



Homages from Other Sources

Homages from Other Sources

Bhaktivedanta Archives

Dear Śrīla Prabhupāda,

Please accept our most humble and prostrated obeisances in the dust of your holy lotus feet. We pray that we may always be blessed with service to Your Divine Grace and remain your humble servants eternally.

The Bhaktivedanta Archives is dedicated to preserving your divine instructions, correspondences, books, letters, pictures, book-production material, and so much more—for present and especially future generations. This is both a great mercy and an enormous challenge. Our most heartfelt desire is to make this transcendental material available for as many hundreds of generations as possible, to insure that your instructions and life's work of book production and establishing ISKCON will last into the distant future to educate, guide, and inspire devotees and researchers alike.

We pray that not only Your Divine Grace but all your followers may give us their blessings and support for this most valuable and urgent work.

One nectarean item has very recently come into this collection: a letter from Rameśvara Prabhu to Your Divine Grace about the first book distribution marathon at Christmastime. He reported the huge success of that marathon to Your Divine Grace, and in your return letter you expressed your great pleasure at such massive book distribution.

We beg to remain your humble servants forever.

Your servants at Bhaktivedanta Archives.

The Bhaktivedanta Center (Virginia)

Dear Śrīla Prabhupāda,

Please accept our most heartfelt and humble obeisances on this, the most wonderful anniversary of your appearance.

When you walked up the gangplank to board the *Jaladuta*, you were alone. In the years to come we would experience firsthand your determination, and we know that your faith in Lord Kṛṣṇa and in the instructions of your guru was all you needed to give you the strength, at such an advanced age, to risk life and limb to bring Lord Caitanya's *saṅkīrtana* movement to the West.

We weren't there to help you as you walked onto the *Jaladuta* alone.

But we can help you now.

Throughout the years, Śrīla Prabhupāda, we have tried to serve you. We are what one might call "rank and file" aspiring devotees. If you mention our names, few will have heard of us. We've never cared about that, but we have always been aware of our duty to you, and we have tried, on our lowly level, to perform some loving service for Your Divine Grace—though it has never been significant. We've never felt qualified for anything, really, but nonetheless we have known that we must try. Since 1993 we have tried to serve you here in Charlottesville, Virginia, near the University of Virginia.

Over the years the potency of your books, and of repeating your words, has had a visible impact on many of the students who have cycled through the Bhakti Yoga Club during their years at the university. Some went on to receive *dīkṣā*, but most left with an appreciation of Kṛṣṇa and you, Śrīla Prabhupāda, without making a firm commitment to your movement or to *bhakti-yoga*—though we hope we planted the seed of Kṛṣṇa consciousness in their hearts.

However, in the last few years we have witnessed a beautiful transformation in your Bhakti Yoga

Śrī Vyāsa-pūjā 2012

Club at the University of Virginia. Devotees of Lord Kṛṣṇa, followers of Your Divine Grace, are blossoming as a group of young people the likes of which we had not experienced before. I will tell you about a few members of the University of Virginia 2011-12 Bhakti Yoga Club, with the hope that these accounts will make you smile and bring you pleasure. These accounts are really about you and your continued inspiration in the lives of all who take up this process.

A young man, initiated at the center, and his wife are raising their children as devotees. They cook for the feast each week and host the Bhakti Yoga Club's book club in their home. They set an example of Kṛṣṇa conscious householders for the students to emulate.

One former BYC president graduated last year and traveled to Vṛndāvana. He lived in the holy *dhāma* for several months. Although he returned with a physical illness, the depth of his devotion is now deeper and firmer than when he left. He is a devotee now, through and through. Some of the students we mention below were first brought to the club by him.

We arranged for one boy to spend his spring break serving at the Bhakti Ashram in NYC. Unlike so many students who spend spring break partying at some beach and engaging in nonsense, this boy wanted to experience *āśrama* life. He came back enthusiastic to start a center himself upon graduation, perhaps a Krishna House here in Charlottesville or elsewhere. He now hosts a mantra meditation and *bhakti* get-together on campus during the week, which is attracting many new students. Other members of the club help him prepare *prasādam* and in other ways. He is writing songs to Kṛṣṇa and leading *kīrtana* with his guitar. It's wonderful!

One grad-student couple have been reading your books and chanting vigorously. As a result, we see that they are becoming so attached to you, your devotees, and *bhakti-sevā*. They jump to help us by preparing multiple dishes for the feast or washing pots or making plates for the students to take home each Sunday. Their thirst for service is exciting to watch develop. They too are now devotees.

Another couple are constantly finding ways to improve their service. She, the club president, is becoming proficient at leading *kīrtana*, has given class, and is reading as much as she can with her busy graduate work. He has plans for a website to link all *bhakti-yoga* clubs together and, in spite of his shyness, has expressed interest in giving a class in the fall semester to new members. We plan to help him practice giving class over the summer. They are both now chanting sixteen rounds every day.

One sweet *mātāji* and her husband are always eager to cook *prasādam* for the feast and other programs and are brainstorming to figure out how we can distribute *prasādam* in town.

One young man, a physics grad student, has advanced quickly, asks wonderful questions, is an example of humility, and is studying your books, chanting, and performing service.

One new local young man and woman have joined this year and are enthusiastic to help wherever they can. He is aspiring for initiation next year.

Actually, from this group, probably all will be initiated before too long, as all have shown interest and are surely developing the *adhikāra* to do so. Most are chanting sixteen rounds a day, or working toward it.

We encourage the students to give class, to lead *kīrtana*, to begin new and different kinds of programs, and they are doing just that. We are hoping they can become some of the next generation's leaders. Sometimes it is hard to keep up with them with these aging bodies.

In one of Hari Śauri Prabhu's *Transcendental Diary* books he says that you very much liked listening to your disciples speak the philosophy to others in your presence because, you said, "That many young people are enthusiastic to preach means that Lord Caitanya's *saṅkīrtana* movement will go on."

Śrīla Prabhupāda, we hope you will accept our meager efforts to help teach the next generation Kṛṣṇa consciousness. Our hearts soar when we see the seriousness and enthusiasm of these young people. And it is all thanks to you, Śrīla Prabhupāda. Because by your sacrifices, your determination, your example, and your training us, Lord Caitanya's *saṅkīrtana* movement is marching forward. Serious new *bhaktas* are joining your ranks—some right here in a small town in Virginia—thus helping to insure that Lord Caitanya's *saṅkīrtana* movement will go on.

Your unworthy servants, aspiring to somehow please you, at The Bhaktivedanta Center in Charlottesville, Virginia, USA.

(written by Māyāpriyā Devī Dāśī)

Homages from Other Sources

Bhaktivedanta College (Budapest)

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to the dust of your lotus feet!

We expected a lot from 2012. The great expectations were confirmed in that this year has brought intensive work, struggle, and memorable events for the Hungarian devotees. Among those events, the momentous steps taken by your Bhaktivedanta College here stand out. Needless to say, the way was not straight but led to lots of unnerving vicissitudes.

As the first fruit of the efforts of the fellows of the College to gain Ph.D. qualifications, by the mercy of my Guru Mahārāja I qualified in January by submitting a thesis on the social history of Gauḍīya Vaiṣṇavism, ISKCON, and the Hungarian *yātrā*.

In February the Hungarian Accreditation Committee awarded the college permission to start MA-level education at our facility here in Budapest. This opens up new horizons for the development of the college. To protect these achievements and to get support, we went to India with Rādhānātha Prabhu to start organizing an advisory board. We visited highly placed Indian politicians and scholars, as well as Hungarian diplomats posted in India. We were very well received everywhere. It was very heartening to see how deeply they all respect the teachings of Gauḍīya Vaiṣṇavism, your movement, and you yourself.

We traveled a lot in India to see our prospective supporters, and this travel gave us an excellent opportunity to observe the state of affairs in Indian culture and society. For instance, our observation of the standards of Deity worship was especially instructive, since I am engaged both in its teaching and its enthusiastic practice. I was once again disappointed to see the standards of worship in Śrī Vaiṣṇava and non-ISKCON Gauḍīya Vaiṣṇava temples. Although in many temples I witnessed a spectacular improvement in the standards of worship, it was again confirmed that ISKCON temples have the highest standards in all of India. Thus yet another very important aspect of your work became apparent. Śrīla Prabhupāda, you are the preserver of the tradition of Deity worship for the whole of mankind, a tradition that is a uniquely precious gift given by Indian spiritual culture to the world.

The increasing sloppiness of religious rituals is a symptom of Kali-yuga. You rescued the most important elements of spiritual culture and incorporated them in ISKCON to save them for the future. Even though your disciples were overwhelmingly of low birth and lacking knowledge, they were enthusiastic, respectful, and energetic, enabling you to train them to perform the highest standards of Deity worship that can still be applied under the conditions of Kali-yuga. Even though they were handicapped spiritually, your Western disciples had one great advantage: unlike their Indian contemporaries, they had not experienced from birth this spiritual culture as an everyday ritual practice, and thus they were free of the tendency to find this culture's deterioration unavoidable. To the members of ISKCON you gave the deepest meaning and highest practice of this spiritual culture, the standards of which are not negotiable. So we do not exaggerate when we consider your disciples the repositories of the unadulterated Indian spiritual culture. This is an immense responsibility for them as well as for us, their disciples, as well as the coming generations of devotees. The meticulous following of the details of this culture, as done and insisted upon by your excellent disciple Śivarāma Swami, my Guru Mahārāja, cannot be regarded as a matter relevant only to our own spiritual practice. As guardians of this spiritual culture, we must accept the responsibility of passing it on to the next generation of devotees, giving them an example of the highest standards, enabling them to develop the faith and practice in turn so that this important culture is perpetuated. If we allow laxity to creep in, if we allow deterioration to crop up, then we will become unfaithful to your important mission, O beloved Śrīla Prabhupāda.

History is the sum total of the actions of individuals. The preservation of the spiritual culture you gave us depends on each one of us. This responsibility is indivisible, unavoidable, and unalterable.

Your eternal servants at the Bhaktivedanta College in Budapest, Hungary.

(written by Mahārāṇī Devī Dāsī)

Śrī Vyāsa-pūjā 2012

Bhaktivedanta College (Radhadesh)

Dearest Śrīla Prabhupāda,

On this wonderful and most special anniversary of your appearance in this world, we would like to offer our sincere obeisances unto your lotus feet. All glories to the service you have offered to your spiritual master and Kṛṣṇa.

Śrīla Prabhupāda, where would we be without your causeless mercy? The Bhaktivedanta College here in Radhadesh, though small in size, is by your grace great in quality. You showed us that anything is possible by the Lord's mercy, and you explained so beautifully that if we are Kṛṣṇa conscious whatever we do is a success.

I think it is not probable to meet [George Harrison]. It doesn't matter, let us grow slowly but surely. Let us try our best to spread this Krishna Consciousness movement with sincerity. And Krishna will give us all facilities. After all, it is Krishna's business. . . . So don't be worried, do your best and success or failure does not matter. Krishna is absolute, so there is no such thing as success or failure in Krishna Consciousness, or in other words, there is no question of failure in Krishna Consciousness, whatever we do it is success. [Letter to Mukunda, 15 November 1968]

By your perfect example you taught us to spread Kṛṣṇa's glories with sincerity, and that is now our attempt at Bhaktivedanta College. The entire concept of the Bhaktivedanta College is simply an offering unto you.

All the students individually receive a golden opportunity
To study within a vibrant spiritual community,
Where they learn the art of humility and tolerance
By rubbing against one another to in time develop into diamonds.
Students endeavor to truly deepen their Kṛṣṇa consciousness,
Becoming strong in their faith in the Lord, thus filling their hearts with happiness.
You explained to us that real knowledge is spiritual knowledge;
That is why we were empowered by you to open a Bhaktivedanta College.
Śrīla Prabhupāda, you showed us the way
To attain Kṛṣṇa's sunray
Without running away
Or getting entangled in Māyā's mystery play.
By your mercy, students' lives are transformed
Where devotional service is happily performed.
We are praying that by your grace
And your warm embrace
Bhaktivedanta College will continue to flourish
And always have the ability to spiritually nourish.
Students receive an academic Vaishnava Theology degree
So they can become powerful preachers and follow in your footsteps, Kṛṣṇa's pure devotee.
Every year is a new challenge for us all.
We will hopefully launch a new education degree this coming fall.
In this way all students come closer to your lotus feet
And learn how to serve your mission without defeat.

Dear Śrīla Prabhupāda, we pray that we will continue in our honest endeavors to perform this service for you, hoping that we may be instrumental in your magnificent mission: saving the souls of this fallen Age of Kali.

Your grateful servants at Bhaktivedanta College, Radhadesh, Belgium.

Homages from Other Sources

Bhaktivedanta College of Education and Culture

Dear Śrīla Prabhupāda,

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

To illuminate the world you gave us your transcendental literatures.
They would preach even after your departure.
You told us to study and distribute them widely;
Thus we would stay afloat spiritually.

You set the example in doing this personally.
You said you would be present in your purports eternally.
So many students of your books we see are becoming transformed
From materialists into astute spiritual leaders—they become reformed.

Hearing your lectures, imbibing your instructions, is for what we strive.
To serve your mission to the best of our abilities we dedicate our lives.
Remembering your difficulties and your equipoised resolve gives us strength,
Propelling us to try to serve your desire at greater lengths.

On this auspicious day, with bowed heads we pray to be engaged as you please,
To become stronger in combating the powerful material disease,
To spread your teachings in palatable ways far and wide,
To become instrumental in holding back Kali's tide.

Preaching report: By your causeless mercy, in the last year structured courses based on your sublime books were conducted in Durban; Johannesburg; Mauritius; Māyāpur; Nairobi; Pietermaritzburg; Pretoria; Toronto; Trinidad, and Vancouver. In addition to courses on vaiṣṇava etiquette, *The Science of Self-Realization*, the spiritual master and the disciple, *Bhagavad-gītā As It Is*, *The Nectar of Instruction*, *The Nectar of Devotion*, *Śrī Īśopaniṣad*, and *Śrīmad-Bhāgavatam*, the Nāmāmṛta Program Level One was introduced and well received in several countries. We humbly pray to be of continued service to Your Divine Loving Grace eternally.

Your servants at The Bhaktivedanta College of Education and Culture in Johannesburg, South Africa.

(written by Mādrī Devī Dāsī)

Debrecen Nāma-haṭṭa

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

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

Dear Śrīla Prabhupāda,

We can hardly find words to describe how we feel. Perhaps there are no words for it. These words are only a glimpse of your unlimited glories.

We find it incomprehensible what immense treasures you gave the world.

It is exemplary how you traveled around the world, not caring for the risks and difficulties, so that you could fulfill your Guru Mahārāja's desire to teach the world the authentic way of loving God. In the *Bhagavad-gītā* (11. 55) Lord Kṛṣṇa states:

*mat-karma-kṛṇ mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu yaḥ sa mām eti pāṇḍava*

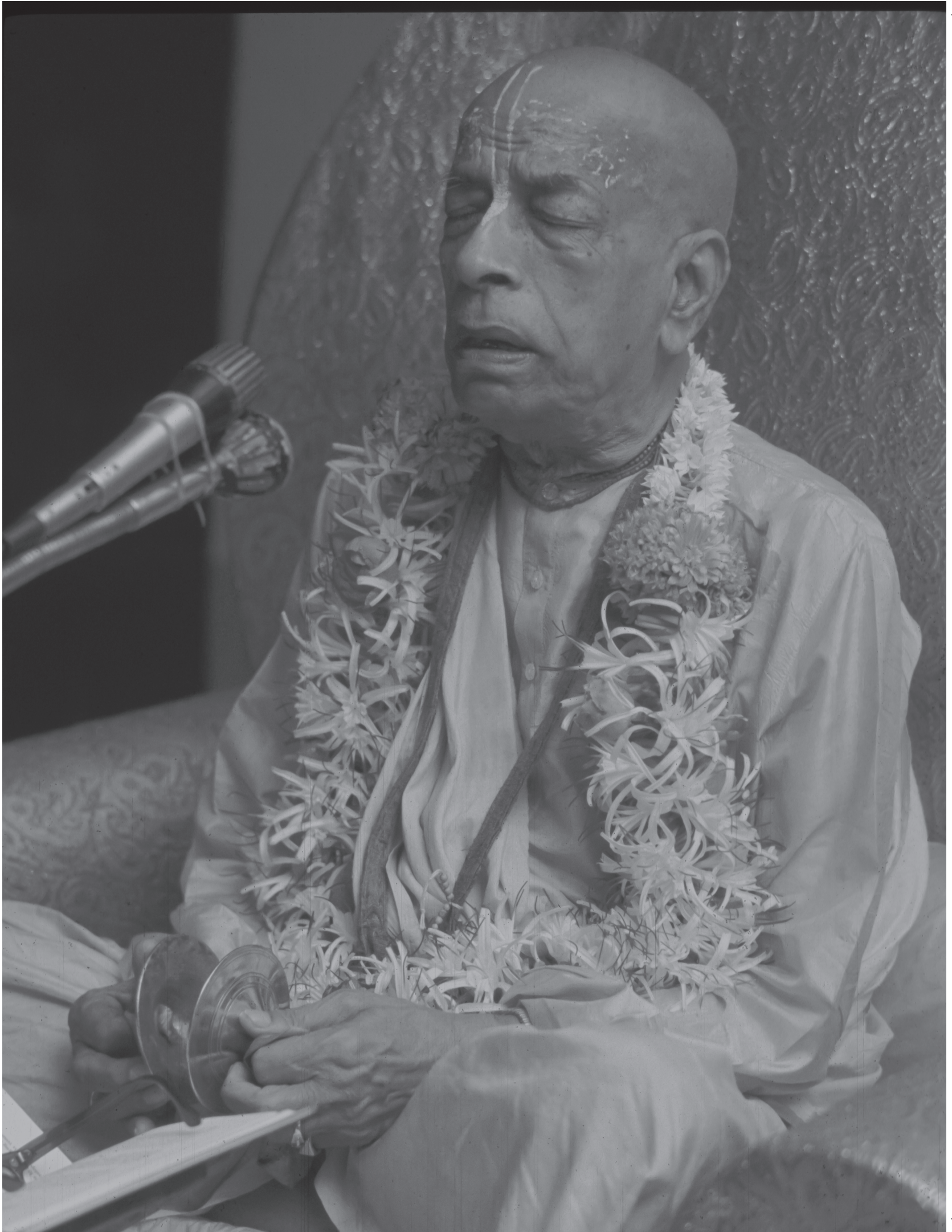
“My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.”

The value of your works—your explanations of the scripture, your founding of temples, schools, and farm communities around the world, your training your disciples in all the intricacies of Kṛṣṇa consciousness—cannot be overestimated. We wish we could serve our spiritual master as you served yours.

Thank you, Śrīla Prabhupāda, for your inspiration. We can see that more and more people are appreciating Kṛṣṇa consciousness throughout the world. The Nāma-haṭṭa in Debrecen provides a good opportunity for preaching, and the devotees here enthusiastically make every effort to continue your mission. Thank you for giving us your association and precious teachings. Thank you for this community, where we can associate with devotees who constantly work hard, sometimes with great difficulty, to satisfy your desires. It is to you that we owe thanks for allowing us to take part in the *saṅkīrtana* movement. It is due only to your mercy that we can sing the holy name, distribute and honor *prasādam*, and distribute books. We try to do everything just as you taught.

Finally, please forgive us if we ever offended you, and please give us your mercy. Let us always follow and serve your lotus feet.

Your fallen servants in Debrecen, Hungary.



Śrī Vyāsa-pūjā 2012

Festival of India

*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*

Dear Śrīla Prabhupāda,

When requested to compose this Vyāsa-pūjā offering on behalf of your Hare Kṛṣṇa Festival of India crew, I immediately looked for advice from friends. They replied, “If I were writing, I would simply express appreciation, gratitude, love, obeisances, and respect for Śrīla Prabhupāda and all that he has done to deliver us and the rest of the world. The Vyāsa-pūjā offering is meant to glorify Śrīla Prabhupāda and express our great appreciation of him.”

Yes, what else needs be expressed other than our individual and collective love for you? How love is presented or represented is the essential aspect of our devotional lives.

Traveling tens of thousands of miles, working and living in whatever climatic conditions Kṛṣṇa provides, accepting circumstances as they are, yet remaining determined to adhere to the call of service—that is how those affiliated with the Festival of India attempt to convey their dedication to you.

Despite the external hardships involved with maintaining the program, little in the way of doership is rightly claimed by any of us. Empowered by Your Divine Grace, we are able to continue season after season, year after year, decade after decade.

In fact, however, what is vital to the program’s future, as well as its present, is adherence to a principle you frequently uttered: “Doing the needful.” When we fully embrace this principle at every moment, then only will we attain the state of steady Kṛṣṇa consciousness as you define it.

Śrīla Prabhupāda, you so clearly explain to those receptive enough to comprehend that Kṛṣṇa is the ultimate cause, the factual doer—the cause of all causes. As His eternal servants, we are simply instruments.

Yet we foolish children, lost in delusional play-times, assuming ourselves to be in control, beg you to guide us on our journeys as the immediate causes. Please forgive us for our countless transgressions, misunderstandings, misapplications, wasteful habits, weaknesses, and apathetic apprehensions.

Please awaken us from such wayward dreams, reform us, and engage us according to your pure desires. This is our prayer.

Only by your exalted blessings, inspiration, and instructions have we any hope of sufficiently increasing our faith to the required level of fearlessness that you so joyfully exemplify.

We are eternally obliged to you, Śrīla Prabhupāda.

Your servants on the 2012 traveling Festival of India crew.

(written by Phaṇi-bhūṣaṇa Dāsa)

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Instituto de Estudios Bhaktivedanta

Dear Śrīla Prabhupāda,

We repeatedly offer our humble obeisances at your lotus feet. It is by your mercy and guidance that we are engaged in devotional service in Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement.

This is the second year the Instituto de Estudios Bhaktivedanta is offering śāstric courses to devotees from Spain and other Spanish-speaking countries. The study program is based on your translations and purports. We also offer other courses related to Kṛṣṇa consciousness and the Vedic tradition.

By studying your books we experience that our consciousness becomes purified by the words emanating from your lotus mouth and that our ignorance is gradually being destroyed. Devotees and other persons who participate in the courses are expressing great appreciation for your teachings and are experiencing a spiritual transformation in their lives. This is the effect of your priceless association.

*tulayāma lavenāpi na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ*

“The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.” (*Śrīmad-Bhāgavatam* 1.18.13)

The Instituto de Estudios Bhaktivedanta is still in its beginning stages. We want to expand it so that many people can get the invaluable benefit of systematically studying your books. This is our humble offering at your lotus feet. Please bless our endeavors so that we can succeed in our service to Your Divine Grace and to Śrī Śrī Rādhā-Kṛṣṇa.

Your humble servants at the Instituto de Estudios Bhaktivedanta, Spain.

International Society for Cow Protection

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to you, our beloved spiritual master!

When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander

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everywhere in cheerfulness. But at the present moment in this Age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by the spreading of brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated. . . . [*Śrīmad-Bhāgavatam* 1.16.18, purport]

As the Cows See It

What follows is a dialogue between some of the cows at the ISCOWP farm, one cow protection farm among those that you inspired by your dedicated, worldwide Kṛṣṇa conscious teachings.

Gaurāṅgī: It is spring. Bright green, fresh, lush grass will now be the everyday meal for all my friends and me. Happy day! Happy days ahead. No more hay to eat—now only fresh grass instead of dried grass. Ah! But let me not forget the herbs and scrumptious leaves that I also love to eat. I will now have days of scratching my back on those heavenly-smelling Russian olive branches. And more days of roaming the pastures, taking rest under the shade of the trees at noon, sitting on the hilltops to feel the evening breeze, and drinking from fresh cool springs.

Too bad they put up that high fence around the garden. It was such fun eating the different vegetables and herbs. But then again, I don't mind eating the excess that they may give me. It's a nice addition to the fresh grass, herbs, and leaves.

I've been here all my life, but I hear of a different lifestyle from my new herd-mate Mādhavī. She recently came here from a commercial dairy and tells of a life so different from mine that I can't even imagine it.

Mādhavī: I have to pinch myself to be sure I'm living here at the ISCOWP farm. I didn't know what was going on when Judy put me in the trailer and we went on a long trip. Judy is a very good friend of mine who milked me at the dairy where I was living. I was milking for practically all my life. I'm six years old and had a baby every year since I was two in order to make enough milk for my owner. If a boy was born, I never saw him again. If a girl was born who couldn't produce milk, I never saw her again either.

My heart broke. My heart is broken. I am not so friendly to humans. Why should I be? What's going to happen next?

I couldn't get pregnant again, and therefore I was headed to the auction to be sold for meat. But Judy had an idea and wrote to ISCOWP.

Judy: Hello, folks, it's Judy from the Home for Wayward Holsteins up here in southwest Pennsylvania, USA. I realize this is a lot to ask, but I don't know of anyone besides us that rescues cows, so here goes: Is there any possibility you might be able to rescue a cow?

My favorite cow in the herd that I milk is due to be culled [killed], probably sometime this month. She didn't breed back, and the farmer has been "milking her down" until she reaches the point where she's no longer profitable. Then its buh-bye! She has been milked for almost two years running now, so it's getting close.

She is a nice cow. I call her Madeleine or Maddy, and she knows her name, although obviously you could change it. She's a Holstein, average size, a white-on-black cow. Pretty face with a crooked blaze. In good health—she's a little on the fat side. She's had a couple of recent flare-ups of mastitis—very mild. We haven't had to use antibiotics, just Udder Comfort to clear it up. (I can dry-cow treat her when she leaves the herd; that should take care of it for good.) Her feet aren't the greatest. But she isn't lame right now, and she'll probably be even better when she's not standing on concrete 24/7. I think she's just getting worn out from being milked for so long without a break! She has a nice personality, likes people, isn't flighty, holds her own in the herd but isn't dominant or pushy or a bully to the other cows. She is one of the old girls who stand in the back of the holding pen and patiently wait their turn. Just a nice cow.

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She's in her 3rd lactation now, about six years old, and has given 95,000 pounds of milk, something like 11,000 gallons! Truly a mind-boggling amount when you think about it. I think she deserves a nice retirement. Of course, I would like to take her myself, but I already have my four girls, and gosh, it's hard taking care of them as it is. I don't have any help or any equipment here; it's just me and my pitchfork and wheelbarrow.

Again I realize this is asking a lot, but as they say, desperate times call for desperate measures! I would love to see some publicity given to how retired dairy cows make great pets and can have long, happy, healthy lives. (My Christine has been with me since 2004. She's nine now—never any problems other than that she eats like a fat pig. LOL.)

Mādhavī: Thank you, Lord Kṛṣṇa, and you, Śrīla Prabhupāda, for ISCOWP, which was able to rescue me.

I remember my arrival day. It was the beginning of winter. I was glad to get out of the trailer. So, no problem there. Then I walked into the geriatric barn. I was the only one there. It was nice in there and I began to eat the hay. Still, I was a bit scared, as everything was strange to me. Judy said goodbye after a while, and then a while later everyone left. The next few days I mooed a lot because I was scared and lonely. I also had been milking before I left, and Judy had just dried me up right before I came. My body was a bit uncomfortable, too.

Then Shyāma and Asha came to join me. We became fast friends. In many ways they were a blessing to me and also a heartache. Shyāma, who was very old, left her body during the winter. It was a sad time for me.

I had never seen a cow die before. So many friends and some children of mine were taken away, and I never saw them again. I try not to think of their destinations. This is the first time I have seen a friend die naturally.

Asha: Shyama was 25 years old in human years old and 125 years old in cow years. She was a healthy cow and never had any health problems. Her disposition was gentle, caring, and peaceful. She could be depended upon to be friendly to guests and careful around them. In the last few years she was slowing down. When all of us were on pasture, we would find her trailing way behind us. However, last summer we followed her as she led us up the hills.

One day when Balabhadra went to feed and water us, he found Shyāma lying in a bad position in the barn and she couldn't move. He got some devotees to help roll her over, and they got her into a sitting position. She never got up from that position. For four days, Balabhadra brought her food and water. She didn't drink the first two days, but she did eat. On the third day she drank and ate, but that evening she lay down and could not get back up into a sitting position.

Mādhavī: I talked to her and licked her profusely. I loved to lick her thick furry winter coat. I had come to love her, as she was very kind to me when I was adjusting to my new home. She was very weak and didn't want to fight anymore to live. I had a hard time accepting that, but then I began to realize that she had had a good life as a protected cow. She told me that she had known 21 other cows and oxen that had left their bodies naturally at the ISCOWP farm. She said it was time for her to leave and she was thankful for the good life she had.

I watched as Balabhadra would sit next to her and speak to her, stroking her body. I could see how much he cared for her and how her weakness was painful to him. That's when I began to trust him.

Asha: On her last day she was sprinkled with Rādhā-kunḍa water, dust from Govardhana Hill, and *caraṇāmṛta* from ISCOWP's Girirāja. She wore a *pavitra* from Lord Nṛsiṃhadeva in Māyāpur and was listening to Śrīla Prabhupāda chanting the Hare Kṛṣṇa *mahā-mantra* on Balabhadra's iPhone lying next to her ear. She left her body in this way.

She was buried the following day on the ISCOWP farm next to Big Shyām. I know she has gone on to greener pastures.

Mādhavī: I thought the pain would not go away. It was just me and Asha in the geriatric barn. I painfully felt Shyāma's absence. I knew there were other cows in the herd, but the geriatric barn doors were closed to keep me warm. My coat had not thickened enough by winter, and Balabhadra thought it would be too cold for me if the doors were opened. You see, I never

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went outside the barn when I was at the dairy. Unlike the ISCOWP cows, I had never been on pasture, and therefore my body didn't know the difference between spring, summer, fall, or winter. Shyāma and Asha told me the ISCOWP cows began to grow their winter coats before winter.

Then Ganda entered the geriatric barn. He is a very large older ox, and I was a little afraid of him. There were no oxen at the commercial dairy. All the males born there are sent to a feed lot to be fattened for meat or sent to live in a cramped veal crate, where they can't move, to be sold for veal. Some of my sons went there and I have nightmares thinking about it.

Ganda proved to be a gentle soul and very easy to get along with. He was having trouble with his arthritis and was put in the geriatric barn so it would be easier for him to get food and water.

Then one day in March, Balabhadra opened the geriatric barn doors.

Asha: All winter I was telling Mādhavī about the joy of pasturing. I couldn't believe she had never had the experience. She really didn't understand what I was saying, and I knew she would have to experience pasturing for herself.

However, I did have one concern about Mādhavī pasturing. Her tail had been cut off. It was cut off at the dairy, probably to make it easier for her owner to milk her. But we cows need our tails to swish away the flies that bother us in the summer. How would Mādhavī get rid of the flies? Somehow I would have to help her.

When Balabhara opened the geriatric barn doors, I was the first to pass through, as I knew what was ahead. Mādhavī came through the doors after me. We both didn't get too far, though, as we started eating the fresh grass immediately. Oh, what a wonderful taste!

Balabhadra had made a temporary fenced path to a small flat pasture. We followed his lead and entered the heavenly planet of the tastes and smells of spring pasture. Mādhavī was running and jumping in delight!

Mādhavī: Now I have been on spring pasture for a few weeks. I can't say how happy I am. It seems that so much misery is behind me. I wish my children could have come here. I wish all the cows I have ever known could go to a cow protection farm. I pray that before I die there are many more cow protection places for many more cows.

Dear Śrīla Prabhupda, please give the devotees the realization and the strength to develop such farms. I know that you wanted many such farms near every temple. I pray to Lord Kṛṣṇa that your desire will be fulfilled. If you had not dedicated your life to explaining the philosophy of Kṛṣṇa consciousness to the world, the concept of cow protection would have never come to the Western world. Because of you, I have a life as a protected cow. I am eternally grateful to you, and so are all your followers, who have had their minds, hearts, and eyes opened to my worth, to my right to life.

How extraordinary you are! How amazing that you could change the minds and soften the hearts of meateaters and make them into cow protectors! You are so close to Lord Kṛṣṇa that you understand the importance, the beauty, the worth, the need to protect the cow, and you have managed to transmit that knowledge to your followers. To you, all the protected cows and their cowherds are eternally grateful.

On behalf of all the cows at ISCOWP farm, we humbly offer our obeisances at the dust of your lotus feet. Our eternal thanks to you, Śrīla Prabhupāda.

Your servants at the International Society for Cow Protection.

Homages from Other Sources

ISKCON Central Office of Child Protection

My dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace on this most auspicious occasion of Śrī Vyāsa-pūjā.

This event presents us with an ideal opportunity to reflect on how dependent we are on your mercy and guidance and how munificent you have been and still are by giving us this process of Kṛṣṇa consciousness. Vyāsa-pūjā is also a chance to report on what we are doing to please you and advance on this journey toward our ultimate destination, Goloka Vṛndāvana.

The nine processes of devotional service, if executed with love and devotion, assure one of progress in spiritual life. Sharing the teachings of the *Bhagavad-gītā* and distributing the holy names and *prasādam* are the pillars of ISKCON and the heart and soul of your followers.

On this holy day one generally reports on the services one is engaging in—how those services are making a difference in others' lives and curbing the tide of Kali-yuga. That is devotional service—practices that are happily performed and have a blissful result, providing one with spiritual nourishment and joy.

I am certain that every other offering in this book describes to you the amazing fruits of your instructions.

But those who serve in the Child Protection Office are in a unique situation. I personally find the responsibilities of this office more of a duty than a service. I appreciate the necessity thereof and justify this duty by reflecting on the fact that the *varṇāśrama* system exists to ensure that every individual in society is properly situated according to his or her capacity and that every *varṇa* is necessary for the proper functioning of society, just as every limb is necessary for the harmonious functioning of the human body.

What we encounter in this office does not provide us with the concomitant joys associated with other services. Rather, distressful experiences and mental anguish are the common coin of this domain. To survive in this “service” I draw strength from the fact that it is an absolute necessity to ensure that the future leaders of ISKCON are protected from abuse and have fond memories of their childhood.

I implore you on this special day, when your mercy flows abundantly, to cast your merciful glance upon all of us who serve in the area of child protection. Please sustain us spiritually, emotionally, psychologically and physically so that we can persevere in this harrowing field.

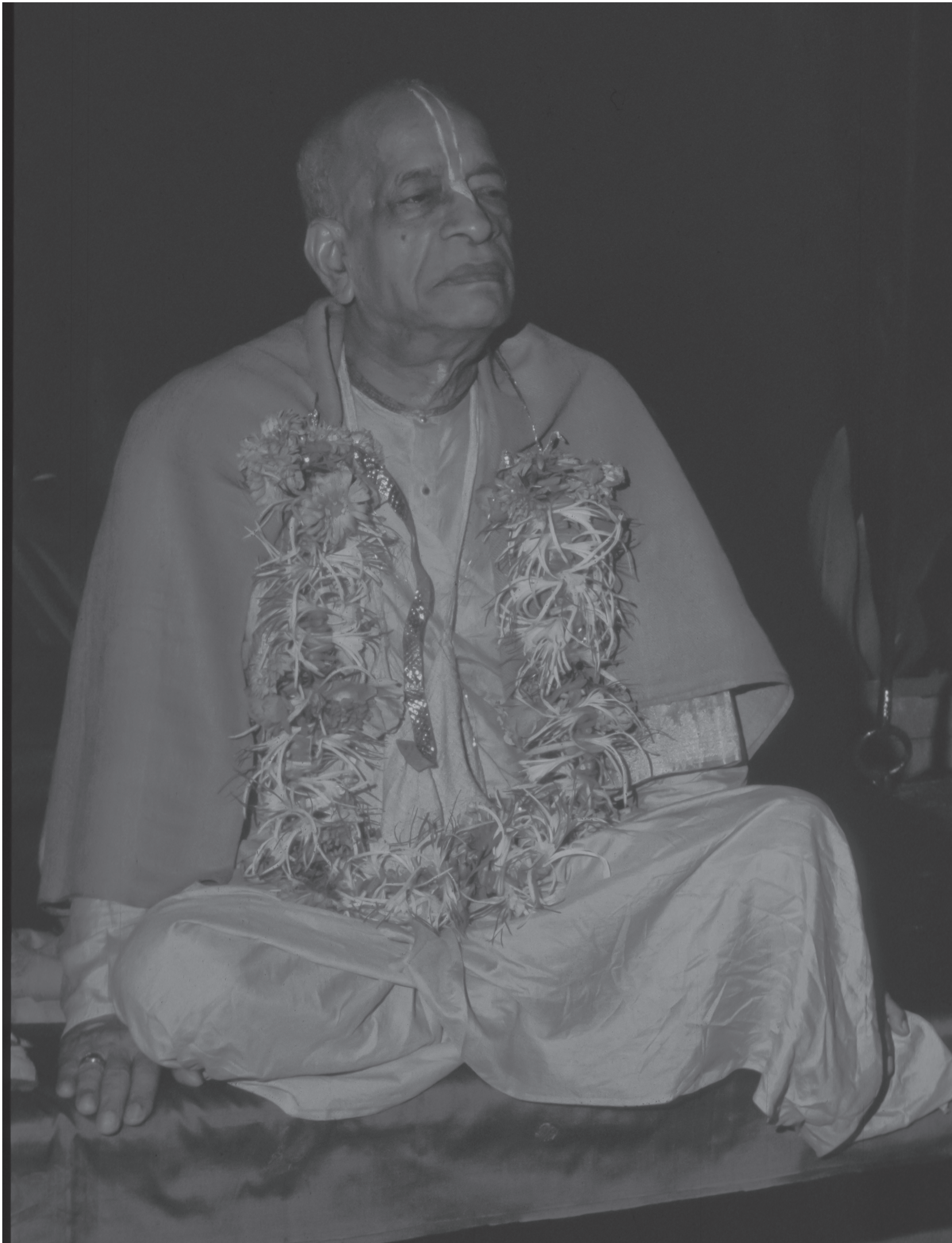
It is difficult to measure our successes and offer them to you. I sincerely hope that our continued efforts to establish child protection teams at every ISKCON center, and the training seminars we conduct, are having the desired effect of empowering children and preventing abuse.

Please give us the strength to continue serving your mission by serving the children of your Society; the intelligence to assess complaints wisely; the mental capacity to bear the emotional agony that we share with victims; the compassion to care and provide support for victims; and the energy to vigilantly deter potential abusers.

May your mercy lessen our load and provide us with a lifeline that attaches us to your lotus feet, so that we may remain constantly sheltered under your protection.

Your servants at the ISKCON Central Office of Child Protection.

(written by Campakalatā Devī Dāsī)



Homages from Other Sources

ISKCON Food Relief Foundation

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, Śrīla Prabhupāda.

We wish to apprise you of the activities of the ISKCON Food Relief Foundation (IFRF), a trust formed in 2004. The present trustees are His Holiness Bhakti Cāru Swami, His Holiness Gopāl Kṛṣṇa Goswami, His Grace Devakinandana Prabhu, His Grace Śrī Nāthjī Prabhu, His Grace Nikuñjabihārī Prabhu, and His Grace Rādhā-Kṛṣṇa Prabhu.

Śrīla Prabhupāda, we have drawn much inspiration from your purport to *Śrīmad-Bhāgavatam* 4.12.10:

The Kṛṣṇa consciousness movement is based on this principle: chant the Hare Kṛṣṇa mantra at every moment, as much as possible, both inside and outside of the temples, and, as far as possible, distribute *prasādam*. *This process can be accelerated with the cooperation of state administrators and those who are producing the country's wealth.* Simply by liberal distribution of *prasādam* and *saṅkīrtana*, the whole world can become peaceful and prosperous. [Emphasis added.]

The main activity of the trust is to provide midday *prasādam* meals in schools. This program is a project of the government of India and is being implemented by the IFRF in select schools in Delhi, Maharashtra, Rajasthan, Andhra Pradesh, Madhya Pradesh, Haryana, Uttaranchal, Jharkhand, West Bengal, and Assam, with the help of corporate donors.

In less than eight years the IFRF has established centers in twenty-six locations, in ten of India's states. The national ministry of finance has granted a full tax deduction for any donations made to the IFRF. Today we distribute approximately 1.2 million plates of *kṛṣṇa-prasādam* every day from our centers in Mira Bhayander, Palghar, Nigdi, Tardeo, Juhu, Wada, Delhi, Gurgaon, Faridabad, Kurukshetra, Palwal, Tirupati, Nellore, Rajahmundry, Kadapa, Ranga Nara Gadda, Vishakhapatnam, Jaipur, Guwahati, Panipat, Haridwar, Jamshedpur, Kolkata, and Ujjain. Most of the children we feed come from slums and tribal areas.

At all our kitchens are altars of Śrī Śrī Gaura-Nitāi and Śrī Śrī Jagannātha, Baladeva, and Subhadrā, to whom offerings are made from the first batch of cooking every day. The cooking is done in utterly clean and hygienic conditions by either initiated ISKCON devotees or Gauḍīya Māṭha devotees, or by uninitiated devotees who are following the regulative principles and seriously chanting the *mahā-mantra*. Our kitchens are ISO certified, and constant Hare Kṛṣṇa *kīrtana* is played during the cooking.

This project has provided employment for thousands of sincere followers of ISKCON and initiated devotees. Many prominent persons and corporations are supporting this project financially, and among those who have become personally involved, some have come in close contact with ISKCON devotees and taken up the process of Kṛṣṇa consciousness. Some school administrators have become favorable to Kṛṣṇa consciousness and started regular preaching programs for their students, a fact we trust pleases you, Śrīla Prabhupāda.

Among the leading corporations benevolently supporting the IFRF are Accenture, the Piramal Group, Reliance Industries, Sterlite, Apar Industries, Mafatlal Industries, the Yash Birla Group, Glaxo Smith Kline, DSP Merrill Lynch, JSW, Godrej, HDFC, and Raymonds. In addition, recently one of the major steel companies in India—Tata Steel—has partnered with IFRF to set up a modern kitchen at Jamshedpur.

The professionally managed program employs trained cooks who use only fresh and pure ingredients and the most advanced cooking technology to prepare the *prasādam* under the most hygienic conditions. The meals are packed and sealed in specially designed stainless steel containers and then transported in vehicles custom-fitted for the task. Cooked in the most cost-effective manner, the nutritious, sumptuous *prasādam* consists of *khicari*, *capātīs*, *subji*, rice, *sambara*, etc., prepared according to local tastes.

With your blessings and for your pleasure, we hope to expand this program by setting up more kitchens to cater to more schools and increase the number of beneficiaries manyfold.

Your servants at the ISKCON Food Relief Foundation.

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ISKCONResolve

Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances at your lotus feet. All glories to you, our founder-*ācārya*.

I am pleased to report to you on the activities of ISKCONResolve. In your final instructions you enjoined us, as a society, to work together cohesively. ISKCONResolve is dedicated to assisting your followers in fulfilling this desire of yours. As you have taught us, human nature involves complex combinations of the modes of nature, which easily result in conflict. The *Bhagavad-gītā* itself was spoken as a result of a conflict, yet you expected and urged us to rise above the *yuga*. As you wrote in a letter in 1969:

Just like in a national program, different political parties are sometimes in conflict and make propaganda against each other, but their central point is always service to the country. Similarly, amongst the disciples of Bhaktisiddhanta Sarasvati there may be some controversy, but the central point is how to preach the mission of His Divine Grace. If the central point is fixed up then there is no harm in such controversy. Every individual being must have his opinion; that is the significance of individuality, but all such differences of opinions must coincide in Krishna.

Our service is bringing peace and understanding to the community of devotees. While many of us serving in ISKCONResolve are not very adept at management, we may serve your commanders by listening, using our extensive training to encourage devotees to have more meaningful relationships based on mutual understanding, and to train devotees in communications skills

In Kali-yuga there are so many bad traits, with impatience, false assumptions, and accusations being the way of the world. Your ISKCON can and should set the example of a society that can resolve its differences as ladies and gentlemen. We are entirely dedicated to the proposition that this is possible and are pleased to report a modicum of success. Other religions are taking serious note of how ISKCON has a better way to cope with differences.

We again rededicate ourselves to serving your society in our role as the servants of the servants.

Your servants at ISKCONResolve.

(written by Brahmatīrtha Dāsa)

ISKCON Student Center (Bangkok)

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

Śrīla Prabhupāda, on your glorious Vyāsa-pūjā day I find myself very fortunate to be able to write words of glorification on behalf of the devotees from our student center here in Bangkok.

As time passes, more local Thais are taking up Kṛṣṇa consciousness. With the guidance of your disciples (our gurus), we are trying to reach out to the local people and cultivate them. By your mercy, some are regularly coming to our center and practicing Kṛṣṇa consciousness. Some even lead *kīrtanas* and give classes at the weekly Saturday program at our center.

Homages from Other Sources

Over the last year more devotees from our center have been going out on *harināma* and book distribution, mostly on Sunday afternoons. Recently the devotees at the Siyak Bangkhek temple, which has a much bigger congregation than we do, have started going out for weekly *harināma* and book distribution, and they are very successful. In the last year devotees held a Ratha-yātrā and other big festivals in various cities of Thailand, including Pattaya, Phuket, Bangkok, Chaam, and Huahin. We had great devotee association. During the Ratha-yātrā and *harināmas*, we distributed to the local people many *mahā-mantra* cards and books, along with lots of *prasādam* and the holy name. The Thai people are becoming more aware of our movement, and some are taking up the process as well.

Personally, I feel most blissful listening to your recorded lectures. You deliver the topmost, jewellike knowledge of Kṛṣṇa consciousness in a most understandable way. In this age of quarrel and hypocrisy, impersonalism and voidism are prevalent, especially in a country like Thailand. Moreover, false gurus deliver so-called knowledge of the Absolute Truth to the unfortunate souls of the Kali-yuga by teaching fake, unbonafide interpretations of the *śāstra*. Your books deliver the topmost knowledge of love of God—Kṛṣṇa—in an easy-to-understand and sublime way. We hope that we can study your books well and put their teachings into practice. In this way we may pass on to the people of Thailand this precious science of Kṛṣṇa consciousness you taught us.

Thank you for accepting us as your servants and instruments in the *saṅkīrtana* movement. We hope we can continue to render service unto you eternally.

Your servants at the ISKCON Student Center in Bangkok, Thailand.

(written by Antaraṅga Gopāla Dāsa)

ISKCON Vedic Farm

Dear Śrīla Prabhupāda,

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmīn iti nāmīne*

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

On this most important and holy of all days, O beloved lord and master, we again feel so blessed and thankful to be able to glorify and worship your lotus feet.

One of the essential teachings of the golden *avatāra*, Lord Caitanya Mahāprabhu, is that if one wants to go back home, back to Godhead, then one must take initiation from a bona fide spiritual master. Within your International Society for Krishna Consciousness, one who wants to become an initiated devotee must vow to follow your four regulative principles—no intoxication, no eating of meat, fish or eggs, no illicit sex, and no gambling. Chapter seventeen of the *Śrīmad-Bhāgavatam*'s First Canto describes how these four sinful activities are the pillars of irreligion, or *adharmā*. Your Divine Grace has warned us that unless one gives up these four sinful activities it is not possible to approach Kṛṣṇa. In chapter seven of your book *The Quest for Enlightenment*, you teach,

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The first business of one who is serious to take up Kṛṣṇa consciousness is to break these four pillars of sinful life. Then there will be no chance of sin. As Kṛṣṇa says in the *Bhagavad-gītā* (7.28),

*yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“One who has given up sinful activity and is simply engaging in pious activity—such a person is unbewildered and attains firm faith in Kṛṣṇa consciousness.”

Many feel that these restrictions curtail their freedom, but actually those who follow these four regulative principles become free from all sorts of useless dependencies and addictions. It is actually such a relief when we stop poisoning our body and ruining our life with various kinds of intoxicants. And always yielding to our sexual impulses simply means that we remain slaves of our senses. So these restrictions are actually principles of genuine freedom. For that we humbly thank you.

When we took initiation we promised to obey you. You kindly ordered us to wake up early every morning. Some may feel it is so difficult to wake up every day at 4:00 a.m. to attend *maṅgala āratī* in the Lord’s temple, even though it is such a wonderful opportunity to practice the *yuga-dharma* of congregational chanting of His holy names every day, and not just once a week on Sundays, like the less fortunate Christians. When an initiated disciple neglects to follow your instructions in this regard, then he disobeys the order of the spiritual master and thus automatically disqualifies himself from actually experiencing the ecstatic divine love that emanates from Your Divine Grace, as we daily sing during *guru-pūjā*: *prema-bhakti jāhā hoite, avidyā vināśa jāte*.

Interestingly, Āyurveda teaches us that waking up before sunrise keeps us mentally and physically light for the rest of the day. Waking up after sunrise, says the Āyurveda, will make us feel “heavy” and eventually result in a diminished life span. So as the proverb says, “Early to bed, early to rise, makes a man healthy, wealthy, and wise.” Thank you for making us spiritually healthy, wealthy, and wise, O beloved spiritual master of the universe. Thank you for teaching us this sublime art of freedom called Kṛṣṇa consciousness. Thank you for engaging us in the divine service of those oh-so-merciful brothers, Their Lordships Śrī Śrī Kṛṣṇa-Balarāma, at the ISKCON Vedic Farm here in Mauritius.

We beg to remain ever yours,

Your servants—your loving grandsons and granddaughters—at the ISKCON Vedic Farm in Mauritius.

Kuchan Nagar Nāma-haṭṭa

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your divine lotus feet. All glories to you!

Śrīla Prabhupāda, we are proud to be very insignificant small soldiers in your battle against *māyā*, the illusory energy of the Lord. Following *sāstra*, you very expertly analyzed the faults of identifying with this material body and trying to exploit the material world. You effectively taught us how to use so-called material things in the service of Lord Kṛṣṇa and thus turn them into spiritual things. When we hear you speak, no doubts whatsoever remain in our minds. Everything becomes crystal clear. You are like a touchstone because, since you are perfectly Kṛṣṇa conscious, whoever comes in contact with you also becomes Kṛṣṇa conscious, without fail.

Homages from Other Sources

Śrīla Prabhupāda, with our little intelligence we are not able to glorify you sufficiently. We cannot adequately glorify even a small part of your exalted personality because your mercy, your compassion, your love, and all other transcendental qualities are unlimited. Yet we will try to glorify you, understanding that glorification of you is nondifferent from Kṛṣṇa's glorification.

Following Lord Caitanya's prayer in His *Śikṣāṣṭaka*, we pray to you, "O son of the great soul Mohan De, we are your eternal servants, but somehow or other we have fallen into this great ocean of illusion. Kindly pick us up from this ocean of misery and place us as a speck of dust at your glorious lotus feet. Then only will we be delivered and our lives become perfect. For us there is no other way, no other way, no other way."

Your Divine Grace, you are our spiritual grandfather who mercifully gave us fathers and so many uncles, your loving, honest children. You told your disciples that the grandfather is even more merciful to the father's children than the father is. You were referring to your disciples' spiritual grandfather, His Divine Grace Bhaktisiddhanta Sarasvatī Ṭhākura. Similarly, in our case you are our spiritual grandfather and you love us more than anybody else does. Not a single day passes in our lives without our experiencing your presence and your care and love for us. As you, throughout your life, always experienced the presence of Lord Kṛṣṇa, we are also feeling your merciful touch in every aspect of our lives, as if you have become our very breath. We are breathing and living by your mercy only. There is no separate existence of us apart from you. Our life has become so "Prabhupādamaya" that we can forget everything else but not you. In fact, Lord Kṛṣṇa made your position such that if we really want to have Him we have to surrender to you. Lord Kṛṣṇa loves you so much, and so do we, O Śrīla Prabhupāda! As conditioned souls with tons of impurities in our hearts, we don't feel ecstasy even after chanting the glorious, pure, and divine names of Śrī Śrī Rādhā and Kṛṣṇa. But even though we have not yet experienced the divinity of Rādhā and Kṛṣṇa, we can understand a little bit about the ecstasy of the pure devotees of Lord Kṛṣṇa when they chant His holy names. How? Because we are confident that we are also experiencing the same ecstasy when we chant your glories, such as "Jaya Prabhupāda! Jaya Prabhupāda!" for Lord Kṛṣṇa appears to us through our glorification of you.

So in this way we are receiving Kṛṣṇa by your causeless mercy, and thus we are eternally indebted to you.

O Śrīla Prabhupāda, you are our inspiration, you are our lives and our everything. In this universe there are countless planets on fourteen levels. In the middle there is the earth. On earth there is modern Bharata, in which there is a state named Maharashtra. In Maharashtra there is a district named Solapur, and in Solapur there is an area named Kuchan Nagar, from where ISKCON Solapur started in the true sense. This happened some twelve years ago, in a small house, by the efforts of a devotee named Devadatta Dāsa, working under the guidance and with the inspiration received from His Holiness Lokanāth Mahārāja. ISKCON Solapur grew and has now moved to four-and-half acres of our own land, where Śrī Śrī Rādhā-Dāmodara, Śrī Śrī Jagannātha, Baladeva, and Subhadrā Devī, and Śrī Śrī Gaura-Nitāi happily reside, bestowing Their mercy on all the residents of Solapur, just to please you, O Śrīla Prabhupāda. Otherwise, we ourselves do not have any qualifications whatsoever.

Since we can't attend the daily programs at the Śrī Śrī Rādhā-Dāmodara temple, a very small group of us devotees do our daily *sādhana* at the Śrīla Prabhupāda Śaraṇāgati Nāmahaṭṭa facility at Kuchan Nagar, the original small ISKCON center here. We do *maṅgala-ārati* and *japa* and hear *kṛṣṇa-kathā* in the *Bhāgavatam* classes. We also have a weekly program in the morning that we named the Śrīla Prabhupāda Śaraṇāgati program. In this program, after devotees attend a few classes on *Bhagavad-gītā As It Is*, we conduct an on exam the completed portion. In these exams the criteria of giving marks is that the student will get 100% for a particular question only when he exactly repeats the words you wrote in the *Bhagavad-gītā As It Is*. For example, one question may be "How can we change the results of our karma?" There may be many right answers to this question, but to get a grade of 100% the student must write, "We can change the results of our karma by the perfection of our knowledge," as you wrote in the Introduction to your *Bhagavad-gītā*. In this way we are trying to stay fully conscious of you. Also, in this Śrīla Prabhupāda Śaraṇāgati program we hear about your pastimes, about your disciples, about your books, about your ISKCON, about your Lord Kṛṣṇa, about your compassion, about your purity, about your divine qualities, and above all about your causeless mercy and love.

Śrī Vyāsa-pūjā 2012

Thank you, Śrīla Prabhupāda, for giving us eternal shelter.

We dedicate the following poem to you, hoping to receive more mercy from you. The poem is imperfectly composed, but because it contains our heartfelt glorification of you, we hope it will please you.

Jaya Śrīla Prabhupāda!

“Jaya Rādhā-Govinda!” You chanted these names of the Lord in your childhood,
Preparing the boat so everybody could return back to Godhead.
Arriving in New York, you flooded the world with the mercy of Lord Caitanya.
Then you went around the globe twelve times to distribute love of Kṛṣṇa.
Your pure teachings were as faultless and infallible as the hymns of the *Vedas*,
A golden river of knowledge that will flow for the next ten thousand years.
And all those fortunate souls who take advantage will receive real enlightenment,
Ending their painful sojourn in this dark and dangerous world of illusion.

“Śrī Kṛṣṇa is the Supreme Personality of Godhead”—
You imparted this truth to all types of “heads.”
“Rādhā is the supreme energy of the Supreme Lord”—
You revealed this fact to all men of the world.
ISKCON is the boat you made to deliver one and all,
For everyone is drowning in this material ocean—hell.
Love of Godhead is the elixir, you proved without doubt;
Any other love, you taught, will one day peter out.
Association of devotees is the key to spiritual progress.
All spiritual programs are given to us by Your Divine Grace.

Prabhupāda, you built a house for the whole of humanity.
Our service is just a decoration, meager and faulty.
Rational thoughts of yours bewildered so-called scholars:
“Kṛṣṇa is the Supreme Person” you proved without failures.
Arriving on the earth with nationalism everywhere on the rise,
You never once, when it came to preaching, considered compromise.
Books of Your Divine Grace are the torchlights for all blind men;
The pure nectar within them gives life to everyone.
Hopes of deliverance are realized by Your Divine Grace’s acts.
The knowledge you have given are all nothing but the facts.
United States, the modern world capital of sense gratification,
By your divine mercy you turned into the hub of devotion.
Prayers of yours at Boston Harbor are the seeds of miracles;
Those seeds turned into temples, farms, and many *gurukuls*.
Ancient Vedic truths you alone proclaimed to be real knowledge;
Any other knowledge you firmly proved a mere mirage.
Deities of Śrī Śrī Rādhā-Kṛṣṇa are smiling on behalf of you;
Vaikuṇṭha has come down to earth—this only you could do.
A chance to serve your lotus feet—we small surrendered worms
Should and must accept this as our soul reason for existence.

Your eternal servants, the Nāma-haṭṭa devotees at Kuchan Nagar, Solapur, Maharashtra, India.

(written by Śūrasena Dāsa)

Homages from Other Sources

Matchless Gifts

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you.

Last week I was with a wonderful group of devotees traveling by raft down the Gaṅgā from Vārāṇasī to Patna. We chanted all the way and read with great interest Vaiyāsaki Prabhu's book *Radha-Dāmodar Vilas*. The book is like a history book of ISKCON in America—so many adventures and so much nectar about your transcendental activities, along with descriptions of many devotees who performed austerities to please you. So many have left their bodies now, a sobering thought. As we traveled down that stretch of the Gaṅgā, we were reminded of the temporary nature of life. There are dead bodies everywhere, along the sandy banks or floating in the water. Every fifty meters another one. We are all getting older—gray hair, less fit. Even the Mahārāja (Mahā-Viṣṇu Swami) is in his late 60s. When we see a dead body we chant *rāma-nāma satya he*: “Only Rāma's name is eternal.”

But before I go, before I leave this mortal frame, I hope to get your mercy despite being spiritually bankrupt. That is the meaning of causeless mercy. It means it's a gift. As you once said:

If Caitanya Mahāprabhu is pleased, then He can give *kṛṣṇa-prema*, love of Kṛṣṇa, to anyone, doesn't matter what is his qualification. He gives. If a person who is giving in charity, he can select any man: “You take.” That is the power of Śrī Caitanya Mahāprabhu. Otherwise, *kṛṣṇa-prema*, to understand Kṛṣṇa is very, very difficult job.

Your servants at Matchless Gifts, your preaching and prasādam-distribution center in Kings Cross, London, UK.

(written by Paraśurāma Dāsa)

Māyāpur Media

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances thrown in the dust at your lotus feet.

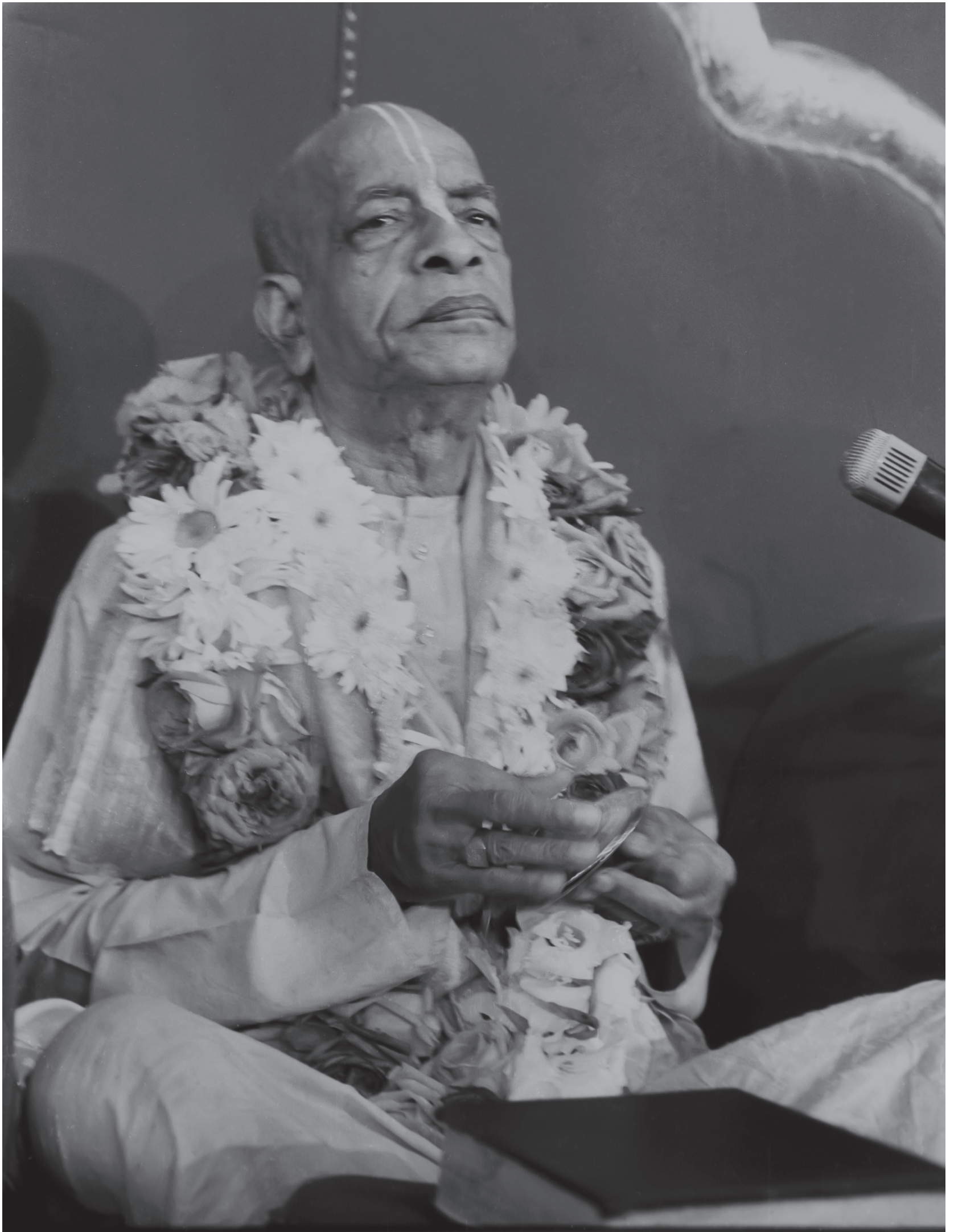
As the years go by I understand more and more how we owe everything to you. We can hardly even begin to understand the greatness of your actual position, but one thing I do understand and appreciate is that you were the first person who came to the West and told us the unadulterated truth. Nobody, either before or after, even came close to that. People in general very much like to speculate and fabricate their own ideas, but you came and gave us the eternal teachings of *guru*, *sādhū*, and *śāstra*. You told us that our speculations were useless.

Thank you for that, Śrīla Prabhupāda. I won't be able to ever repay you for this rare and invaluable gift you came to offer humankind—the unadulterated truth that we belong to Kṛṣṇa.

On this most auspicious day of your appearance in the material world, I pray fervently for the strength and fortitude to advance in Kṛṣṇa consciousness and become your worthy follower. Please allow me to have no other desire than to become your dedicated follower, life after life.

Your humble servants at Māyāpur Media.

(written by Jahnudvīpa Dāsa)



Homages from Other Sources

Padayātrā Worldwide

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Nearly forty years ago, in October of 1972, while staying in Śrī Śrī Rādhā-Dāmodara *mandira* in Vṛndāvana, you kindly initiated me into the glorious Brahma-Mādhva-Gauḍīya *sampradāya*, and then on Rādhāṣṭamī of the following year you instructed me to organize *padayātrās* in India. Later on, during your centennial celebrations, the *padayātrā* project transformed into Padayātrā Worldwide. By following your instructions—by performing *vāṇī-sevā*—we are spreading *padayātrā* preaching around the world. We still believe that the future generations will see “millions of *padayātrā* carts all over the world,” thereby making your words come true.

You told us that we would show our love for you by cooperating to spread Kṛṣṇa consciousness, and this cooperation is very much in evidence on *padayātrā*. On *padayātrā* we mostly travel in unknown territory, where we don’t have the usual privileges and facilities that allow us to stay on our own. We are forced to stick together and cooperate to get the job done. We gain full dependency on Gaura-Nitāi and full realization of the beauty in cooperating intimately with one another. Deep and sweet relationships develop among us, and strong, efficient preaching teams emerge. Discovering the power of cooperation is one of the main experiences *padayātrīs* from around the world get on the road. As we know from the *Śrīmad-Bhāgavatam*, Śrī Kṛṣṇa gave *darśana* to the Pracetas solely because He was pleased with their mutual friendship and cooperation.

By inaugurating and empowering the worldwide *padayātrā*, you are making it possible for the *padayātrīs* and the thousands of people they meet to have direct *darśana* of the Deities, to understand the glories of the holy names, and to gain transcendental knowledge through your books.

Once during a lecture you said that the disciple becomes indebted to the spiritual master, and a disciple asked you how he could repay the debt. You answered, “Not possible.” You paused and said, “It’s not possible, but the attempt can be made. You do as I did.” So if we preach on your behalf, we can attempt to repay the debt we all owe you. On your Vyāsa-pūjā day, when we meditate on what you have given us, this becomes completely self-evident. A great sense of gratitude engulfs us, and we can only reinvest these emotions by refortifying our dedication to promoting *padayātrā* even more, in a feeble attempt to repay just a small part of our eternal debt to you.

All over the world devotees are trying to expand *padayātrā* in new ways. In Poland we are organizing the third annual *padayātrā* this summer, and many other European countries are maintaining their *padayātrā* tradition. Your disciple Bhaktimārga Swami is now opening up the preaching in Cuba, where we will surely see *padayātrīs* in the near future.

We also recently celebrated the 25th anniversary of the Vraja-maṇḍala Parikramā, with a record participation of two thousand pilgrims. Also, the All-India Padayātrā is going on as strong as ever, walking toward Badrinath on their sixth tour of Bhārata-varṣa.

We are currently working on a *padayātrā* book, which we wish to complete and publish this year. It is the story of *padayātrā* from 1976 to the present. We are dedicating this book to you, Śrīla Prabhupāda. It will trace the history of the *padayātrā* and its successes in bring Kṛṣṇa consciousness across many frontiers and to many kinds of places and peoples. The book will also bring to life the adventures and realizations of the many *padayātrīs* in their attempts to bring Kṛṣṇa consciousness to more and more towns and villages across the world.

Dear Śrīla Prabhupāda, for your pleasure and the pleasure of our previous *ācāryas*, please bless us with the strength and enthusiasm to further expand the *saṅkīrtana* mission of Śrī Caitanya Mahāprabhu through our *padayātrās*.

Your eternal servants at Padayātrā Worldwide.

(written by Lokanāth Swami)

Prabhupāda Village

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.

Dear Śrīla Prabhupāda,

On this auspicious day of your Vyāsa-pūjā, the residents of Prabhupāda Village would like to wish you a very happy appearance day. The appearance of a *mahā-bhāgavata jagad-guru* such as yourself is cause for great jubilation. Today, as the sun god starts to ride his chariot through the heavens, awakening the inhabitants of this planet, there will begin a chorus of praises of your glories that will grow louder as he circles the globe. These songs will resound through the heavens, lingering in echoes as the day closes, enlivening all the inhabitants of the universe.

This day will be a day of celebration, of fasting and feasting, of prayers and praise, of *kīrtana* and Prabhupāda *kathā*. A bliss-filled day when we get to do more service for you and open our hearts for you to see. And even if all our combined efforts to properly glorify you are inadequate, please be pleased by our humble attempt.

Śrīla Prabhupāda, such a person as you is rarely seen. Everyone who came in contact with you was moved in some way. Your presence on earth changed the course of events in our lives and in the nations of the world. Over the years since your departure, your books have continued to go out and save the forgotten souls, and the number of your followers has increased by tens of thousands and continues to increase daily. Such is your great magnanimity, your love, and your dedication to serving the mission of Lord Caitanya. The forward momentum of your movement cannot be stopped.

Śrīla Prabhupāda, you gave us everything. Your mercy is causeless, saving us fallen, wretched souls who were floundering in the material mire. You taught us everything; you brought us into your loving fold and taught us how to be human beings. You gave us the *mahā-mantra* in its purest form, chanted from the lips of a pure devotee.

Such a great debt we now owe you that it will take millions of lifetimes to even begin to repay you, though these millions of lifetimes in your service will be the greatest benediction and will bring us the greatest happiness.

This year we devotees in Prabhupāda Village are celebrating this project's twentieth anniversary. This little village was started for you, Śrīla Prabhupāda, and is our combined attempt to follow your instructions for a Kṛṣṇa conscious farming project. We have enriched our lives and the lives of others by being here.

We have many steady devotees here, Śrīla Prabhupāda. Some have stayed the twenty-year course, and some have joined recently. Some have developed *prasādam* programs, which have resulted in the local population looking upon us favorably. We have cows that are loved and protected by their families and admired by our visitors. We have educated the devotee children in a *gurukula* that has learned to adjust to the changing needs of the village. We have built you a temple that we still need to finish, but there we have a steady morning program and observe all the festivals and Sunday feasts, despite its materially unfinished appearance. It's one of our goals to soon finish the building for you, Śrīla Prabhupāda.

We have devotees here who are dedicated to archiving and preserving your life's work, and devotees who travel far and wide to bring you to festivals in cities across the continent. We have devotees here who do local outreach and bring guests here to learn and share their farming techniques, which are earth-friendly and sustainable. As much as we are able, we have devotees who do *harināma* at the not-so-local colleges, and we have devotees who go to the cities to perform *kīrtana* at scheduled events. We have devotees who travel to preach at home programs and develop relationships with the Indian

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congregation. We have devotees who actively care for other devotees. We have devotees who grow their own food and preach by their simple lifestyle. We have devotees who travel far from the village to work hard and earn money. Best of all, every devotee here preaches and distributes your books, as that is our natural inclination.

All of this, Śrīla Prabhupāda, is for you; without you, none of this would be here. Not a single farm, no devotee association, no service, no love. As we give our lives to you, Śrīla Prabhupāda, we only ask for a small return: that you please stay here with us forever in your *vāṇī*, in your *mūrti*, and in our hearts. Let our tongues constantly vibrate your greatness, let our hearts know no love but yours, let our activities be worthy of your notice, and please, Śrīla Prabhupāda, let us keep this village as your own.

We beg to remain

Your servants in Prabhupāda Village, North Carolina, USA.

Radio Krishna Centrale

Dearest Śrīla Prabhupāda,

Please accept our humble and respectful obeisances at the dust of your lotus feet. All glories to Your Divine Grace, at whose lotus feet all masters sit.

Your Divine Grace is the fountainhead of inspiration for generations of devotees.

Everyone becomes profoundly touched by even a small contact with Your Divine Grace. Within the heart of that fortunate soul who comes in contact with you, a part of Your Divine Grace's consciousness is incontrovertibly instilled. Since, unlike the contaminated consciousness of the conditioned souls, Your Divine Grace's consciousness is not different from you and actually *is* Your Divine Grace, then even a particle of that consciousness, being absolute, is not less than the whole.

It's so powerful that it can perform transcendental, superhuman tasks.

The fortunate soul thus becomes an actual "carrier" of Your Divine Grace and, while encountering other souls, spreads Your Divine Grace's consciousness around, like an "infection" of transcendental consciousness.

In this way every "contactee" becomes a fortunate soul and a carrier himself.

And even if some soul is already fortunate, being on the way back to the transcendental realm, still, by such contact he becomes even more fortunate because Your Divine Grace is a crest jewel among the pure devotees of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

As a result of such "infection," a lost soul gets immediately pulled out from his misery; a neophyte devotee obtains progressive peace of mind, freedom from doubts, and strength of conviction to continue on the transcendental path; an advanced devotee endowed with full faith reaches the necessary steadiness so as not to waver under the fierce thrust of the winds of material illusion—ignorance, passion, and goodness—and, becoming even more "infectious," spreads Your Divine Grace's consciousness around more and more; and a fully realized pure-devotee soul feels his transcendental bliss increase unlimitedly.

Even when, at the preliminary stage, the consequences of contracting such an "infection" are not immediately manifest, still, like a very highly radioactive particle that in due course of time reveals its powerful destructive effect, Your Divine Grace's consciousness keeps acting till it brings about the dissolution of the fortunate soul's material entanglement and his awakening to the desire to purely serve the Supreme Lords Śrī Śrī Rādhā-Kṛṣṇa.

Śrī Vyāsa-pūjā 2012

Also, when at times it seems that someone is not affected because he keeps himself “protected” by insisting on inhaling the material atmosphere, nevertheless he functions as a “healthy carrier” and “infects” with Your Divine Grace’s consciousness those souls who come in contact with him.

We have seen it many times.

In this way, by this overwhelming transcendental pandemic that is expanding in every direction, everyone is getting the opportunity to come in contact with Your Divine Grace and catch this same influence: your sublime Kṛṣṇa consciousness in the mood of Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa’s supremely merciful form.

In fact, it’s obvious to anyone free of envy that Your Divine Grace is the perfect embodiment of Śrī Caitanya Mahāprabhu’s desire to spread Kṛṣṇa consciousness far and wide, up to the boundary of the material universe. You are *jagad-guru* and *mahā-patita-pāvana*.

“Infected” by Your Divine Grace’s transcendental Kṛṣṇa consciousness, every one of us is bound to realize the futility of our material so-called responsibilities, and our real responsibility as spirit soul will again regain its prominent place in our consciousness.

You succinctly described our real responsibility on a morning walk in Paris in August of 1975:

Devotee: Śrīla Prabhupāda, many people say that because we have quit college or a job to become Kṛṣṇa conscious we are irresponsible.

Śrīla Prabhupāda: We are not irresponsible. But we are in such a position that we have passed all material responsibilities. This is stated in *Śrīmad-Bhāgavatam* [11.5.41]: *devarṣi-bhūtāpta-nṛṇāṃ pitṛṇāṃ na kiṅkaro nāyam ṛṇī ca rājan*. “One who has fully surrendered to Kṛṣṇa no longer has any responsibility to demigods, great sages, relatives, society—anyone.” As long as you are not Kṛṣṇa conscious, you have a responsibility to all these persons. But one who has taken to Kṛṣṇa consciousness without any reservation—he has no material duties, no material responsibility. This is the statement of *Śrīmad-Bhāgavatam*. Our only responsibility is to serve Kṛṣṇa.

Devotee: So, Śrīla Prabhupāda, when you told the guest last night that she should give up her responsibilities—

Śrīla Prabhupāda: And take to Kṛṣṇa consciousness. Not that you give up all responsibilities and do nothing. First take to Kṛṣṇa consciousness. Give up something, take something. Then it is all right.

Devotee: Śrīla Prabhupāda, when you speak of taking care of our responsibilities for Kṛṣṇa, doesn’t that also have a material aspect to it? For instance, in our movement parents must also bring up their children, take care of them, train them to read and write, and so on.

Śrīla Prabhupāda: Yes. But *why* are we taking care of the children? Just to make them Kṛṣṇa conscious. This is our responsibility in Kṛṣṇa consciousness. We should think, “Here is my child. Let me make him Kṛṣṇa conscious.” This is why we are taking so much care to train our children in the *gurukulas*. We are not irresponsible.

Devotee: So when we say that we have finished all material responsibilities by surrendering to Kṛṣṇa, that doesn’t mean we’ve abandoned execution of duty?

Śrīla Prabhupāda: No. Who says that?

Devotee: Well, some people say that we’ve taken to Kṛṣṇa consciousness and now we’ve given up all our social duties.

Śrīla Prabhupāda: Spreading Kṛṣṇa consciousness is the main social duty. This is the main duty of the human form of life. Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṃ śaraṇaṃ vraja*: “Give up all other duties and just surrender to Me.” So we have surrendered to Kṛṣṇa, and we are taking responsibility for pushing forward the Kṛṣṇa consciousness movement. I am an old man, yet I am traveling all over the world, thrice in a year. Who else would take such a responsibility? In Kṛṣṇa consciousness we have *greater* responsibility. It is just like when you become a big officer in the government: you become overburdened with responsibility.

Fulfilling material responsibilities is useless. Simply a waste of time. Here in Kṛṣṇa consciousness is real responsibility. I explained this to the guest last night. Even if you take responsibility, what can you do? You cannot do anything. Suppose your son is diseased. He is suffering, and

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you have taken responsibility for seeing that he is cured. You have brought a good physician, you have brought good medicine—everything. But in spite of all your efforts, your son dies. Then what is the value of your responsibility? Actually, you cannot do anything. So what is the use of saying, “I am responsible”?

Andhā yathāndhair upanīyamānāḥ. One blind man says, “I take responsibility. All of you other blind men—follow me.” So what is the use of such responsibility? Both the leader and his followers will simply fall into a ditch. Similarly, the leaders of all the nations in the world are saying, “Follow me. I am responsible. I will bring peace.” But as soon as there is a war, thousands and thousands will be killed. Where is the leaders’ responsibility? As soon as one atom bomb is dropped, many thousands will be finished. Where is the leaders’ responsibility? They cannot bring peace. They can make a monument: “This soldier has died. This soldier has died.” But they cannot save the people from death.

Devotee: But these people say that we devotees also must die. Everyone must die.

Śrīla Prabhupāda: Yes, but we die to live forever. *Tyaktvā dehaṁ punar janma naiti.* This is our last death.

Devotee: Then they will say, “How do you know?”

Śrīla Prabhupāda: Become my student; then you will also know. Therefore there is a Vedic injunction: *tad vijñānartham sa gurum evābhigacchet.* Because you are a fool, a rascal, you must approach a guru. That is the only way to know the Absolute Truth. Otherwise there is no possibility of knowing about eternal life; you will remain foolish forever and suffer.

Devotee: So, how do you define the word *responsibility* in Kṛṣṇa consciousness?

Śrīla Prabhupāda: You have this human form of life: realize God. This is responsibility. Otherwise, you are finished. Your only responsibility is to understand God. Vedic culture is meant for understanding God. In the past many, many kings left everything and went to the forest to realize God. Bharata Mahārāja, after whom India is called Bhārata-varṣa, was the emperor of this planet thousands of years ago. At the age of twenty-four he left everything to realize God. This is Vedic culture. Caitanya Mahāprabhu had a very nice position as a *grhastha*. He had a beautiful wife, an affectionate mother, good friends. He belonged to a *brāhmaṇa* family. He was a learned scholar—everything first class. He was God Himself, yet He left everything just to teach us the process of realizing God. This is Vedic culture.

So, you asked me, “What is the definition of responsibility?” Do you understand what responsibility is?

Devotee: We have this human life; we must realize God.

Śrīla Prabhupāda: Yes—nine words. We define the whole of responsibility in nine words. Let the rascals understand it.

Thank you, Śrīla Prabhupāda.

We only desire Your Divine Grace’s association.

Please forgive our faults and weaknesses.

Please keep your ISKCON movement united and always protected under the shelter of your perfect instructions.

And please keep us with Your Divine Grace forever. We beg you again and again to please never let us go.

Śrīla Prabhupāda-*kī jaya!*

Aspiring to become your eternal servants, we remain

Your servants at Radio Krishna Centrale, Italy.

(written by Tridaṇḍi Dāsa)

Śrī Vyāsa-pūjā 2012

Śaraṇāgati Village

*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*

Dear Śrīla Prabhupāda,

The climate here in Śaraṇāgati Village is not so pleasant. The land is not fertile, it is very cold for six months of the year, and water is scarce. So if a limb from your ISKCON branch of Lord Caitanya's tree has grown here, then it is safe to say you have covered the world with Kṛṣṇa consciousness.

Despite the harsh environment and remote location, we practice Kṛṣṇa consciousness just as you have taught. As a result we feel happy, busy, and connected to both the *paramparā* and the rest of the ISKCON-tree limbs around the world. By your mercy we feel that all spiritual opulences are available to us, even here.

I think you would be very pleased to see our Govardhana Academy. The students worship Kṛṣṇa and Balarāma Deities and actively participate in all our Kṛṣṇa consciousness festivals. This year they presented a ninety-minute drama depicting the journey of Gopa-kumāra from Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta*. All the adults were brought to tears by the performance. This mode of life, as brought by you, is pleasing and fresh like morning dew.

Recently the older students won the first-place grand prize in a province-wide contest. They submitted an essay and a video describing how their school operates on alternative energy. The representatives who awarded the \$2,000 in prize money were impressed by our students, but they did not know that the actual "alternative energy" upon which the school runs is not the sun's energy gathered by solar panels but the internal energy of your Lord Kṛṣṇa.

Our long-time resident and your dear disciple Yamunā Devī Dāsī left her body this last year. She was loved by all the Vaiṣṇavas living here. Her devotion for you was a great inspiration. If she is typical of the personalities who serve you and associate with you, then we can hardly wait to be admitted into those circles. Until that day comes, we will continue to work on making your community here a village that you would be proud of. We patiently wait for those days when you have time in your busy schedule to come and visit. When you come, the first thing you will see is a sign designed and painted by Yamunā Devī Dāsī, which reads "Śaraṇāgati Village, dedicated to His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda."

Your servants at Śaraṇāgati Village, a rural community of Lord Kṛṣṇa's devotees near Ashcroft, British Columbia, Canada.

The Ultimate Self-realization Course

Dear Śrīla Prabhupāda,

Today I bow down at your lotus feet as a representative of the Ultimate Self-realization Course. This unique project on the Internet is devoted to you. It was established and is led by your beloved disciple

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and my spiritual master, His Grace Saṅkarṣaṇa Dāsa Adhikārī. Its purpose is to help as many people as possible awaken their original Kṛṣṇa consciousness, which is eternal, full of knowledge, and full of bliss. Every day more than 13,000 people in over a hundred countries receive His Grace Saṅkarṣaṇa Prabhu's "Thought for the Day" and his "Answers by Citing the Vedic Version." In this way they are becoming educated in the principles and practices of Kṛṣṇa consciousness and inspired to participate in your mission of spreading the science of Kṛṣṇa consciousness all over the world.

O Śrīla Prabhupāda, you definitely are the greatest of all well-wishers who have ever lived on this planet, for you have given us, who never met you personally, the most precious gift possible—your disciples. Had it not been for them, we would never have had a chance of realizing who we are, what this world is, why we are suffering, who God is, and how we can revive our lost relationship with Him.

Some may say it is an exaggeration to say you are the greatest benefactor of all time. No, it is not. Kṛṣṇa clearly says in the *Bhagavad-gītā* (4.34):

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth."

If you had not given us your disciples, how would we have had any other chance to follow this instruction properly and save ourselves from the dreadful consequences of our bodily conception of life?

Again, some might say I am exaggerating. But how could it be an exaggeration to simply quote the Supreme Personality of Godhead's own description of the miserable state we are in? And how could it be an exaggeration if one simply cites the solution He Himself has given?

*ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna
mām upetya tu kaunteya punar janma na vidyate*

"From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again." (*Bhagavad-gītā* 8.16)

From these two verses, in which God Himself describes the problem, the solution, and the method for realizing that solution, one can easily understand the importance of a bona fide spiritual master, for no one can attain Kṛṣṇa's abode by his own strength. One who accepts this fact should come to the conclusion that the opportunity of meeting a bona fide spiritual master and fully devoting one's life to his service is the greatest good fortune and therefore the most valuable thing one can obtain in one's lifetime.

By your mercy, dear Śrīla Prabhupāda, the most important element for achieving supreme happiness—the presence of bona fide spiritual masters—has been provided for us, and their presence proves again that you are the greatest of all well-wishers who have ever existed on this planet.

And then, when one is fortunate enough to come in contact with your disciples, one gets the most precious gift—your love. As I hear from your disciples, I get inundated with your love flowing from them. I might even dare to say that I get even more of your love than each of them has gotten from you directly, for they are so merciful that they unconditionally share every drop of it with me. And this I appreciate as your special mercy upon me.

Dear Śrīla Prabhupāda, please bless me that this realization never leaves me and give me the determination and strength to serve you eternally by serving my spiritual master, your beloved disciple His Grace Saṅkarṣaṇa Dāsa Adhikārī.

Eternally indebted to your lotus feet, we remain,

Your servants at the Ultimate Self-realization Course.

(written by Guru Dāsa)

Śrī Vyāsa-pūjā 2012

Yashodapura Ashram

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

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet.

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

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

All glories to you, Śrīla Prabhupāda!

Under the direction of your Guru Mahārāja, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you revived the Vedic teachings, which are summarized in three divisions, namely 1) *sambandha-jñāna*, knowledge of the relation of the living entities with the Supreme Personality of Godhead Lord Kṛṣṇa and His energies, 2) *abhidheya-jñāna*, knowledge of the process of devotional service, and 3) *prayojana-jñāna*, knowledge of the ultimate goal of life, reviving our pure love of Kṛṣṇa and going back to Godhead. You are a *vedānta-vādī*, one who knows the ultimate objective of the *Vedas*, and all over the world you have taught that the purpose of all Vedic literatures is to understand Kṛṣṇa. In this way you have delivered many people to Kṛṣṇa consciousness.

To continue the mission of the previous *ācāryas*, which is to reestablish the authority of the genuine Vedic teachings, you traveled to many countries. You have attracted millions of fallen souls to the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu. You have given them a chance to taste the nectar of devotional service to Śrī Śrī Gaura-Nitāi. You have awakened many people who were in the deep illusion of material enjoyment. Those who were lost in the ocean of asuric life, namely sex indulgence and the pursuit of material wealth, are now being enlightened after getting your association.

Just by being your servants, people are becoming renounced from material attachments and are preparing themselves to become liberated from the cycle of birth and death. It is great to see how the huge ocean of material suffering, which is very difficult to overcome, becomes just like a small pond for those who follow your instructions.

All glories to you, Śrīla Prabhupāda! You are the best among determined devotees. From the beginning of your movement you were doing everything alone: teaching, cooking, cleaning, worshiping the Deities, etc. And the result of all your efforts is that now we can see Kṛṣṇa temples established in so many places around the world, and new ones being established all the time. You are very dear to Kṛṣṇa because you are the gold standard among pure devotees.

Śrīla Prabhupāda, on this auspicious day of your Vyāsa-pūjā, we devotees serving at Yashodapura Ashram in the Kingdom of Cambodia pray for your mercy so that we can continue this Cambodian *yātrā* and make progress in the preaching field.

At present we are two *brahmacārīs* from Indonesia, staying at the base camp near Angkor Wat Temple, close to Siem Reap. We take care of two cows and serve the local or foreign guests who come to visit. Sometimes we conduct *harināma* in the town of Siem Reap or in front of Angkor Wat. About 50 km from our base camp we have started a humble community project called Yashodapura Eco Village. This project was started by His Holiness Bhakti Rāghava Swami and is overseen by His Grace Kīśora Kṛṣṇa Prabhu, also from Indonesia. The plan is to establish a *daivī-varṇāśrama* community, because, as you have said, unless there is *daivī-varṇāśrama-dharma*, with genuine *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *sūdras*, there cannot be civilized life.

Homages from Other Sources

For a year and a half we have begun to cultivating the land and growing our own rice, beans, vegetables, etc. A local family lives on the land to do the farming. The *brahmacārīs* cannot live there yet due to administrative reasons. But we spend a few days a week on the land, practicing to live the simple life, producing only what we need and using only what we produce, in keeping with the philosophy of plain living and high thinking. As you have said:

Plain living, high thinking, ideal life. Artificial necessities of life do increase your so-called comforts, but if you forget your real business, that is suicidal. [Room Conversation, 24 June 1976, New Vrindavan]

[Materialists] make plans to live comfortably and thus waste the most valuable energy of human life in a thing which is never to be completed. Instead of wasting time in that plan-making, a plain and simple life with high thinking of spiritual life would have saved the misguided human being from perpetual unrest, which is a gift of matter. [Essays and Articles, *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 5 [Handwritten]]

There is no need of machines and tools or huge steel plants for artificially creating comforts of life. Life is never made comfortable by artificial needs, but by plain living and high thinking. [*Śrīmad-Bhāgavatam* 2.2.37, purport]

Better to live there without modern amenities but to live a natural healthy life for executing Krishna Consciousness. It may be an ideal village where the residents will have plain living and high thinking. For plain living we must have sufficient land for raising crops and pasturing grounds for the cows. If there is sufficient grain and production of milk, then the whole economic problem is solved. You do not require any machines, cinema, hotels, slaughterhouses, brothels, nightclubs—all these modern amenities. [Letter to Hayagrīva, 14 June 1968]

O best among our well-wishers, Śrīla Prabhupāda, we want this project to be more than a dream. We want it to be a reality where Cambodian devotees who know agricultural work better can head it up. So I am praying to you, my spiritual master, and Kṛṣṇa that we may get a local initiated devotee who can assist us in this important rural project.

Śrīla Prabhupāda, we are pleased to inform you that the *Bhagavad-gītā As It Is* is being translated into Cambodian due to the efforts of Prasannātmā Prabhu, a Khmer devotee from Canada, and Kuntheyā Mātāji from Phnom Penh. Now we are eagerly awaiting the manuscript so we can print your *Bhagavad-gītā* in large volume.

Thank you very much for everything you have sent us for the Cambodian *yātrā*, especially several of your dear devotees who have been supporting us for the last few years. Thank you very much for all the devotees who have given us a chance to offer this humble offering.

Jaya Śrīla Prabhupāda!

Your servants at Yashodapura Ashram, Cambodia.

(written by Guṇa Avatāra Dāsa)

