoted the



statement “Love me, love my dog.” Śrīla Prabhupāda, in order to one day love Kṛṣṇa, we must love you, and in order to one day love you, we must love your “dogs,” your devotees. Please, therefore, purify our hearts and give us the privilege of loving your devotees. We are confident that with your mercy this daunting task can be accomplished. What else could possibly please you more?

Humbly desiring the dust of your lotus feet,

*Your disciples and followers at The Krishna Center in Urbana, Illinois, USA.*

(written by Dānakelī Devī Dāsī)

## Lansing Preaching Network

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāminn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*



Dear Śrīla Prabhupāda,

We are most joyous on this blessed day of your divine appearance. But how can we, possibly, properly glorify you for your matchless gifts to so many fallen souls?

We have been born into this terrible dark Age of Kali-yuga, torn in so many ways by the fierce, cruel, and tragic realities of so much lust, anger, and cruel greed.

Kali continues to worsen, anger bursting out into so much violence, lust enslaving countless souls, and greed so great; uneven sharing of wealth mocks Vedic culture.

The threefold miseries of material existence are making any real happiness among families, neighbors, nations, a distant dream, never realized by devotion to matter.

Volcanic pressures of fear, anxiety, and quarrel make peace impossible, even challenging the strength of the sacred house of ISKCON you have so courageously built.

The darkness is so formidable that even the light of your books seems covered at times. We disciples fail to hear the roar of your heartfelt plea to cooperate.

On this most auspicious of days, we again vow to open our hearts and minds to Your Divine Grace. We pray, we beg, for dust of your lotus feet on our drooping heads.



Renewed, we will follow your revolutionary footsteps to offer you the glowing gift of Vaiṣṇava teamwork that we pray will make your heart sing and dance in ecstasy.

Dear Gurudeva, your compassion, like Kṛṣṇa's, is deeper than countless oceans, and we beg to become experts in using it to spread self-realization and Vedic culture.

Because of your divine presence, Śrīla Prabhupāda, there is a growing sentiment in human society that animals should be treated ethically and viewed as living beings,

not as lifeless bodies for the ignorant and rapacious demands of our tongues and bellies. Help us be Vaiṣṇavas that cannot tolerate the slaughter of those Kṛṣṇa loves.

Lord Caitanya and His associates are giving all living entities in this soul-crushing age the chanting of the Hare Kṛṣṇa mantra as the golden journey of escape.

Śrīla Prabhupāda, your *vāṇī* perfectly syncs with Gaura-Hari's, and we at Lansing ISKCON vow to try to liberate this entire city with the *bhakti-yoga of nāma-saṅkīrtana*.

We truly live by the mercy of your lotus feet, Śrīla Prabhupāda. All glories to Your Divine Grace. *Oṃ tat sat*.

*Your servants in the Lansing, Michigan, preaching network.*

(written by Antarikṣa Dāsa)



## Māyāpur Media

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your divine lotus feet.

As the years go by, I realize more and more what a powerful line of illustrious *ācāryas* you have appeared in, and what great and rare mercy you have bestowed upon all of us.

By your grace we have learned about Śrī Kṛṣṇa's most intimate and confidential associates and the personal servants of Śrīmatī Rādhārāṇī, like the Six Gosvāmīs of Vṛndāvana, Śrīla Bhaktivinoda Ṭhākura, and his eternally liberated son, your own guru, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī.

It is clear from reading the newly published biography on Śrīla Bhaktisiddhānta Sarasvatī (written by your disciple Bhakti-vikāsa Swamī), that you are following strictly in his footsteps, and of all his countless disciples you were the only one to actually fulfill his desire for a worldwide preaching mission to save all the fallen souls by giving them the spotless teachings of Śrīla Rūpa Gosvāmī.

I cannot even begin to estimate my luck at having come into contact with this sublime message, and I am eternally grateful to you and your dear disciples for having given it to me. Now I just have to

become very serious in my desire to pass your teachings on to everyone I meet. It is the most grave of all responsibilities, which I have yet to realize and become fully fixed in.

Please, Śrīla Prabhupāda, have mercy on this fallen, useless soul meditating nonstop on fulfilling his bodily necessities. I cannot succeed without becoming your selfless servant. This is my only desire—to become a useful instrument in your hands and in the hands of my dear Guru Mahārāja, your trusted servant His Holiness Jayapatāka Swami.

On the glorious day of your appearance in this material world, I offer my obeisances again and again to you from all sides. I bow down my head in eternal gratefulness at your lotus feet. Please have mercy upon us all and protect ISKCON, the glorious movement that you started, which is the only hope for mankind.

*Your servants at Māyāpur Media.*

(written by Jahnudvīpa Dāsa)

## Padayātrā Worldwide



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My dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your lotus feet! All glories to your glorious preaching activities, which are still continuing through your movement and your followers.

It is amazing that you gave me a service that involved using my two God-given feet while I depend on the mercy available at the shelter of your divine lotus feet!

Last fall, Padayātrā India observed its silver jubilee celebration in Pandharpur, which gave an opportunity to several Padayātrā India leaders and participants to share their memories and realizations. Right now I am in the process of writing a book on the numerous Padayātrās that have taken place since the first one in 1976, which walked from Vṛndāvana to Māyāpur. I am also planning to participate in a few walks in Europe this summer. Padayātrā is still very much alive by your mercy and with the help of the dedicated devotees you sent to organize and manage these joyous walking festivals in the different parts of the planet. You made me a Padayātrā man, and this service, which you personally entrusted to me, is still the most important one in my life.

I can still recall the beaming smile of satisfaction and pleasure you radiated as I narrated to you, at the 76th Allahabad Kumbha-melā, all the details of our first Bullock Cart Traveling Saṅkīrtana Party. This encounter is still very vivid in my mind and heart. How can I forget the incredibly warm reception you gave us Padayātrīs during the 1977 Gaur Pūrṇimā Māyāpur festival? The satisfaction of having reached our goal (Māyāpur) was surpassed by the feelings of joy upon being showered by your kind words, loving gestures, fragrant garlands, and first-class sweets. To this very day these memories continue to nourish my desire to maintain and expand this ISKCON program evermore.

Even though we may at times blow our trumpets over whatever we have achieved thus far, this is in fact just a drop in the bucket of your oceanic vision. You envisioned no less than millions of *saṅkīrtana* bullock-cart parties all over the world. At most, we've had a few dozen of them in the past thirty-five years, which may make this goal of millions of carts seem totally impossible to achieve. But, as the *senapati-bhakta* of Śrī Caitanya Mahāprabhu, you have planted the Padayātrā seed, and we are confident that it will continue to grow and expand and assist in a very significant way in the spreading of the holy names of the Lord to all nooks and corners of this planet. Of course, there is the element of time constraint. If this vision of millions of carts is not realized within my lifetime, I am sure that it will be realized within the next 9,500 years, the Golden Period of the Age of Kali. Just as it will take time for the holy names to

spread to every town and village, this vision of millions of carts will also be achieved within that period. In fact, thousands of bullock carts now exist in rural India, and if the masses revive their dormant Kṛṣṇa consciousness by taking up the chanting of the holy names, why should the Indian *bhaktas* not choose to use the carts they already have to spread the *saṅkīrtana* movement all over Bhāratavarṣa, and even abroad?

On this occasion of your Vyāsa-pūjā I would like to offer you the stories and realizations of four devotees who dedicated many years of their lives to Padayātrā.

Jaya Vijaya Dāsa, who was leader of Padayātrā India for eleven years:

In India the *mūrtis* of Nītāi-Gaurasundara have one hand up and one extended, so the Padayātrīs have a little joke among themselves: the hand of the Lord that is up means “Stop”: They stop all the traffic—the buses, the camel carts, the rickshaw *walas*, the buffalos, etc. The bottom hand that is extended means “Take”: take the mercy, take *kṛṣṇa-prema*. On Padayātrā India the devotees have observed that all the living entities who happen to see the cart and the Deities always stop and take a look at the camels, cows, pedestrians. They ask, “What is it? What is going on here?” This is testimony to the potency of Mahāprabhu and His extensions. Usually people take their wheels to go to the temple, but on Padayātrā the Lord goes on His wheels to meet the people.

Prasāntā Dāsī, who spent three years on Padayātrā India and compiled the “Padayātrā Worldwide Newsletter” for many years:

Padayātrā is such a pure program, free from the petty things that may go on in the temple. Each day we would get up early, take bath, and chant near the Deities before *maṅgala-ārati*. I could hear the *pūjārī* doing *ding ding ding* inside the enclosure, waking up the Deities. Padayātrā has the most beautiful *maṅgala-ārati* in the world, right under the stars! Jaya Vijaya Prabhu would ensure daily that the Padayātrā started moving with the rising sun. We would hear the bells of the bulls, the *kīrtana*, and the wheels of the cart while the sun was rising—it was so beautiful!

After chanting my rounds I would distribute books and walk with the bulls while chanting, which made me understand why they represent dharma. As I walked with them day after day and patted them, I could perceive beautiful qualities in them. I saw that they were very peaceful, noble, and grateful. They possess such amazing qualities.

I loved giving the people passing by the sugary *prasādam* balls we distributed in India, and I would ask them for donations. When we distributed books, so many people would come and almost assault us, taking the books out of our hands. It was such an experience, whereas in the West it was a battle to give a book to anyone.

Sometimes, after walking twenty kilometers, we would have *harināmas* for three or four kilometers around the village. People would welcome the party, wash the feet of the bulls, garland them, and bring grain, food, and water for them. They also worshiped the devotees and washed the paraphernalia. People got to do a lot of service—this is the beauty of Padayātrā, its potential to reach people and give them an opportunity to serve the Lord. For the devotees, Padayātrā is an opportunity to be very sincere, serious, and together.

Paraśurāma Dāsa, who organized many walks in many countries, including Ireland, England, and Kenya:

When you get on the open road without really knowing where you are going to end up, what you are going to eat tonight, where you are going to sleep, it is a relief to know it is all up to Kṛṣṇa. In the MVT restaurant in Vṛndāvana, you get a menu and you can choose what you want, but on Padayātrā you have to let Kṛṣṇa choose. Nītāi-Gaurasundara, Kṛṣṇa, They are involved in the decision-making and in the management. They are not excluded from the day-to-day life, They are part of the team. Their *līlās* continue. It is not that five hundred years ago They left, and it is not that 33 years ago Prabhupāda’s *līlās* stopped. On Padayātrā the devotees get little glimpses of the *līlās* still unfolding. They can almost see Kṛṣṇa pulling all the strings.



Avadhūta Śiromaṇi Dāsa, who walked with his wife and a horse cart from Gītā-nāgarī to Mexico:

In Mexico, in 2005, we once stopped in a sorgo plant and met Cesar, a typical Mexican man with a big smile on his face, a moustache, leather boots, a big belly, a large sombrero (the traditional large hat for men), and a good heart. He got to know us a little, and he invited us to stay and rest for a few days at his place. During those days I very quickly saw how his heart was transformed, certainly by the causeless mercy of Śrī Nityānanda Prabhu, as he had done five hundred years ago with Jagāi and Mādhāi. I meditated on how Nityānanda Prabhu blessed Jagāi and Mādhāi with His causeless mercy and let them taste the nectar of the holy name.

Gradually Cesar's curiosity turned into asking for personal advice and counseling. He started to read from the *śāstras*, and every night he would take *prasādam*. He liked it so much that he always came for a second plate. I saw him gradually approach the Deities, at first glancing at Them. One day he came over to me at the Deity wagon and inquired, "Are They saints?"

I replied, "Yes, something like that. They are divine personalities distributing a message of love for God for the welfare of the world."

Cesar asked, "Do They perform miracles?"

"Oh, yes," I laughed. "Just look at where we are now, and where we are coming from!"

He smiled and remarked, "Yes, that's a miracle."

The next day he approached me in a very personal mood and revealed his mind to me: "I know you are just passing through, but I am sure that They [the Deities] came here to change my life. They are performing a miracle with me and my almost broken family." He went on to say that he was learning the *mahā-mantra* and trying to chant, and that he was seeing life from a different perspective. I listened and fanned his spark of devotion toward the Deities.

The night before we left, Cesar came before the Deities to offer prayers. Afterwards, without any trace of shyness, he asked if he could have a picture of Them. When we gave him a picture, he said very happily, "I am going to put Them on an altar and pray to Them." He took his picture, thanked us, looked one last time at the *mūrtis* of Śrī Śrī Nitāi-Gaurasundara, and just before we left asked us to keep in touch with him through the Internet.

Śrīla Prabhupāda, I pray to remain your servant and pray to walk more and inspire others to walk and chant for your pleasure, evermore.

*Your servants on Padayātrā Worldwide.*

(written by Lokanāth Swami)





# Prabhupāda Village

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Śrīla Prabhupāda, we still sing your *praṇāmas*, stating that you are here on earth, *bhū-tale*. Yet if you *were* here, just for one day, we would have to make lavish arrangements for the hundreds of thousands of people who would want to see you. These are people who are very dedicated to you—not just the casual or curious—but your very dedicated followers, who will gladly take on any hardship to serve you and please you. They know full well that they will never get the chance in this life to see you smile at their achievements or have you motion to them from the midst of a crowd of devotees, calling them forward to pat them on the head and give words of praise and thanks as you did when you *were* here on earth.

If you were to again appear for just one day, these hundreds of thousands of devotees would do anything for the chance to see you. There is no venue large enough to handle the crowd that would come to see you. Even the Kumbha Mela would seem small by comparison.

Śrīla Prabhupāda, your movement is still growing and expanding in many different ways. We have no way of counting how many dedicated followers you now have. There are many reports of finding a family or group of families in obscure places who are regularly reading your books and practicing devotional service according to the instructions you have given there. Some of these groups have never seen another devotee—they only know your books—but they are following your teachings so carefully that when we hear of their example we are all surprised and inspired.

At this point in time there are many thousands of such people. Many of them are now professionals in responsible positions, where they can influence others. They would gladly drop everything to come see you if you were here on earth for just one day. You would be surprised to see such a large gathering. We would all be astonished to see how our ranks have swelled.

But to dream of such unattainable things is just a waste of time.

You are gone now.

No one returns here upon leaving.

It's a symptom of the mode of ignorance to wallow in nostalgia and hope for things that cannot happen.

Yet this mood of separation is a theme that often comes up in our literature and songs. When we hanker for Kṛṣṇa, we feel His presence more strongly. The same holds true for His devotee.

Simply the thought of preparing for a visit from you, when you would once again smell fresh paint and see the results of our sleepless weeks in preparation to receive you, gives us some solace and hope of it being a reality.

From the very beginning of ISKCON you instructed your followers on how to deal with your absence. On January 16, 1967, you left your followers in New York for the first time, and just three days later you wrote them a letter:

I understand that you are feeling my absence. Krishna will give you strength. Physical presence is immaterial; presence of the transcendental sound received from the spiritual master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you. [Letter to Brahmānanda, Hayagrīva, and others, 19 January 1967]

A few weeks later you wrote again, from San Francisco:

Here the climate is certainly like India and I am feeling comfortable but uncomfortable also



because at New York I felt at Home on account of so many beloved students like you. As you are feeling my absence so I am feeling for you. But we are all happy on account of Krishna Consciousness either here or there. May Krishna join us always in His transcendental service. [Letter to Rūpānuga, 11 February 1967]

*Your disciples in Prabhupāda Village, North Carolina, USA.*

(written by Mitrasena Dāsa)

## Prabhupāda Manor

*nama oṃ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*



Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to Your Divine Grace!

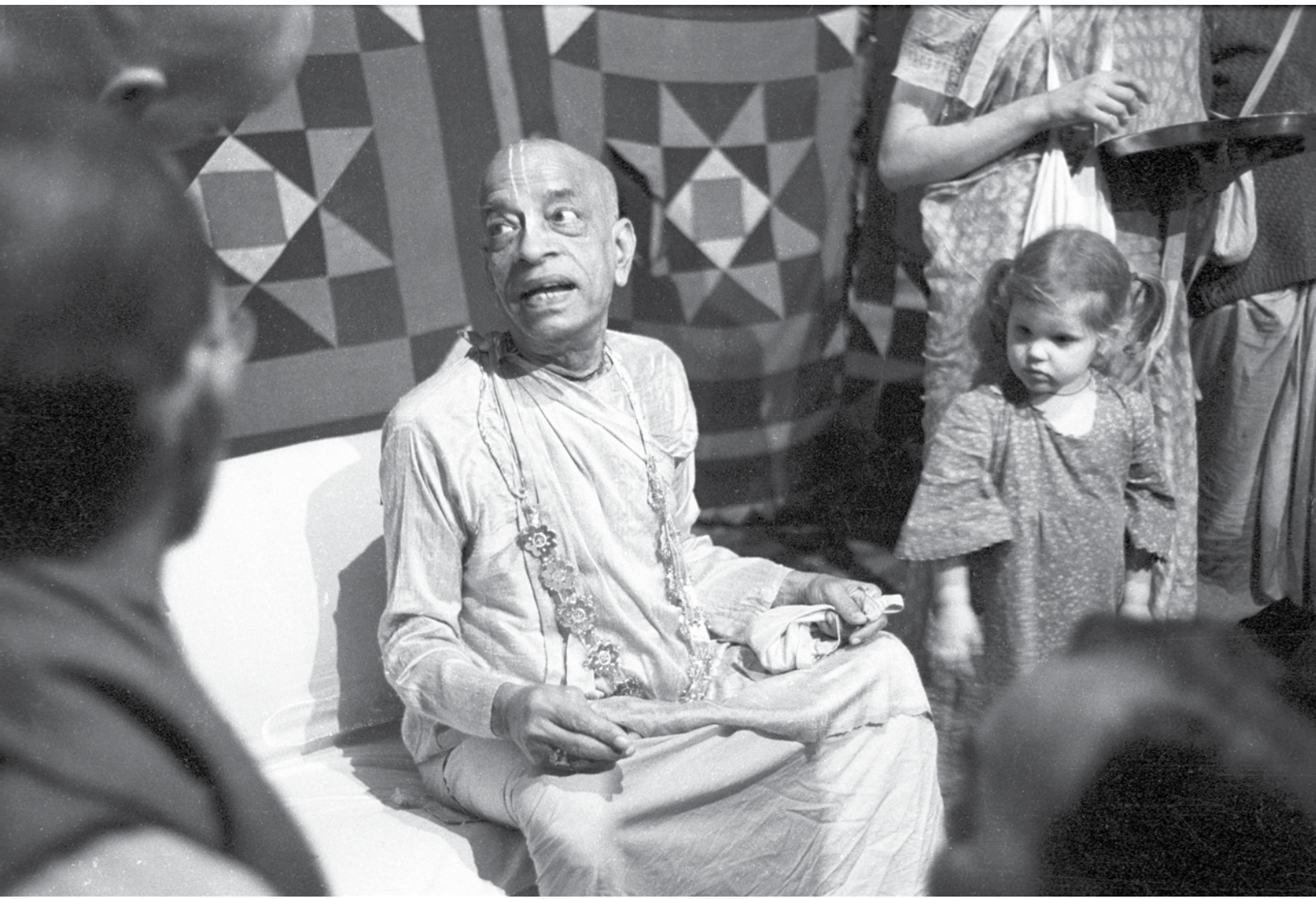
I can remember the first time I ever saw you. One of your disciples gave me a book, *On the Way to Kṛṣṇa*. On the back of that book was a picture of Your Divine Grace, and you looked very grave. I was impressed with how authentic you looked. A few days later the same devotee who gave me the book took me to a small storefront temple in New York City. As we walked in, he immediately put his head on the floor and offered a prayer to your picture. I was a little befuddled by that and wondered what it was all about. My friend explained that you were the spiritual master of the whole world and God's pure representative. He said that as God's representative you were accepting our respects on behalf of God. He said that by hearing from you on a daily basis I too could become purified and free of repeated birth, death, old age, and disease.

I told him I appreciated the explanation, but being the skeptic I am, in my heart I thought, "Yeah, right. This spiritual master of theirs has faults like everyone else. Sooner or later they will manifest." I remember going to the temple that day because I wanted some neck beads, and a *sannyāsī* approached me and reiterated what my friend told me. He said that we should hear your voice every day.

I heard your voice over the sound system, but I couldn't understand so much. I told the swami that, and he said your sound vibration alone would help purify my heart, and he forced a ten-cassette lecture series on me. I didn't have any money and he said he didn't want any. He just kept pressing me to hear from Your Divine Grace every day. He said that I would eventually understand your dialect.

That was such an amazing experience at the temple. The incense I smelled, the sweet rice I ate, the *kīrtana* I heard, the conversation I had with the swami about the philosophy—all were life-changing for me.

I eventually started going to programs in my hometown and joined this ISKCON movement. I remember playing your lectures on the loop just because it reminded me of that very first day I ever went to the temple. I listened to your *japa* on the loop as well, as I took rest. One day when cooking in the kitchen I was hearing a lecture and I actually understood what you were saying. It was a really inspiring lecture. Thank you for revealing yourself to me. The more I learned about you in the *Līlāmṛta* and from stories told by senior devotees, the more I started to realize that you weren't just an ordinary teacher. I learned how you gave up everything on the order of your spiritual master to spread Lord Caitanya's movement





by coming to the West to preach to the *mlecchas*. I learned how you struggled to keep *Back to Godhead* magazine going when you weren't in a position to pay the bills. I was amazed at your indifference to family, friends, nation, caste, etc.

When money landed in your hands, you weren't tempted by *Māyā*—you printed books, opened temples, started farm communities and restaurants. By your perfect example I realized what an *ācārya* actually was. You weren't lusty, greedy, angry, or swayed by public opinion. The number-one pastime that really convinced me that there is a God and that you know Him is when I was watching “The Final Lesson” video of your divine passing. I watched that video with tears in my eyes as you were lying on your “deathbed” with your disciples surrounding you. You weren't lamenting or being sentimental with your disciples. You were simply preaching to them with every ounce of energy you had. It seemed like such a struggle to get each word out of your lotus mouth, but you were fully cognizant and the message pierced all of our hearts. There are testimonies from disciples and others who were once skeptics who claimed that they also checked you out to see if you were lusty, greedy, or angry. One disciple actually tested you and was awestruck when he saw how you were unaffected.

It takes a special, selfless soul to be Kṛṣṇa's pure representative, and I'm so blessed to be able to hear from Your Divine Grace every day (and understand you as well). Please bless us all that we will never take you for granted. We also pray that you never give up on us. Thank you for giving us this beautiful jewel of Kṛṣṇa consciousness. You built a house in which the whole world can live peacefully. Thank you, Śrīla Prabhupāda! We love you!

*Your aspiring servants at Prabhupāda Manor, Cleveland, Ohio USA.*

(written by Dayāl-Nitāi Dāsa)



## Radio Krishna Centrale

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviṣeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

Most dear and beloved Śrīla Prabhupāda,

Please accept our humble and respectful obeisances at the dust of your lotus feet. Such spiritual dust carries the all-powerful causeless mercy of Śrī Śrī Gaura-Nitāi. If even just a particle touches our head, then our whole existence becomes perfect.

Beloved Śrīla Prabhupāda, Your Divine Grace is worshipable and perfect in every single aspect. You started single-handed, and in no time Kṛṣṇa's name had been propagated all over the world. This fact is there for everyone to see.

So you proved that your love for Śrī Śrī Rādhā-Kṛṣṇa is so pure that you have the power to attract the most attractive. Lord Śrī Kṛṣṇa normally hides Himself from mundane vision behind the cloud of *māyā*, together with His joyful spiritual world and His wonderful pastimes. But attracted by your pure love, by His own sweet will He decided to emerge from beyond that illusory fog in all His glory, thus showering His causeless mercy upon the countless fallen conditioned souls. The power of your pure love is unfathomable. To mundane ears this may sound like exaggeration, but it is confirmed.



Śrīla Prabhupāda, you are the Supreme Personality of Servitor Godhead. As you say in your *Śrīmad-Bhāgavatam* (7.15.27, purport):

The spiritual master is called *sevaka-bhagavān*, the servitor Personality of Godhead, and Kṛṣṇa is called *sevyā-bhagavān*, the Supreme Personality of Godhead who is to be worshiped. The spiritual master is the worshiper God, whereas the Supreme Personality of Godhead, Kṛṣṇa, is the worshipable God. This is the difference between the spiritual master and the Supreme Personality of Godhead.

You are perfect in every single aspect, free from the flaws and weaknesses affecting the conditioned soul. No one could have performed such a wonderful spiritual miracle without being an intimate associate of the Lord, an infallible personality from the spiritual realm.

Trying to understand your all-transcendental position from our conditioned state, projecting upon it educated but still contaminated intelligence and logic, even if we may have a “doctorate” in śāstric studies, will result in useless efforts and waste of precious time.

Sometimes we hear discussions about your standing simultaneously on two different platforms, a perfect spiritual one and a less perfect material one. Those who adhere to this view say that you are infallible in spiritual devotion but still a human being like everyone else, and that since you are such, mistakes can affect your words or actions when you deal with subjects pertaining to the material sphere.

This logic is fallacious and does not apply to Your Divine Grace.

It’s not a “quantum probability wave collapse” or the observations and “hearsaying” collected by the fallible senses of a panel of conditioned souls, no matter how educated, that can judge or decide what is mistaken and what is not.

We have understood from you that only Śrī Kṛṣṇa can decide what is right and what is wrong, and that He is answerable to no one. Whatever we do or say, if He likes it then it’s not a mistake; if He does not like it, then it’s a mistake.

That’s all.

We conditioned souls have a limited capacity to understand both the material and spiritual platforms.

Duryodhana offered Kṛṣṇa hospitality and sumptuous food in his palatial building, but no devotion. Kṛṣṇa did not like it. Obviously, Duryodhana was mistaken.

Vidura, out of ecstatic love, offered Kṛṣṇa banana peels after throwing away the bananas. Kṛṣṇa liked them very much. Obviously, Vidura was faultless from every angle or point of view.

There are two classes of beings, the fallible and the infallible. In the material world every living entity is fallible, and in the spiritual world every living entity is called infallible. [*Bhagavad-gītā* 15.16]

Dear Śrīla Prabhupāda, please excuse us if at times we fail to properly understand our insignificant status and position and thus mistakenly think that our sense perception or opinion has some value, and therefore, even unwillingly or unconsciously, we commit offenses at your lotus feet. We have full faith in Your Divine Grace and in your teachings and instructions, and absolutely no faith in the contaminated intelligence of anyone who is not a pure devotee, even if that person may be materially considered a great genius or the most expert in his particular field. Nor will we put our faith in the perception of our or other’s contaminated, fallible senses.

We will repeat your words as they are and will answer with your answers to whoever raises questions, with full confidence that during our preaching service we will be able, by your mercy and the mercy of Śrī Śrī Gaura-Nitāi, to uphold the *siddhānta* in any confrontation with anyone absorbed in the materialistic demeanor.

We simply have to purify our consciousness.

**Prabhupāda:** Offenseless chanting, that will purify. That is the easiest process, given by Caitanya Mahaprabhu. *Ceto-darpaṇa-mārjanam*. He first of all recommends cleansing the heart. And as soon as your heart is cleansed, then you become immediately purified. This is the way. So be



always engaged, either in chanting or reading or preaching. Then it will be clarified.

**Rūpānuga:** It is actually a very easy process.

**Prabhupāda:** Yes. This is the easiest process. There is no secondary process. Chanting. And it is recommended by Caitanya Mahāprabhu, the authority, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. So many things will happen.

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam  
ānandāmbudhi-vardhanam prati-padam pūrṇāmṛtāsvādanam  
sarvātma-snapanam paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*

This is His recommendation. We haven't got to invent something. It is there already. You do it.

Dear Śrī Kṛṣṇa, You are seated in everyone's heart. From You come remembrance, knowledge, and forgetfulness also. Please do not let us forget how intimate an associate of Yours Śrīla Prabhupāda is. Please let us always remember how foolish we are when we think that we are more than insignificant in front of our extraordinary founder-*ācārya*. We humbly beg You to give us the knowledge of how we can eternally serve and please His Divine Grace.

Dear Śrīla Prabhupāda, you are Jagat-guru and Mahā-patita-pāvana. Please keep us always tightly fixed at your lotus feet and never let us go. Your pleasure is our life.

*Your menial servants at Radio Krishna Centrale, Italy.*

(written by Tridaṇḍī dasa)



## Siem Reap Preaching Center

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

*om ajñāna-timirāndhasya jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

I was born in the darkness of ignorance, and my spiritual master opened my eyes with the torchlight of knowledge. I offer my respectful obeisances unto him.

*mūkaṁ karoti vācālaṁ paṇḍurāṁ laṅghayate girim  
yat-kṛpā tam ahaṁ vande śrī-gururāṁ dīna-tāraṇam*

By the mercy of the guru, even a dumb man can become the greatest orator, and even a lame man can cross mountains.

My dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to Your Divine Grace!

By your kind mercy we have a small pioneering project in Siem Reap, near the famed Angkor Wat temple. Two devotees are serving full-time there—Śrīmān Guṇa Avatāra Dāsa and Śrīmān Dhīra Śānta Dāsa—and the project is overseen by Śrīmān Kiśora Kṛṣṇa Dāsa. All three devotees are from Indonesia. Daily they preach to local students and monks and also look after a small garden near their āśrama. They are also distributing some of your books translated into the Khmer language and have their own website at [www.bhakticambodia.com](http://www.bhakticambodia.com).

A few months ago the devotees became inspired to start writing a monthly newsletter, which they have called “The Angkor Bulletin.” Kindly bestow your mercy so that the devotees can attract some local Khmer people to take up Kṛṣṇa consciousness seriously.

*Your servants at Yaśodāpura Āśrama, Siem Reap, Cambodia.*

## The Ultimate Self-Realization Course

Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances at your lotus feet. All glories unto you!

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrimate bhaktivedānta-svāmīn iti nāmine*

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*



Śrīla Prabhupāda, the Ultimate Self-Realization Course is based fully and completely upon what you left behind for us. The instructors of this course—His Grace Śrīmān Saṅkarṣaṇa Dāsa Adhikārī and his dedicated wife and traveling and preaching companion, Her Grace Śrīmatī Viṣṇupriyā Devī Dāsī—and more than twelve thousand students, disciples, and well-wishers of this course in more than one hundred countries worldwide all work together within your International Society for Krishna Consciousness. This offering is our effort to show you our gratitude.

When we think of offering you something, we see that it is you who have given us everything of any real value that we have. So what can we offer you that you don’t already possess? We can simply serve a little bit and hope that you accept our service, because you certainly are not in need of any service from us but we are in need of the service that you have given us the opportunity to render you. So, being the little children we are, following you, all we can offer is the best of what you have taught us. We pray that you may be satisfied by this humble offering. Also, a child may only take from the parent and offer something back sometimes, and in fact it may be far, far less than what was received from the parent, but the parent accepts anyway out of love for the child. In this way, we ask you to please overlook our disqualification to offer you anything and kindly accept this humble offering.

On this auspicious day of your appearance, we pray to Kṛṣṇa to keep us always on the path of your lotus feet so that we will always follow your instructions without addition or subtraction. We pray that, having come into your ISKCON movement in this lifetime, we may continue to serve you forever and ever, on any planet in any universe, wherever you may want us to be, in any life form that you may want us to have.

Your glories are limitless, and we see but a tiny little fraction of them. An eternal associate of your spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you have very kindly expanded the mercy of Lord Caitanya to places that He did not personally visit. Just as your spiritual master spread the mercy of

Lord Caitanya across all of India, you have kindly come and fulfilled the desire of Lord Caitanya and the prophecy of Śrīla Bhaktivinoda Ṭhākura that the name, fame, and pastimes of Kṛṣṇa would be glorified in every town and village on this planet. In this way we see how it is true that the devotee of the Lord is even more merciful than the Lord Himself. Of course, due to your intense and exalted humility, you never accepted credit for anything. You simply said that all your sincere disciples were sent to you by your Guru Mahārāja.

Your disciples have taken it upon themselves to distribute your mercy far and wide, without discrimination on any grounds. If someone shows the slightest interest in performing devotional service to Kṛṣṇa, your dear spiritual children engage such a person in devotional service according to his or her ability. Many of your disciples have many, many students, some of whom have accepted their own disciples, and in this way you are very nicely engaging hundreds of thousands of souls in the service of Kṛṣṇa and His devotees. In fact, your disciples have engaged even those who don't know they are rendering devotional service; these souls are engaged simply because your disciples have won their hearts with humility and kindness. Moreover, your disciples have engaged even many, many originally unwilling souls in your service, somehow or other. In this way, your mercy spreads and expands into unlimited oceans of the nectar of devotional service.

Your instructions and explanations are unambiguous, detailed, and voluminous, and they are perfectly able to keep us from straying from the path of pure *kṛṣṇa-bhakti*, if we follow them perfectly. Anything less than pure *kṛṣṇa-bhakti* is totally unacceptable to you, so please bless us so that our own goal and standard becomes pure *kṛṣṇa-bhakti*, and that we may not accept anything less than what is acceptable to you. On this day, please bless us that all current and future participants in the Ultimate Self-Realization Course are blessed with the constant and sincere attempt to attain pure *kṛṣṇa-bhakti*, which you have explained in detail and shown by your personal example. Please give us the strength to reject what is not acceptable to you, a pure devotee of the Lord.

In fact, nothing is unknown to you, because Kṛṣṇa is known to you. Therefore, you know that many, many of us are struggling very hard against our own personal *anarthas*, and despite of our good intentions we are often committing offenses, sometimes unknowingly and also sometimes knowingly. We admit that on our own we cannot overcome these *anarthas*. But your mercy, flowing directly in the form of your books and recorded instructions, and through your disciples who remain true to your instructions, can certainly destroy these *anarthas* and wipe them from the core of our hearts. So we ask you to kindly help us eliminate all these obstacles to pure devotional service.

You have taught us that the opportunity to render any devotional service is the mercy of Kṛṣṇa, and that we should take no credit for any service we may render. When, therefore, Kṛṣṇa is pleased, it is Kṛṣṇa's mercy upon us that He is pleased. The spiritual master is nondifferent from Kṛṣṇa, as Viśvanātha Cakravartī Ṭhākura has stated in his *Gurv-aṣṭaka*, which you have taught us so nicely to sing every morning. Similarly, then, our ability to please you is also your causeless mercy upon us. However, please kindly give us the good sense to understand that your mercy is all-encompassing and all-inclusive and that the only way we may displease you is by stubbornly refusing to drench ourselves in the rain of your unceasing mercy.

On this auspicious day of your appearance on this fortunate planet, please kindly accept the collective obeisances from over twelve thousand of us. Despite our strong disqualifications for devotional service to Kṛṣṇa, you continue to engage us patiently and bless us with increasing realizations and firmer conviction.

Dear Śrīla Prabhupāda, please mark our heads with the impression of your lotus feet, and please never take them away.

*Your humble servants in the Ultimate Self-Realization Course.*

(written by Milind Joshi)





## Vaiṣṇavas C.A.R.E.

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to Your Divine Grace, whose mercy for the conditioned souls extends beyond our limited comprehension.

On this auspicious day of your appearance, we at Vaiṣṇavas C.A.R.E. wish to thank you for demonstrating the true meaning of care and compassion for those in every type of need. Now, nearly forty-five years after the inception of your ISKCON movement, many of your disciples worldwide are feeling the harsh reality of old age and disease. You spoke about the actuality of these hardships to a fanciful group of young people at a time when growing old seemed so distant, yet simultaneously you demonstrated how to tolerate the afflictions of old age with great equanimity. Now, in our later years, we pray to you for this same spiritual consciousness and composure of mind.

In your final days you said to some devotees who were with you: “Do not think this will not happen to you.” And sure enough, one by one we are growing older, and many have already faced the test of leaving the body. To please you, many devotees are taking up the call to care for your disciples and granddisciples at this auspicious time. Devotees are not only providing physical care but are singing *bhajans* at the bedside of the dying Vaiṣṇavas, chanting *japa* with them, reading your transcendental books to them, and providing them with *prasādam*. These compassionate Vaiṣṇavas softly speak about Lord Kṛṣṇa to those who face what we hope will be their final journey. They pray with them, listen to them, and often comfort them by silently sitting in friendship. You taught us, Śrīla Prabhupāda, that every soul who comes to your Kṛṣṇa consciousness movement is special. In this mood we are attempting to follow your instructions by becoming the servants of your servants. We humbly pray that this pleases you and that we can continue to give the holy names of the Lord to those wonderful devotees who have given their lives in service to you and Lord Kṛṣṇa.

*Your servants at Vaiṣṇavas C.A.R.E. (Counseling, Assistance, Resources, and Education for the Terminally Ill and Their Families)*

(written by Saṅgītā Devī Dāśī)



## Vṛndāvana Institute of Higher Education

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances at your lotus feet. All glories to Your Divine Grace!

Today I am contemplating my good fortune as I realize that once more I am writing to you on the holy occasion of your Vyāsa-pūjā. If it weren't for you, I would not be doing what I am doing today—teaching and preaching the message of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. I would be experiencing the struggle for existence somewhere in a village or city of the modern world. You uprooted me from my native environment, where I stood boldly, and placed me as a speck of dust in the land of dharma, south of the Himālayas. Little did I know of the difference between religion and irreligion, but you taught me, through your books and your disciples, and took me beyond, to the land of no return, Śrī Vṛndāvana *dhāma*. I trust your causeless mercy.

At a point in time when I could not read for several years due to pressing services and complained of my fate to my initiating spiritual master, he replied that serving either the book *bhāgavata* or the

person *bhāgavata* bears the same result. I felt angry then, for I missed the immediate influx of rejuvenating substance one gains from reading your books. However, many years later I realized I had indeed learned a lot while serving relentlessly. This became particularly clear when I read your books, which I could understand better than before I had done any service. The devotees and the books are inseparable, and a most enriching combination is when we hear the books from them.

In the past there used to be no books. One had to sit close to the spiritual master to receive knowledge from him. There was no other option. After experiencing the fruit of hearing from the mouth of the devotees within myself and witnessing it in others as well, I get a strong confirmation that, indeed, there is still no other option. You instructed us to learn from our bigger brothers and sisters. Putting vanity aside, we should all acknowledge that we have a bigger brother or sister we can learn from. The divine line of disciplic succession flows ardently and incessantly, sweeping away all concoctions and conventions for those who dare immerse themselves in humbly hearing.

Let your instructions live, in your books and in the mouths of your followers. By serving Kṛṣṇa through the spiritual master, the disciple becomes directly connected to Him, and that most remote Lord becomes very close. By hearing your books from your disciples and granddisciples who faithfully endeavor to emulate the essence of your teachings, one becomes simultaneously directly associated with you and gains your personal audience and instruction. At your free will you may instruct anyone directly through your books, but the process of hearing through the holes of the ears is certainly alive and working. Many times you were found reading your own books and revealed that they had been dictated to you. Anyone who has ever given a “good class” knows that it was inspired. That inspiration in the speaker is that of guru.

Guru leads the disciple out of this world, on the wings of the Vedic sound. *Ye tu tvadīya-caraṇāmbuja-kośa-gandharī jighranti karṇa-vivaraṇi śruti-vāta-nūtam/ bhaktyā grhīta-caraṇaḥ parayā ca teṣāṁ nāpaiśi nātha hṛdayāmburuhāt sva-puṁsām.* “O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them, You are never separated from the lotus of their hearts.” (*Śrīmad-Bhāgavatam* 3.9.5) You comment on these words of Lord Brahmā as follows: “*Parā bhakti*, or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, qualities, etc.) from authentic sources like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, recited by pure, unalloyed devotees of the Lord.”

As the air passing over a fragrant bush carries its aroma into someone’s nostrils, causing within his mind recognition of the origin of the fragrance in the form of an appreciative remembrance of the complete form and qualities of the bush, the wind-link of live narration of your books, entering the holes of the ears of the faithful devotee, awakens within his heart the factual experience of the transcendental fragrance, form, and softness of Kṛṣṇa’s lotus feet. Of this, there is no doubt. And this you have given.

Therefore let me offer my obeisances to you, who lead your sincere followers, for the *guru-paramparā* is infallible for the humble hearer. By your divine grace we have so many devotees we can hear from, so much so that, like Mahārāja Prthu, Śrīla Rūpa Gosvāmī, and Śrīla Viśvanātha Cakravartī Thākura, we may come to desire many ears.

The year 2011 will mark the completion at the VIHE of the first-ever set of Bhaktivedanta Studies, the hearing of all twelve cantos of *Śrīmad-Bhāgavatam*. But we shall not stop there. Preparations are underway for the teaching of *Śrī Caitanya-caritāmṛta*, along with *Śrī Caitanya-bhāgavata*.

Please bless us with the capacity to grasp, assimilate, and continually convey your eternal message in better and better ways with every remaining day of our life, so that your mission may flourish. Let all self-centered ambitions remain extinct and from the lotus of our hearts grow an ornate throne where you may reside for all times to come. On this most blessed day of your appearance, kindly receive our renewed determination to follow your command, along with a garland of thanks reaching down to your feet.

With love,

*Your servants and students at the Vṛndāvana Institute of Higher Education.*

(written by Praśāntā Devī Dāsī)

