

Homages from Other Sources



Back to Godhead and Krishna.com

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

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

Dear Śrīla Prabhupāda,

I was twenty-one years old when I bought my first *Back to Godhead* magazine. I was working at a prominent stock brokerage on Connecticut Ave., in the heart of the business district in Washington, D.C. On the way back to work from my lunch break I passed a party of devotees on the street, chanting Hare Kṛṣṇa. One of them gave me the BTG in exchange for some donation. I remember reading the magazine back at my desk, nodding in approval of your words while smoking a cigarette. Little did I know that the magazine, and my tiny inclination to agree with you and your followers, would pave the way for more involvement, altering the entire course of my life.

How many thousands of young people, all around the world, had similar stories of transformation and upliftment, traceable to their first reading of your *Back to Godhead* magazine? We read the magazine, became convinced, then did what we could to convince others of the timeless teachings of the Vedic literature. Some became involved in producing the magazine, some wrote articles, some distributed it on the street, in parking lots, in airports. When it became available for subscription, some subscribed and looked through it with their children as they were growing up, trying the recipes in the food section, discussing the stories and the philosophy, marveling at the artwork, the beautiful Deities of Lord Kṛṣṇa, holy places in India, new temples being built, devotees chanting happily on the streets of Los Angeles, Berlin, Cape Town, Boston.

Now those children are grown, some already forming families of their own. Children of your disciples and disciples of your disciples, the second generation of ISKCON has come into its own and is gradually taking over the tasks of its elders. Raised on *prasādam*, *kīrtana*, and Kṛṣṇa philosophy, they have also imbibed a sense of your mission to spread these teachings far and wide. Nurtured in a devotional atmosphere, educated with various skills such as information technology, web design, business, photography, and fine art, they are primed for using all the modern methods of communication for getting your message—Kṛṣṇa’s message—out to people all over the globe. Here at Krishna.com, most of our staff members are “second generation.” Someone writes a program using computer modules to enable devotees in Zimbabwe to tune into a live class in Alachua. Someone blogs about various aspects of devotional life. They make videos, edit and post them; write articles; manage; answer questions; and do all manner of things to help make Kṛṣṇa consciousness available to people all over the world. The spirit of *yukta-vairāgya*, which you taught us from Śrīla Rūpa Gosvāmī’s teachings, is prevalent here.

BTG continues as a magazine, but also has an online manifestation on Krishna.com. Your books are available digitally and in hard copy, as are many supplementary books written by your followers. Your voice is available online, from the entire collection of your lectures through downloadable segments for listening, or even for putting as a ringtone on a phone, so that people may be reminded of you and your teachings in the midst of their daily lives. And in the Krishna.com Store, there are many items for the devotional life you introduced in the West: *myraṅgas*, *karatālas*, T-shirts with the *mahā-mantra*, elegant saris and warm chaddars, dresses for little girls to wear while attending festivals, and so on.

Queen Kuntī prays, “O Kṛṣṇa, those who continuously hear, chant, and repeat Your transcendental activities, or take pleasure in others’ doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.” (*Śrīmad-Bhāgavatam* 1.8.36) At Krishna.com we are listening to the *mahā-mantra* and the transcendental teachings of Lord Kṛṣṇa and doing our level best to pass them on to others. Over the course of these eleven years since Krishna.com was started, there have been seven million visitors to the “website all about Kṛṣṇa.” We pray that there will be more and more, that we and



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they may be ever more absorbed in the glories of Kṛṣṇa and His transcendental activities, devotees, teachings, and pastime places. We pray for your blessings in this endeavor, for only by your continued blessings can we hope to persevere and succeed.

Whether those who visit the website are new to Kṛṣṇa consciousness, as I was that day in D.C. so many years ago, or whether they are far advanced on the path of *bhakti*, it is our sincere hope that by our efforts here we can help bring them just a little closer to you, and to Kṛṣṇa's lotus feet.

Your aspiring servants at Back to Godhead and Krishna.com.

(written by Vegavatī Devī Dāsī)

Bhaktivedanta Archives

Dear Śrīla Prabhupāda, dear beloved *gurudeva*,

Please accept our most humble obeisances. All glories to you! All glories to your mission!

Your leaving your physical form some thirty-six years ago is no less agonizing to us orphaned fallen souls today than it was then. We still take solace in those moments of our collective memory, sparked by a song or holding a now fading image of you in a gilded frame. It would be true to say we often think back to our youth and the excitement of an upcoming visit by you to our temple, or the release of your latest book. We lived for more stories, more pastimes, more knowledge, more you! We all had a great thirst for what you would do or say next. As always, you quenched that thirst and then led us to the next spiritual beverage, the next overflowing cup of Kṛṣṇa.

You would tell us of *past* times while we gathered around you in the *moment* so as to instruct us for the *future*. While we still yearn for those long-ago days, we also lovingly acknowledge how fortunate we are at the Bhaktivedanta Archives. You allow us to become excited again to find your *past* times in your letters, your voice, your images while we gather and work in the present *moment*, all the while preserving your *vāṇī* for the *future*.

Therefore, nothing has really changed except a separation of time. You continue to quench our thirst, and you still lead us to the next infusion of nectar. We are forever indebted to you for your benevolence, your love, your compassion, and your ongoing association. It is true we can never repay your mercy because you will never stop imparting it to us.

We remain your humbled and prostrated servants now and forever,

The Staff of the Bhaktivedanta Archives.



Bhaktivedanta College (Hungary)

Dear Śrīla Prabhupāda,

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

Ever since I have known you and your teachings, one of the fundamental proofs of your authenticity is that you reject blind following, even in relation to a bona fide spiritual master. You give countless references for this. For instance:

Kṛṣṇa conscious activities are performed not blindly but with perfect understanding of knowledge and renunciation. [*Śrīmad-Bhāgavatam* 3.25.27, purport]

The conclusion is that blind faith in a particular mode of nature cannot help a person become elevated to the perfectional stage. One has to consider things carefully, with intelligence, in the association of a bona fide spiritual master. Thus one can change his position to a higher mode of nature. [*Bhagavad-gītā* 17.2, purport]

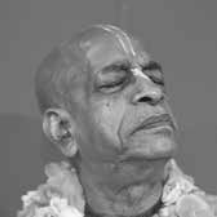
Not only should one hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect. [*Bhagavad-gītā* 4.34, purport]

The study of the scriptures and the inquiry from the spiritual master should be followed by contemplation (*vicāra*), by which we apply the acquired knowledge to our own position to mold the motivation of our actions. Only after this are we able to realize the knowledge (*viñāna*), i.e., execute real devotional service. If we follow this process for an extended time—which we are only able to do if we find the result satisfactory—then the everyday practice of devotional service becomes a habit and becomes an integral part of our values and behavior. In other words, by persevering in pure *sādhana-bhakti*, pure devotional service becomes an indelible part of the life of the devotee.

As we learn from Śrīla Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.1.11), pure devotional service, which alone can help us achieve *prema*, is different in motivation from impure or mixed (*miśra*) devotional service. Therefore if we want to perform pure devotional service (*uttama-* or *śuddha-bhakti*), we have to be aware of the motivation of our spiritual practices. This can be achieved by continual, conscious, and sincere contemplation of our intentions and deeds so that they have no motivation other than satisfying Kṛṣṇa. Nothing can be further from following out of blind faith.

Thus the successful practice of Kṛṣṇa consciousness requires continual introspection. It is, however, the experience of committed members of ISKCON that the service to do tends to exceed the time available. Of course, it is auspicious that we are engaged in service, and the mode of passion can help us cope, often being an improvement for those who start their spiritual life from the state of ignorance. Still, this constant time pressure renders regular introspection and contemplation exceedingly difficult, as these can be performed only in goodness. Therefore it is indispensable to elevate oneself to pure goodness for the achievement of pure devotional service.

The key is none other than the transcendental knowledge passed on to us by you, Śrīla Prabhupāda, which encompasses *sambandha*, *prayojana*, and *abhidheya*. To achieve the desired goal, the devotee must have a deep understanding of the philosophy and theology of Kṛṣṇa consciousness (the nature of the relationship with Kṛṣṇa); the goal he wants to achieve (*prema*, love of Kṛṣṇa); and the method (*abhidheya*) that will take him to the goal, that method being the practice of pure devotional service. One can attain such complex knowledge by undergoing systematic training by devotees who have *viñāna* as well as *jñāna*. These are the very foundations of the theoretical grounds and operation of Bhaktivedanta College, as well as its values, which are reflected in its mission statement, as follows:



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The purpose of Bhaktivedanta College is to instill in its students faith in pure devotional service and in Kṛṣṇa, the Supreme Personality of Godhead. This is achieved by directly teaching the limbs of pure devotional service, and by also teaching knowledge that may not directly related to pure *bhakti*, such as Vedic or contemporary sciences and arts, in such a way that the knowledge ultimately concludes in pure devotion.

The mission of the College was never anything else, and hopefully it never will be. All devotees serving at the College naturally identify with this mission—the transmission of pure *bhakti* through the systematic teaching of transcendental knowledge—and this mission constitutes the solid foundation of our common values. There is not even a theoretical conjecture that the mission could be changed, and your great disciple Śivarāma Swami is the guarantee. Why will the mission never change? The answer is simple: because there is no need. Somehow, by some miracle, we have always found the material means to keep the College going. Yes, it takes more than a modicum of creativity, but all innovations and inventions stay within the boundaries of strict *yukta-vairāgya*.

This miracle is none other than your mercy, dear Śrīla Prabhupāda, which can be obtained only by deeds that satisfy Kṛṣṇa. Paramount are those that relate to the transfer of knowledge about pure *bhakti*, for Kṛṣṇa Himself declares:

*ya idaṁ paramaṁ guhyaṁ mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā mām evaiṣyaty asaṁśayaḥ*

“For one who explains this supreme secret to the devotees, pure devotional service is guaranteed, and at the end he will come back to Me.” (*Bhagavad-gītā* 18.68)

Therefore, as long as Bhaktivedanta College performs its mission without compromise, we have complete confidence it that can rely on your support. Who could wish for more? To be able to do so, however, the operation of the College must imbibe the principles and values supporting this mission and must keep away inauspicious hindrances. (*Cf. Caitanya-caritāmṛta, Madhya* 22.100)

As with other institutions, the College is as good as the people who run it. This means that the devotees serving at the College must be able to transfer pure *bhakti* to the students through the systematic teaching of transcendental knowledge. To do this, they must themselves possess that knowledge and *bhakti*. The success of the mission of the College is thus proportional to the cumulative pure devotion and knowledge of its staff. The mission of the College is promoted or hindered by the same factors as promote or hinder the spiritual advancement of its staff. Such common interest can result in a synergy that can multiply the results of the individual endeavors.

It is thus the primary interest of the College, and the condition of its success, that it be staffed by devotees who are committed to achieving pure devotional service and, at the same time, possess both transcendental knowledge and the ability to pass it on. At the same time, for their spiritual life to be successful, *jñāna* and their everyday religious practice must be balanced and supportive of each other, since “Religion without philosophy is sentiment, or sometimes fanaticism, while philosophy without religion is mental speculation.” (*Bhagavad-gītā* 3.3, purport)

Therefore the main pillars of the strategy of the College must at all times be as follows:

- (1) All full-time staff members in significant positions must sincerely aspire to practice pure *bhakti*;
- (2) The lecturers should possess an increasing amount of transcendental knowledge and the ability to pass it on;
- (3) Support staff must also aspire to practice pure *bhakti*, as well as possess the appropriate professional skills;
- (4) It is necessary to constantly inspire and support the spiritual advancement of all staff members, while transcendental knowledge and professional skills should also continuously increase;
- (5) An infrastructure is needed that facilitates the fulfillment of the above requirements for the staff and creates the conditions for the efficient transfer of knowledge;
- (6) The above five principles should guide the management in making their decisions;



(7) The managers must consciously avoid decisions and prevent conditions that inhibit or jeopardize the assertion of the above five principles.

Dear Śrīla Prabhupāda, I hope that you are satisfied with this summary of the principles by which Bhaktivedanta College operates and that if we strive to put them into practice we will be blessed with the shower of your mercy. Nothing else can bring us success.

Your servants at Bhaktivedanta College, Budapest, Hungary

(written by Mahārāṇī Devī Dāśī)

Bhaktivedanta College of Education and Culture

Dearest Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to Your Divine Loving Grace! All glories to your Śrī Vyāsa-pūjā!

The Way We Know You

Once someone saw me with your picture.
“Who is he?” they did enquire.
“My grandfather” was my reply.
“Do you miss him much?” I let out a sigh.

I’d wondered if I’d notice your absence.
As granddisciples, how do we perceive your existence?
For us, you live in your life-altering purports;
From your lectures and letters we get comfort.

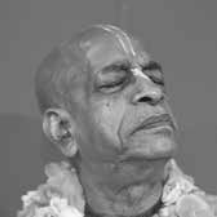
From your ardent followers we hear of your glories.
We cherish the lessons from your life in their many stories.
We are in awe of what you left behind for our benefit—
The process, which, if we embrace it, we can this world exit.

This is the only way we know you—as our eternal well-wisher.
Engaging in your mission, accepting you as our pre-eminent instructor,
Remaining indebted to you, we study and teach your books,
Cultivating gratitude, recognizing to write them what austerity it took.

“The grandfather is more merciful” gives us hope.
It is the one constant that helps us with changes to cope.
We love you and desire to serve you eternally;
It is our wish to expand your mission cooperatively.

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

(written by Mādrī Devī Dāśī)



Śrī Vyāsa-pūjā 2013

Bhaktivedanta College (Radhadesh)

Dear Śrīla Prabhupāda,

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

This is the eleventh year your Bhaktivedanta College is operating in the Radhadesh community. The College has achieved some success because the many devotees here work together and regard their collective effort as an offering of love to Your Divine Grace, to Śrī Caitanya Mahāprabhu's mission, and to Śrī Śrī Rādhā-Gopīnātha. By following your instruction that we serve cooperatively, we find that we can achieve many auspicious results. Most of the College alumni are wonderful devotees who contribute according to their respective capacities, serving your mission of spreading Kṛṣṇa's holy names and teachings around the world.

The College is gradually expanding, with a growing number students being children of ISKCON devotees. Some of these students are strongly committed to you and to ISKCON. Others, being young and wanting to explore various options in life, have yet to decide how committed they want to become to spiritual practices. Since inspiring less spiritually motivated students can be a challenge for the College's teachers and leaders, we take this opportunity to pray for your personal guidance in this regard.

We want to please you in all respects because we know that by pleasing you Kṛṣṇa will be happy.

May all the courses at Bhaktivedanta College be fruitful in bringing every student closer to Kṛṣṇa's lotus feet.

Your servants at Bhaktivedanta College, Radhadesh, Belgium.

Bhaktivedanta Cultural Center

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

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

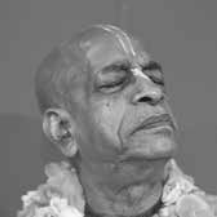
Dear Śrīla Prabhupāda,

Please accept our most respectful obeisance unto your lotus feet, which are the shelter of the swanlike seekers of pure devotional service. Let those same feet be my shelter from offenses and mistakes committed due to my own ignorance and foolishness. May those same lotus feet grant me servitorship and obedience to you in eternal gratitude as one among the millions whose lives have been changed by your kindness.

All glories to you Śrīla Prabhupāda, who fearlessly proclaimed Kṛṣṇa to be the Supreme and *harināma* to be the *yajña* of the age in a world that was clueless about God and was blindly falling prey to cheaters of all kinds. The sages of Naimiṣāraṇya, worried about the condition of the fallen souls of imminent Kali-yuga, requested Sūta Gosvāmī to speak the essence of all revealed scriptures for their benefit. That ripened fruit of all the Vedic literatures is the *Śrīmad-Bhāgavatam*, a fruit passed down through the *sampradāya* and made accessible to us when you translated it into English and explained it in your Bhaktivedanta purports. "Kṛṣṇa is God, and we are His eternal servants," you declared. Never was there one so bold as to tell the masses of their folly and their actual, original position. Where could I ever find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who with inimitable expertise and erudition gave us innumerable





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simple statements encapsulating eons of accumulated wisdom: “Always remember Kṛṣṇa and never forget Him.” “Books are the basis, preaching is the essence, utility is the principle, and purity is the force” is the formula that will propagate Lord Caitanya’s movement far and wide. “There are no hard and fast rules for chanting the Hare Kṛṣṇa mantra.” “Follow the four regulative principles and chant a minimum of sixteen rounds.” “Don’t waste Kṛṣṇa’s resources.” Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who kindly taught us the art of living in and leaving this material world with such a clear instruction: “Simple living, high thinking.” You taught us never to underestimate the dangers of interacting with *māyā* in her many attractive forms. Your words hold true now more than ever, when there are more and more instantly available attractions and addictions. I seek your shelter, Śrīla Prabhupāda. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who, with the jewellike words in your books, have shielded us from the poisonous venom of ignorance and Māyāvāda philosophy. “Distribute my books, but you must also read my books.” Through your books you show us glimpses of the spiritual world, save us from the fear of repeated birth and death, awaken in us the desire to taste pure devotional service, and keep us safe from the onslaught of Māyāvāda philosophy. Your books are the shelter for this fallen age, both for those who have taken up Kṛṣṇa consciousness and those who have yet to do so. Your valor is the envy of the materialist but the wealth of the devotees. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who have brought out the best in us, who were once sinners and meat-eaters, unfit to be called civilized as we led our lives in the lowest modes of passion and ignorance. You made us into *brāhmaṇas*. Cleanliness, godliness—the mode of goodness is your gift to us. You showed us practically what “opens my darkened eyes and fills my heart with transcendental knowledge” really means. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who have expertly inspired fallen souls like us to take up Kṛṣṇa consciousness. With your expertise there’s no ambiguity, no speculation, no “educated guesses,” because the instruction is crystal clear: “Just chant Hare Kṛṣṇa and be happy.” The process is so simple that even a child can take part, even a dog can take part. Śrīla Prabhupāda, please give me the strength to trust your words cent percent, for even though I know them to be true, I have yet to surrender. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who humbly attributed the success of your Kṛṣṇa consciousness movement to your spiritual master’s mercy. You showed us the secret of how to become a recipient of mercy in devotional life: recognizing that the glory belongs not to us but to the spiritual master who has kindly saved us from ignorance. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who gave us the higher taste of *prasādam* so we could let go of the lower taste—*prasādam* cooked and offered with devotion, which when honored frees one from karma and cures both material and spiritual disease, *prasādam* that when properly honored in the association of devotees helps one control the urges of all the senses, *prasādam* that ultimately gives one pure love of Kṛṣṇa. I pray that though I may remain a fool birth after birth I may always be able to honor that *prasādam*, which will give me the intelligence to assist you in your mission. Where could I find someone as kind as you?

All glories to you, Śrīla Prabhupāda, who continue to inspire devotional service even in souls who never had the chance to meet you or serve you in person. We take shelter of your disciples to catch a glimpse of your magnanimity. You are the motivating force for the construction of the Rādhā-Kṛṣṇa Temple of Devotion and Understanding in Seberang Jaya, Malaysia, which is almost completed now and which is poised to become the most beautiful ISKCON temple in Southeast Asia. The present Bhaktivedanta Cultural Center, with the beautiful Śrī Śrī Nitāi-Gaurāṅga Rai as the presiding Deities, is your mercy too. We pray that you will be pleased with the book distribution, *harināmas*, food distribution, Sunday programs, and daily engagement of all the devotees here, who are your servants.

We beg to remain your servants eternally, Śrīla Prabhupāda. Hare Kṛṣṇa.

Your servants at the Bhaktivedanta Cultural Center, Seberang Jaya, Malaysia.

(written by Kāleśa Dāsa)



The Budapest Hare Krishna Educational and Cultural Center

Dear Śrīla Prabhupāda,

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

On this most auspicious anniversary of your appearance, the devotees of the Budapest Hare Krishna Educational and Cultural Center would like to offer you a few words of glorification for your satisfaction.

On this blessed day we would like to praise you as the perfect representative of our *sampradāya*, and as the incarnation of the concept of *sampradāya*.

For us who have been fortunate enough to get in contact with you and become your followers, you have given us the chance to connect with the Gauḍīya Vaiṣṇava *sampradāya*. For us, your followers in the West—who live in places where there are no traces of *dharma* or the Vedic culture left, where our families are simply breeding grounds of sinful habits, and where we have been contaminated with a lot of nondevotional qualities that would normally make it impossible for us to approach the immaculate disciplic succession—your mercy alone is our only hope of connecting with it.

But what is the meaning of *sampradāya*?

From the Vedic scriptures we learn that Lord Kṛṣṇa is the eternal source of all knowledge and bliss. Since we living entities are parts and parcels of the Lord, the purpose of our existence is to give pleasure to Him in an eternal loving relationship. We also know that when the soul misuses his free will he turns away from the Lord and His service and, falling into the material world, suspends his eternal relationship with Him.

Since Lord Kṛṣṇa's eternal desire is to engage in loving exchanges with every soul, at the beginning of the creation of the material world He initiates the disciplic successions, which are intended to maintain and transmit the knowledge about Him, to help the lost souls reconnect with Him, and to help them revive their loving relationship with the Lord so they can return to Him.

Therefore the purpose of the *sampradāya* is to reconnect the souls with Kṛṣṇa, the source of everything.

In our disciplic succession, the Brahma-Mādhva-Gauḍīya-sampradāya, from time immemorial a whole lineage of great and wonderful souls have represented the Lord's desire by transmitting Kṛṣṇa's pure teachings and carrying forward the disciplic succession, thus providing an opportunity to the fallen *jīvas* to reconnect with the original source, Lord Kṛṣṇa.

Your personality, Śrīla Prabhupāda, is the unique embodiment of the essence of disciplic succession, of the teachings and example of the previous *ācāryas*, and ultimately of the Lord's desire to bestow mercy upon the conditioned souls. You are the focus of the whole *paramparā*'s desire, and you are the topmost fulfiller of the mission it is intended to fulfill.

For our purification and your glorification, please allow us to recall some of the jewel-like memories from the treasury of your *līlās*, which will also illustrate the foregoing remarks.

By meditating on your pastimes, we can recall the significant events that paved the way for your appearance in this world. Before your birth, your father, Gour Mohan De, whom you described as Kṛṣṇa's pure devotee, had been praying to Śrīmatī Rādhārāṇī that he would have a son who would be Her great devotee. Śrīmatī Rādhārāṇī, Kṛṣṇa's pleasure potency, is the manifestation of compassion for the fallen souls. She always desires to connect everyone to Kṛṣṇa. So She is the original source of the *sampradāya*, and She is the one who ultimately connects everyone to Kṛṣṇa. Your father's prayer, which commended you into the service of Rādhārāṇī, perfectly symbolizes your mission, which you manifested throughout your life. By arranging to have you appear as the son of Gour Mohan De, the Lord completely fulfilled your father's desire.

Another event with a deep significance, which also shows the glory of your personality, occurred when you organized your first Ratha-yātrā festival as a child. You decorated the chariot of Lord Jagannātha with deep devotion, and you engaged all your friends, their parents, and the people from your neighborhood



in His service. As we know, one of the countless meanings of the Chariot Festival is that during the event the devotees are drawing Kṛṣṇa into their hearts. So the fact that in your childhood you manifested the pastime of organizing the Ratha-yātrā festival also vividly shows the transcendental nature of your mission, that is, to connect the conditioned souls with the Lord's service.

The next pastime we would like to mention is your first encounter with your spiritual master. When you went onto the roof where Śrīla Bhaktisiddhānta Sarasvatī was sitting and offered him your obeisances, the Ṭhākura immediately challenged you to help fulfill his mission of spreading Kṛṣṇa consciousness all over the world. He gave you that significant instruction on the spot, an instruction that ultimately determined the course of your life and also the fate of the entire planet. This event of great significance also shows your eternal relationship with your Guru Mahārāja. An outside observer might think that your spiritual master had not known you before, but the fact that upon seeing you for the first time he immediately gave you such a far-reaching instruction shows that he recognized in you someone who could help him fulfill his mission. Since both of you are His eternal associates, the relationship of you and your spiritual master is also eternal. So it is not surprising at all that you recognized each other.

Over the years, as your relationship with Bhaktisiddhānta Sarasvatī developed, you proved many times how deeply you understood your spiritual master's desire and also the firmness of your connection to the *sampradāya*. A wonderful example of this is the poetic Vyāsa-pūjā offering you wrote him in 1935. In one of the stanzas you perfectly expressed the mood of your Guru Mahārāja and his mission, making His Divine Grace extremely happy. This verse reads:

Absolute is sentient
Thou has proved,
Impersonal calamity
Thou hast removed.
This gives us a life
Anew and fresh.
Worship thy feet,
Your Divine Grace.

When your godbrothers read this verse, they compared it to Rūpa Gosvāmī's famous verse in which our *rasācārya* revealed the hidden meaning of the verse Śrī Caitanya Mahāprabhu would sing during Ratha-yātrā. As Śrīla Rūpa Gosvāmī's verse, beginning *priyaḥ so 'yam kṛṣṇaḥ*, perfectly proved he had the deepest understanding of Lord Gaura, similarly your wonderful verse shows you perfectly understood your Guru Mahārāja. And as Rūpa Gosvāmī pleased Lord Caitanya and got His full blessings to carry out His innermost desire—that is, to establish the *saṅkīrtana* movement on a firm śāstric basis—similarly, you were also worthy of becoming the heir and fulfiller of your spiritual master's mission by pleasing him so much.

One of the last conversations with your spiritual master, and also the location of it, nicely symbolizes your intimate relationship with the spiritual world and with the *sampradāya*. This conversation took place on the bank of Rādhā-kuṇḍa, which is the most sacred place, where the most intimate pastimes of Rādhā-Kṛṣṇa take place. There you received the order that later became the foundation of your mission: "If you ever get money, print books."

The whole future course of your life was shaped by this instruction; publishing and distributing books became your life and soul. You considered this the pivot of your mission's success, and this is the central activity for the members of your movement. The fact that this historic conversation took place at Rādhā-kuṇḍa indicates how dear book distribution is to Kṛṣṇa, and also the exalted position those who participate in it can achieve. It also makes us realize that Kṛṣṇa sent you into this world to write your books. As Rūpa and Sanātana Gosvāmīs drew Rādhā and Kṛṣṇa forth into this world from their hearts, similarly the Lord manifested from your heart in the form of your books. Your books light the way back to Godhead, not just for us present followers of yours but for everyone who will come in contact with them for the next ten thousand years. These books are the most complete manifestations of the mercy of the *sampradāya*: they are the *mūrtis*, the forms, of the opportunity to reconnect with the Lord.

The incomprehensible glory of your personality is also vividly shown by your intimate relationship with



the Rādhā-Dāmodara temple, where for six years you prepared yourself to start your mission, tirelessly working on your books and publications, and on disseminating them. This location is very meaningful for several reasons. On one hand it was the main meeting place of the Gosvāmīs, where they gathered to talk about Kṛṣṇa and to create transcendental literature. On the other hand, this temple was founded by Jīva Gosvāmī, our *siddhāntācārya*, who exhaustively set forth the philosophical conclusions of the disciplic succession. Moreover, in the courtyard of the temple are the *samādhi* and *bhajana-kuṭīra* of Rūpa Gosvāmī, which you could see from your window. It was here where you prayed to Rūpa Gosvāmī to empower you so you could accomplish your mission, and it was here where he personally appeared before you to assure you of your future success. When later you brought your disciples here, you told them that this place is the center of the spiritual and material world, and that it is your eternal dwelling place. Considering all this, who could be a more worthy embodiment of the *sampradāya* than you, whose eternal dwelling place is the meeting place of the Gosvāmīs of Vṛndāvana, whose eternal home is the temple of our *siddhāntācārya* and also the center of the whole material and spiritual worlds? Who could have a more intimate relationship with Kṛṣṇa than you, Śrīla Prabhupāda? What else can we say about your glories?

After years at the Rādhā-Dāmodara temple, you were driven by divine inspiration to embark on your apparently impossible mission. Carrying Vṛndāvana in your heart, you crossed the stormy Atlantic Ocean to finally sanctify the land of the *mlecchas* with your lotus feet. On the voyage you wrote the beautiful poem *Prayer unto the Lotus Feet of Kṛṣṇa*, the profundity of which abashes the depth of the Atlantic Ocean itself. In the first part of the poem you open your heart to the Lord, writing about your Guru Mahārāja's instruction, and you beg for His mercy for success. In the second half you give an insight into what the result is if someone follows his guru's instructions and accomplishes the task assigned to him. The result is obvious: he or she returns to Kṛṣṇa. In the last three stanzas we find a sweet and enthralling description: you take us into your meditation about Kṛṣṇa. You write about your longing for Him and His eternal abode, and in a few lines you even allow us an insight into the mood of your relationship with Him. These intimate descriptions remind your sincere followers that if they strictly follow your directions and put forth their best efforts to serve your preaching mission, one day they can join you in those intimate pastimes performed in the pastures of Goloka Vṛndāvana. When will that day come?

Another miraculous event took place onboard the *Jaladuta*, an event that proves your elevated position. When you unfortunately got seasick and had two heart attacks, Kṛṣṇa personally appeared to massage your heart. Who could be more qualified than you, who turn every place you visit into a place of pilgrimage? Not only do you always keep the Supreme Lord in your heart, but He personally massaged your heart with His lotus hands. Śrīla Prabhupāda *kī jaya!*

Though American soil was contaminated by the muck of Kali-yuga, once the *cintāmaṇi* dust of your lotus feet touched that soil, it was only a matter of time before the waves of your mercy would inundate the planet like a tsunami and open the eyes of many thousands who had been suffering a nightmare while sleeping in the lap of Māyādevī. As the manifestation of the mercy of Kṛṣṇa and the *guru-paramparā*, you founded ISKCON, making it possible even for the most fallen to contact the spiritual energy and start on the path home, back to Godhead. You set up your organization in such a perfect way that its members could follow the teachings of the *paramparā* even amidst the turbulent ocean of Kali-yuga and safely cross to the opposite shore. Like everything you created in this world, ISKCON is transcendental. In full accordance with the teachings of the earlier *ācāryas*, you created it on the basis of the vision of Jīva Gosvāmī and Bhaktivinoda Ṭhākura and modeled it after the spiritual world. Just as the eternal associates of Kṛṣṇa form groups in Goloka Vṛndāvana under the direction of an outstanding spirit soul, so your transcendental organization operates under your supervision and the leadership of your reliable disciples. It is proof of the transcendental nature of your movement that you referred to it to as an incarnation of Kṛṣṇa and you promised that it would continue to exist in the spiritual world. Your followers in this community who sincerely serve your mission will be able to join your Goloka ISKCON as well. Dear Śrīla Prabhupāda, as your loyal servants, it is our sincere and fervent desire that, after having discharged the duties in this world given by you and our spiritual masters, and having been purified, we can join you in your eternal abode to offer service to your beloved Kṛṣṇa just as you like. May your wonderful ISKCON protect and lead us all!

Your ISKCON, the founding of which is arguably the most important event in the history of mankind,



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is meeting with utmost success, for you have given everyone in the world the priceless opportunity to develop pure love for Kṛṣṇa and return to the spiritual world. Once one of your disciples asked you why Lord Caitanya did not Himself spread Kṛṣṇa consciousness throughout the whole world. In your reply you revealed the transcendental secret: He wanted *you* to do it. Thus the Supreme Personality of Godhead desired that you be glorified by the whole world as the savior of the fallen, and you fulfilled His innermost desire, giving the treasure of devotional service to everyone in the world. Thus you have become the crown jewel of the disciplic succession.

We are certain, dear Śrīla Prabhupāda, that if we sincerely strive to stay connected to Your Divine Grace by following your instructions, and thus strictly follow the glitter of the *cintāmaṇi* dust of your footsteps, you will mercifully lead us back to the beloved Lord of your heart, back to Kṛṣṇa, the source of all happiness. We promise that until this happens we will make all efforts to further your mission here in Budapest, or wherever you lead us, and that we will give as many souls as possible the chance to serve the Lord through Your Divine Grace.

Your servants at the Hare Krishna Educational and Cultural Center, Budapest, Hungary.

(written by Mohana Dāsa)

College TSKP

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

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

As Good as God

Śrīla Madhvācārya advises that we think of superiors as God.

“[He] gives this opinion:

*harir asmin sthita iti strīṇāṁ bhartari bhāvanā
śiṣyāṇāṁ ca gurau nityaṁ śūdrāṇāṁ brāhmaṇādiṣu
bhṛtyānāṁ svāmini tathā hari-bhāva udīritaḥ*

“A woman should think of her husband as the Supreme Lord. Similarly, a disciple should think of the spiritual master as the Supreme Personality of Godhead, a *śūdra* should think of a *brāhmaṇa* as the Supreme Personality of Godhead, and a servant should think of his master as the Supreme Personality of Godhead.” [Śrīmad-Bhāgavatam 7.11.29, purport]

And the scriptures repeatedly enjoin us to consider the guru to be as good as God.

“It is recommended that one honor the spiritual master as being on an equal status with the Supreme Personality of Godhead. *Sākṣād dharitvena samasta-śāstraiḥ*. This is enjoined in every scripture. *Ācāryaṁ māṁ vijānīyāt*. One should consider the *ācārya* to be as good as the Supreme Personality of Godhead.” [Śrīmad Bhāgavatam 7.15.26, purport]



“[O]n the absolute platform, there is no difference between the spiritual master and the Supreme Personality of Godhead. . . . The spiritual master is as good as the Supreme Personality of Godhead, and therefore one who is very serious about spiritual advancement must regard the spiritual master in this way. Even a slight deviation from this understanding can create disaster in the disciple’s Vedic studies and austerities.” [Śrīmad Bhagavatam 7.15.27, purport]

Due to good fortune, we have the privilege of worshiping His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda daily with *guru-pūjā*, as well as annually on his appearance day with Vyāsa-pūjā. Is this regard on the same level as that of a woman who thinks of her husband as the Supreme Lord or that of a student who accepts his guru as such?

Śrīla Prabhupāda explains that there are different degrees of guru:

“Guru is only one. Guru means, . . .

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

“One who eradicates the *ajñāna*, *andhakāra*, darkness. In the darkness, if somebody brings lamp, *ajñāna-timirāndhasya jñānāñjana-śalākayā*. . . . The *jñāna-rūpa*, torchlight, he’s guru. So maybe of different degrees, but anyone who opens the spiritual eyes, he’s guru. . . . But it doesn’t matter that degree. Actually, if the guru teaches Kṛṣṇa consciousness, then he may be in lesser degree, but he’s accepted as guru.” [Lecture on *Bhagavad-gītā* 7.1, Ahmedabad, 13 December 1972]

It is explained, however, that it is the *mahā-bhāgavata* devotee who is the most qualified to be worshiped on the level of the Supreme Lord.

“Among all human beings, the *brāhmaṇa* who is a *mahā-bhāgavata*, or great devotee, is topmost and qualified as guru. He is as worshipable as Lord Hari.” [Śrī Bhaktyāloka, Chapter 10]

“When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru.” [Caitanya-caritāmṛta, Madhya-līlā 24.330]

The symptoms of such a *mahā-bhāgavata* are described in many Vedic literatures:

“The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.” [Caitanya-caritāmṛta, Madhya-līlā 8.274]

“When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms become manifest in one’s behavior: forgiveness (forbearance), concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana.” [Bhakti-rasāmṛta-sindhu 1.3.25–26]

“There are eight symptoms of existential ecstatic love: becoming stunned, perspiring, standing of the hairs on the body, faltering of the voice, trembling of the body, changing of bodily colors, shedding of tears, and devastation. . . . These symptoms are sometimes manifested internally and sometimes externally. The pure devotee always feels such symptomatic expressions within himself, but being afraid of outsiders he does not generally manifest them externally.” [The Nectar of Devotion, Chapter 28]





“[U]nless one becomes a *mahā-bhāgavata*, or a first-class pure devotee, these symptoms are not visible. Lord Caitanya exhibited all these symptoms. Ṭhākura Haridāsa also exhibited them, and there are many pure devotees who manifested such bodily symptoms. They are not to be imitated, but when one is actually advanced, these symptoms are exhibited. At that time it is to be understood that a devotee is materially free.” [*Śrīmad-Bhāgavatam* 4.12.18]

Modern technology gives people, both now and in the future, an opportunity to study the personal characteristics and activities of Śrīla Prabhupāda. His written words, his recorded speech, and the videos of his activities document that he is an *uttama-bhakta*, a true *Vaiṣṇava-rāj* and *jagad-guru*.

“In the *Padma Purāṇa*, the characteristics of the guru, the bona fide spiritual master, have been described:

*mahā-bhāgavata-śreṣṭho brāhmaṇo vai gurur nṛṇāṃ
sarveṣāṃ eva lokānāṃ asau pūjyo yathā hariḥ*

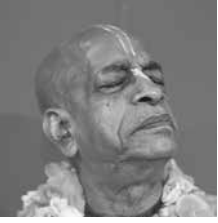
*mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ*

“The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. . . . Such a guru can accept disciples from all over the world. *Prthivīm sa śiṣyāt*. This is the test of the guru. . . . The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. *Lokānāṃ asau pūjyo yathā hariḥ*: the people of the world worship him just as they worship the Supreme Personality of Godhead. . . . Such a person is called an *ācārya* because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an *ācārya* or *jagad-guru*.” [*Caitanya-caritāmṛta*, *Madhya-līlā* 24.330, purport]

“If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. . . . This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (*Antya-līlā* 7.11):

*kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nāhe tāra pravartana*

“In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya*, . . . ‘Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa’s effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa’s potency. Such a personality is *kṛṣṇālīṅgita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution.



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He is the guru, or spiritual master, for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahamṣa-ṭhākura*, a spiritual form only fit to be addressed as *paramahamṣa* or *ṭhākura*.” [Caitanya-caritāmṛta, Madhya-līla 25.9, purport]

Due to his being *kṛṣṇāliṅgita-vigraha*, Śrīla Prabhupāda has seen the truth.

“[S]een the truth’ means the spiritual master is constantly seeing the Lord within his heart. In other words, within his heart he can constantly see the Supreme Lord as the Supersoul and take advice from Him. . . . *dadāmi buddhi-yogaṁ tam*. . . . These are the qualifications of a real spiritual master.” [Beyond Illusion and Doubt, Chapter 1]

“Who is the real guru? The real guru is Kṛṣṇa or one who has seen Kṛṣṇa, such as Arjuna.” [Civilization and Transcendence, Chapter 7]

Śrīla Prabhupāda’s position as the founder-*ācārya* of and preeminent *śikṣā-guru* in ISKCON warrants his being elaborately worshiped by the members of ISKCON. But his being *jagad-guru* commands his worship by all. As he wrote,

“The *ācāryadeva* for whom we have assembled . . . to offer our humble homage is not the guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the *jagad-guru*, or the guru of all of us.” [Vyāsa-pūjā offering, February 1936]

And due to this exalted status of his, Śrīla Prabhupāda’s spiritual body is also worshipable by all.

“The body of Bhīṣmadeva lost its material effects due to being surcharged with spiritual realization, and thus the body was spiritualized as when iron becomes red-hot when in contact with fire. The body of a fully self-realized soul is not, therefore, accepted as material. Special ceremonies are observed for such spiritual bodies.” [Śrīmad Bhagavatam 1.9.45, purport]

“Absorbed in ecstatic love of God, the fully self-realized pure devotees of Lord Śrī Kṛṣṇa exist beyond the limits of time and space. They can instruct and give mercy to any sincere soul. In one form these completely liberated associates of the Lord eternally live in the sacred land of Vṛndāvana. Peacefully sitting in their *samādhi* tombs, the pure devotees distribute divine mercy to serious seekers of spiritual perfection.” [The Gauḍīya Vaiṣṇava Samādhis in Vṛndāvana, dust jacket]

Even Kṛṣṇa Himself wishes to participate in the worship of His fully self-realized pure devotee, His direct representative:

“The Supreme Lord worships His devotees. Although the Lord Himself is supremely worshipable, His devotees are the objects of and candidates for His adoration and love. The spiritual master is topmost among the Lord’s devotees.” [Amṛta Vāṇī, Chapter 8]

“Prabhupāda lists [the] thirty-two offenses; number 26 states, ‘One should not offer obeisances to others before the Deity.’ This immediately brought a doubt to my mind. Every day, after greeting the Deities and before class, we worship Śrīla Prabhupāda in the temple room with the Deity doors open. We line up, offer him flowers on the *vyāsāsana*, and then offer him our prostrated obeisances on the floor, directly in front of the Deities. So this morning I brought my doubt to Śrīla Prabhupāda. Śrīla Prabhupāda replied quite simply, ‘It is a technicality,’ and that was it. From this I have understood that whereas we should not offer our obeisances to any other person, including the Vaiṣṇavas, directly in front of the Deities, the formal respect shown the spiritual master, who is the direct representative of Kṛṣṇa, by the offering of *guru-pūjā* is different



and supersedes the ordinary technical considerations. Kṛṣṇa becomes pleased by seeing His pure devotee honored, and this is more important than observance of ritual.” [A *Transcendental Diary*, Volume 5, Chapter 3]

Śrīla Prabhupāda’s mercy is that he gives us the privilege of worshipping him. This worship pleases Kṛṣṇa so much that He generously reciprocates with the worshipers of Śrīla Prabhupāda.

“Following the re-institution of the Viśva-Vaiṣṇava-Rāja-Sabhā . . . on Śrīla Bhaktivinoda Ṭhākura’s Appearance Day, an enormous festival was held for him at the Āsana, at which time 1,200 kilograms of rice were prepared, and thousands were served *prasādam*. It was observed by Śrīla Sarasvatī Ṭhākura’s followers that after that occasion there was never any lack of funds or other hindrances to any of [Śrīla Bhaktisiddhānta’s] plans or desires. Whatever he desired was seen to manifest. This is a good example of the power of *guru-pūjā*. By properly honoring the pure representative of Godhead, the grace of the Lord is invoked, and all success is bound to follow.” [Ray of Viṣṇu, Chapter 10]

On this most auspicious occasion of the appearance day of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, we, the members of College TSKP, fervently pray to Their Lordships Śrī Śrī Rādhā-Kṛṣṇa and Śrī Śrī Gaura-Nitāi that we may be used as Their instruments for broadcasting the glories of Śrīla Prabhupāda. May his fame be spread throughout the three worlds!

The devotees of College TSKP.

(written by Dānakeli Devī Dāsī)

Eger Nāma-haṭṭa

Dear Śrīla Prabhupāda,

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

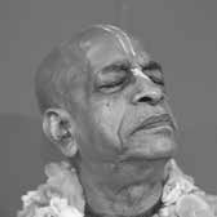
The members of the Eger *yātrā* would like to salute you on this most fortunate day of all days, when you manifested your limitless mercy and appeared on this planet to take us home.

You have been everywhere on this earth, preaching the message of Lord Caitanya. To the places you did not reach you sent such personalities as His Holiness Śivarāma Swami. So it happened that in our insignificant lives we received the good fortune that you intended for us.

The Eger *yātrā* has a twenty-year history. Nowadays the community is mainly comprised of *grhasthas*, and after work we try to reach perfection in some of the countless service opportunities you have given us. We organize Sunday programs every week and festivals on the appearance days of the Lord, we run a restaurant in the temple, and we distribute food daily to the needy. Our Internet magazines are more and more popular, and every year we organize a pilgrimage to the holy places of India for devotees and other interested people. Although the *yātrā* is twenty years old, we still have much to learn about cooperation and about taking care of each other. You said plainly: If you love me, cooperate! Feeling gratitude to you and wishing to take care of the precious devotees, we have organized two counselor groups. This gives us wonderful opportunities to serve your lotus feet as a community.

Dear Śrīla Prabhupāda, please accept our weak attempts at serving you, and as you have done on countless occasions, please give us your mercy so that we can advance together in spiritual life, and so that we can ultimately return to our real home, where we can meet you.

Your aspiring servants at Nama-haṭṭa in Eger, Hungary.



Śrī Vyāsa-pūjā 2013

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,

Your appearance on this *martya-loka* is the most auspicious event during the present Kali-yuga. Lord Caitanya, the *yuga-avatāra*, most mercifully established *harināma saṅkīrtana* as the *yuga-dharma*, and your beloved spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, created the organizational format and vision for propagating the message of Godhead. But it is you, Your Divine Grace, who have actually fulfilled the prophecy and carried out the divine instructions.

You are truly the *senapati bhakta* sent by Lord Caitanya to execute this impossible mission. With unflinching faith in the orders of your spiritual master, you have taken the greatest risk. You abandoned the perfectly sublime and transcendental situation at the Rādhā-Dāmodara temple and, with the apprehensive assistance of Sumati Morarji, sailed alone to America. Without the least bit of support from your godbrothers and with no contacts in New York City, you forged ahead with your greatest gift to humanity, the First Canto of *Śrīmad-Bhāgavatam*.

In due course of time, and thanks to your great patience, determination, and enthusiasm, you began melting the stonelike hearts of some impressionable youths. Gradually a few volunteered to help you, and under your expert guidance they immediately became engaged in the nine processes of devotional service, particularly *śravaṇam kīrtanam*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Freely distributing the unadulterated pure chanting of the holy name, you traveled tirelessly all over the planet, collecting more and more sincere seekers to serve your spiritual master's orders.

You have openly revealed the most secret of all secrets, the *rāja-vidyā*. The admission charge for this knowledge was nothing short of full surrender, which was relatively easy for your followers thanks to your perfect example. You personally instructed us in preaching, Deity worship, cooking, *kīrtana*, *bhajan*, art, book production, and every other aspect of life that we could dovetail in devotional service to Śrī Śrī Rādhā and Kṛṣṇa. The first to export the true culture of Bhāratavarṣa, you were so careful that your followers would have the essential tools to continue your legacy. You never gave up speaking boldly on Lord Kṛṣṇa's behalf, and with your final, departure pastime you indelibly imbued in us the realization of the miserable and temporary nature of this material world.

Dear Śrīla Prabhupāda, please be kind upon us, your followers, so that we may sincerely carry on the mission you have founded and spread your glories to every corner of this universe.

Your unworthy servants, the Festival of India crew.

(written by Veda Guhya Dāsa)



Girirāja Publishing

Dear Śrīla Prabhupāda,

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

Along with repeatedly stressing the importance of studying the books you yourself wrote and translated, you also introduced the devotees to other works of the previous *ācāryas*, either by mentioning their titles, giving elaborate descriptions of their content, or even directly recommending reading and studying them.

I have to translate all the Puranas, Ramayana, Mahabharata, and many other theistic literatures left by the Gaudiya Vaisnavas headed by the six Goswamis like Rupa, Sanatana, Jiva, etc. [Letter to Dinanatha N. Mishra, 26 July 1975]

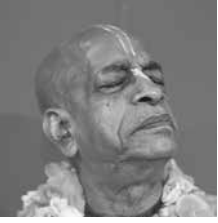
We have got so much treasure-house of knowledge. They should be, each and every book should be . . . at least, Vaiṣṇava literature, *bhāgavata* literature, should be translated into English and distributed all over the world. That is *lokānāṁ hita-kāriṇau*, to benefit the whole human society. [Lecture on *The Nectar of Devotion*, Vṛndāvana, 12 November 1972]

But since the time you spent with us was just too short, you left to your disciples and granddisciples the task of presenting to the world this storehouse of knowledge and devotion.

With tremendous help and cooperation from many kind Vaiṣṇavas, we have come together as Girirāja Publishing, a division of the BBT International, to continue the service left to us by your dear disciple His Grace Gopīparāṇadhana Prabhu. The worldwide Vaiṣṇava community can't but admire the faithful devotional spirit, technical accuracy, and brilliant language of the translations and commentaries he wrote. We are trying our best to emulate the highest standard he and his editors have set in the BBT editions of works such as the *Bṛhad-bhāgavatāmṛta* and *Kṛṣṇa-līlā-stava*, as well as the books he worked on that are to be published by us in the near future, such as the *Laghu-bhāgavatāmṛta* and the *Tattva-Bhagavat*, and *Paramātmā-sandarbhā*.

Every part of such a responsible book production—from textual accuracy, unmistakable and crystal-clear translations, and authorized commentaries to very useful indexes and appendixes, eye- and content-friendly layout, and attractive and appropriate design—is a very difficult and energy-consuming task. We beg that you bless us with the necessary knowledge, spiritual insight, and, most importantly, devotion to the lotus feet of the *ācāryas* to be able to present their writings in the best way for the contemporary audience. We strongly believe that you will be extremely happy to see that by reading the literature of our previous *ācāryas* your followers will become absorbed in the ocean of Kṛṣṇa consciousness more and more, and other Vaiṣṇava schools, mundane scholars, and lay readers will increase their respect and appreciation for the grand philosophical and devotional legacy of the Gauḍīya Vaiṣṇava teachings. Please bless us.

Your eternal servants at Girirāja Publishing.



Śrī Vyāsa-pūjā 2013

International Society for Cow Protection

Dear Śrīla Prabhupāda,

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

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

You have given us the divine knowledge of Lord Kṛṣṇa's life as a cowherd. Perfect, divine knowledge attracting us to the sweet, transcendental mellows of Vṛndāvana days filled with the cows and calves enjoying the protection and friendship of the all-attractive young boy Kṛṣṇa. By appearing as a young, blue boy in a family of cowherds, Lord Kṛṣṇa made it clear how important cow protection is to Him. To receive this knowledge from a pure devotee is a rare gift that brings us great joy. Even greater joy comes by distributing the knowledge you gave us. When this knowledge begins to change the lives of others, when those who receive it begin to understand the cow and ox as living entities with a special relationship, both spiritual and material, with humankind, when they begin to feel compassion for the cow and ox, then there is even greater joy.

We would like to present you with a poem written by one of our students at the ISCOWP Hawaii Ox Training Workshop, held last summer. The relationship between the ox and his teamster is sensitively expressed by the student's poem. Our prayer to you is that during the rest of our lives we may continue to influence many more souls with your knowledge, that we may accurately and purely present the knowledge you have given us so that others can also experience the joy you have so generously given us.

We are eternally indebted to you, Śrīla Prabhupāda, and eternally grateful for having met you and having received from you the mission of spreading your divine knowledge. Please grant us our prayer that we may represent your knowledge until our dying days.

Your servants at ISCOWP, the International Society for Cow Protection.

Kiss My Ox

by Sade Rusden

(a student at ISCOWP's Hawaii Ox Training Workshop, Summer 2012)

You enter.
Lucky for you,
Your surroundings are not of one to harm
But of one who's land and care are
As sweet as your mother's rich suckling milk.
The humans who provide a watchful eye
Keep your heart safe from those
Who lash out with violence for consumption
Not out of need but for careless satisfaction.
You see these humans who walk
Along with you throughout your journey
Of life
As your friends.
Friends who will always keep you secure

In a haven of safety,
A place that provides life not death.
For that trust
You will surrender to their authority,
Recognizing you must obey their
Commands and instructions.
With the training of those who love,
You crave their praise,
And because of your obedience,
They will shower you with affection
That you deserve,
Young one,
With gentle eyes that sparkle
For more of a rub,



Which
They will give endlessly and freely.
You are trained with stern yet gentle guidance.
And because of it,
The land is nourished with you
Being alive.
The land drinks up your nutrients,
Creating more growth of green in
A serene environment.
Your friend and master is pleased
With your solid work.

Now you're heavily stronger than ever,
With the strength of what you are,
Majestic and freely living,
Your help keeps flowing throughout.
You continue to give openly,
And for that they are grateful.
Forever thankful they will be,
Just as you are to them for
Giving you a life that could
Have been stolen from the moment
You were born.

ISKCON Central Office of Child Protection

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at the dust of your lotus feet. All glories to Your Divine Grace! All glories to this most auspicious occasion of Śrī Vyasa-puja!

This special day provides us with an ideal opportunity to reflect on how you have transformed so many lives, including ours, and how our debt to you is indeed limitless. More and more people are becoming disillusioned with modern materialistic life and looking for a positive alternative.

You once compared ISKCON to a hospital where diseased conditioned souls could be cured. And indeed, people from all walks of life come through the doors of this hospital, hoping to be rid of lifetimes of material conditioning and bad karma. It is important for us to acknowledge that among them may be persons who have abused in the past and who, given the opportunity, might abuse in the future. It is therefore our duty to proactively prevent abuse from being perpetrated upon the most helpless, vulnerable, and dependent—our children.

The *Manu Saṁhitā* states that cows, women, children, *brāhmaṇas*, and the elderly should be protected. Currently, in the world at large, abuse of women and children is rapidly escalating. At ISKCON's Central Office of Child Protection, we are working to educate our communities to the danger and put barriers in place to insure the safety of our children.

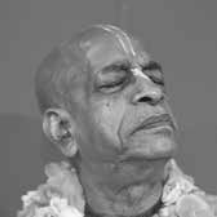
Śrīla Prabhupāda, you gave us the most practical yet important advice for raising children in Kṛṣṇa consciousness. In 1972 you wrote this in a letter to Aniruddha Dāsa:

Encourage them to chant as much japa as possible, but there is no question of force or punishment. If there is need you may shake your finger at them but never physical punishment is allowed. Try as far as possible to discipline them with love and affection, so that they develop a taste for austerity of life and think it great fun to serve Krishna in many ways. Rising early and mangal arati, this is enough austerity. Besides that, let them learn something, chant, dance, eat as much prasadam as they like, and do not mind if they have playful nature—let them also play and run, that is natural.

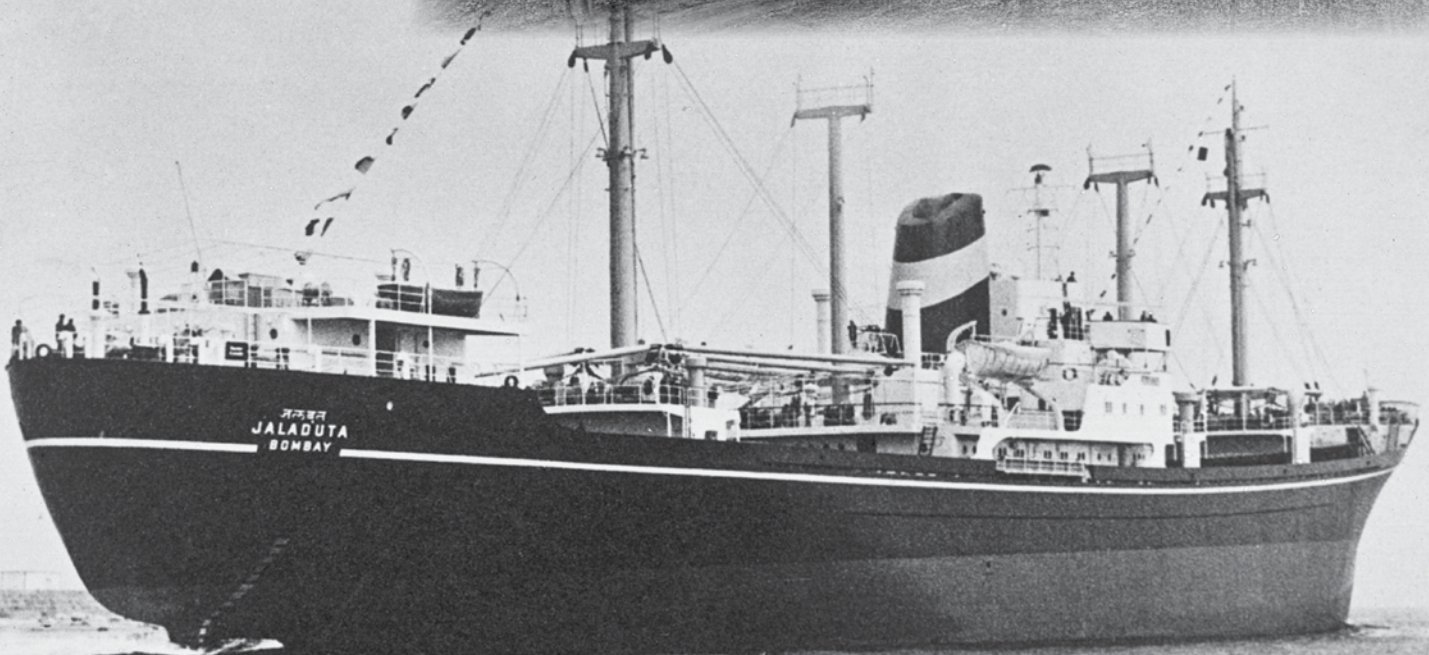
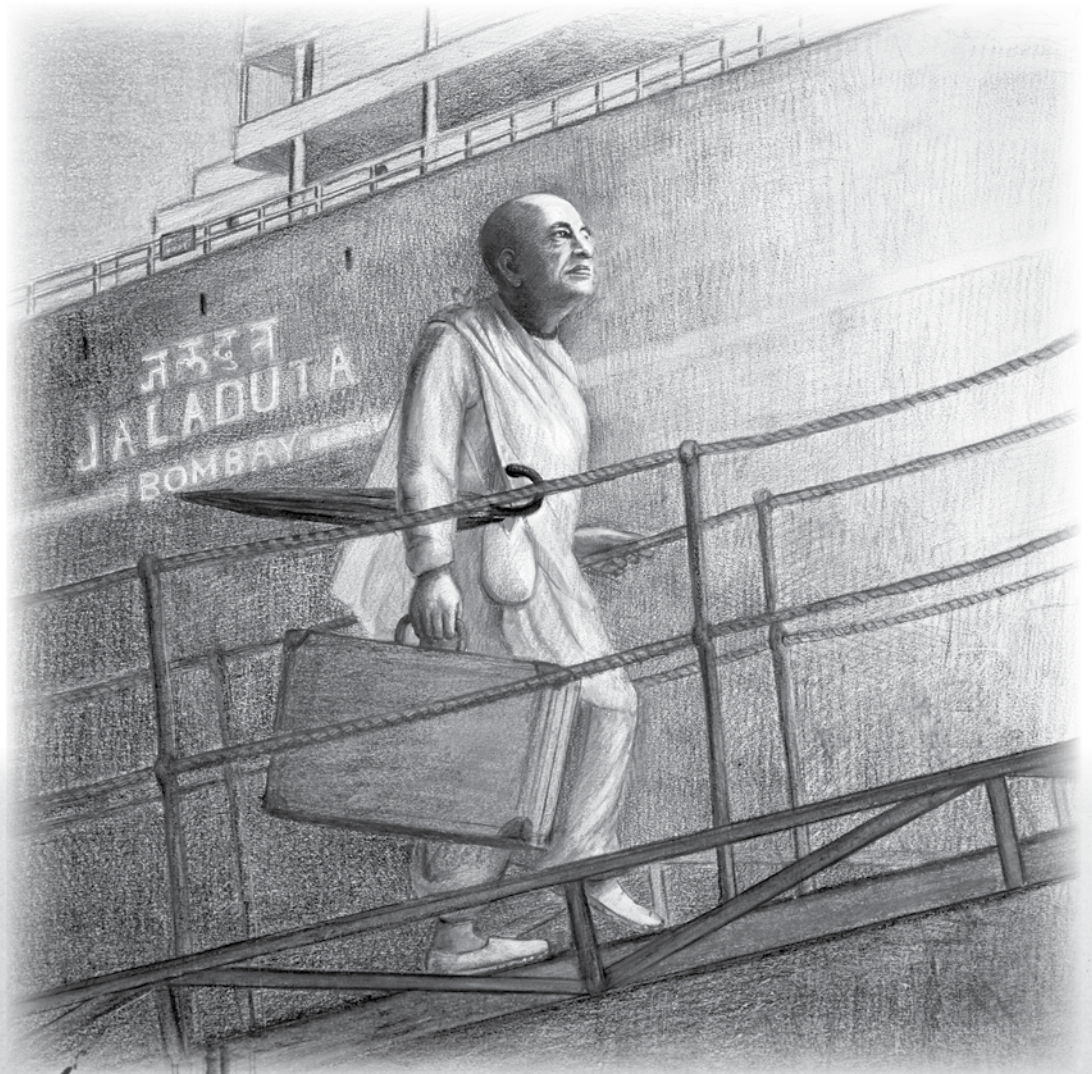
Your compassion and understanding are astounding. Your instruction is simple yet profound.

It is a well-known fact that one's childhood experiences leave an indelible impression on the mind, and that these memories carve out one's personality and profoundly influence the course of one's life.

Recently I read an article written by a former *gurukula* student entitled "Hell and Happiness." She describes her meeting with you, Śrīla Prabhupāda, as the one saving grace amidst all the ills she



Śrī Vyāsa-pūjā 2013





experienced as a child. While it is sad to note her ordeals, it is equally important to note that her account of happiness resulted from the personal care and merciful loving glances you sent her way. She says, “As the years have gone by, I have never forgotten how wonderful it was to have had the opportunity to meet and be in the presence of such a pure soul as His Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda. And only by his great mercy was I able to serve Śrī Kṛṣṇa for the time I did.”

We pray that our children will have positive, happy experiences in Kṛṣṇa consciousness, experiences that will help them grow into the leaders the world so desperately needs, taking along with them blissfully wonderful childhood memories while looking forward to life’s challenges, safe in the protective shelter of the knowledge and joys that only the process of *bhakti-yoga* can give. To this end, as an office we aim to educate all ISKCON leaders and personnel on the importance of ensuring that our children’s lives are filled with an abundance of love and happy Kṛṣṇa conscious memories. Kindly bless us so that we may adequately serve and protect the children of your ISKCON.

Your servants at the ISKCON Central Office of Child Protection.

(written by Champakalatā Devī Dāsī)

ISKCON Television

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

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

What follows is a poem dedicated to His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda, in honor of his Vyāsa-pūjā day observance, 2013.

’65

It was ’65
When you took the dive,
Boarded the boat
And crossed the moat,
Arrived in the U.S.,
The country you first blessed,
Carried the books,
Gave us loving looks,
Chanted the name
To the blind, deaf, and lame,
Cooked the feasts,
Served to us beasts,
Washed our dishes,
Fulfilled our wishes,
Spoke about Kṛṣṇa—
“How much He misses ya!”—

Called us home
From wherever we roamed,
Traveled around,
Never a frown,
Preached to a wall,
If that was all,
Gave liberal initiations
To those with appreciations,
Suffered sickness and cold,
Though you never appeared old.

You were a man with a mission,
Speaking to anyone who would listen.
You told the best stories
About Kṛṣṇa and His glories.
When you spoke about the Lord,



Śrī Vyāsa-pūjā 2013

No one was bored.
The love in your heart
Ignited others to start.
You had such a regal walk—
It matched your spotless talk.
The lectures you gave
Were bold and brave.
You were our hero,
Who put the one in front of the zeros.
“You are not this body,” you said.
“This material world is dead.”
Your words traveled deep;
That’s why we worship your lotus feet.

Now I’m sixty-five.
Will my will to serve survive?
I look to your example.
Your entire life was a preamble.
Can I use what you have inspired,
Or will I just become lazy and tired?

I pray to have a drop of your desire
And the strength to fan my spark into a fire.
Only by your mercy can I prolong;
I am lost without the sweetness of your song.
Please, I beg you, keep me engaged.
I am lost without your benevolent gaze.

This Vyāsa-pūjā day is to honor you,
Yet I am thinking of myself more than I should do.
All glories to Your Divine Grace!
I can’t wait till the day when I am face to face.
Śrīla Prabhupāda *kī jaya!*
You will never die.
I am forever grateful to Gaura-Nitāi
For sending you from the spiritual sky.
You left us with all that we need;
You planted the most valuable seed.
Please accept this inadequate poem
From your struggling disciple who is a long way
from home.

Your followers at ISKCON Television.

(written by Nṛsiṁhānanda Dāsa)

ISKCONResolve

Dear Śrīla Prabhupāda,
Please accept our humble obeisances.

We are so grateful and indebted to you, Śrīla Prabhupāda, for everything you have given us: the holy name, the *Śrīmad-Bhāgavatam*, the association of devotees, Śrī Śrī Rādhā–Madana-Mohana, and ultimately the chance to return to Kṛṣṇa and serve Him eternally. All the devotees who write in this Vyāsa-pūjā book feel indebted and grateful. Each of us express that indebtedness in our own individual way.

We at ISKCONResolve try to express our gratitude by helping your devotees deal with the inevitable conflicts that arise in our efforts to serve you.

Over the years we have compiled statements you made about our field of service, conflict resolution. Here is a small sample of what you have said or written on the subject:

I am very concerned, however, that in the midst of such good reports, the devotees there are quarreling. [Letter to Trivikrama, 1 May 1974]

You have dedicated your life for Kṛṣṇa and therefore you should be ideal. We are introducing Kṛṣṇa Consciousness movement for the harmony and good will of humanity. But if you yourselves are



suffering from the very ills we are trying to remove, how can the people be influenced favorably? Stop this fighting, tolerate. . . [Letter to Sri Ballavh and Dvija Hari, 1 May 1974]

Now this displeasing of godbrothers has already begun and gives me too much agitation in my mind. Our Gaudiya Math people fought with one another after the demise of Guru Maharaja but my disciples have already begun fighting even in my presence. So I am greatly concerned about it. [Letter to Kirtanananda, 18 October 1973]

We have so much work to do, we cannot lose our solidarity. Do not cause a crack there with any fighting spirit or competition. Whenever I hear complaints or disturbances in our centers my mind becomes too much disturbed and I cannot properly translate my books. So please spare me from such disturbance by cooperating all together Godbrothers and Godsisters. [Letter to Malati, 7 January 1974]

Śrīla Prabhupāda, in our service to your Society, it is statements like these that inspire us. We owe you so much, and despite our shortcomings we pray that we can serve your servants so they can follow these instructions of yours.

There seems to be a transcendental atmosphere created by Kṛṣṇa when your devotees work cooperatively in your service. Devotees feel enlivened, peaceful, sheltered, and enthused to sacrifice for your mission. It's a wonderful sight.

We aren't so naive to think such an atmosphere will prevail throughout your Society at all times and in all places. That's the utopia you told us not to expect. If in the course of our service we can be your instruments to help some devotees settle their differences and develop a cooperative spirit, we hope that will please you. And we hope you will accept that service as a meager attempt to show you our gratitude for all you have done for us.

Your servants at ISKCONResolve.

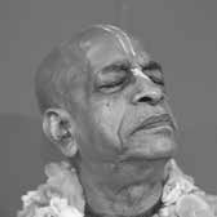
Matchless Gifts

Our dearmost Śrīla Prabhupāda,

Please accept our humble obeisances at your beautiful lotus feet.

Śrīla Prabhupāda, in December 1975 you spent your divine spiritual master Bhaktisiddhānta Sarasvatī's disappearance day in Bombay. At that time the Bombay temple was little more than a shack on the side of a dusty road. A lump of concrete disguised with tiles demarcated the temple room floor, and a corrugated tin roof protected the devotees from the blazing sun above. Three of the sides were open, with turquoise bamboo blinds that could roll down to the floor when needed—usually, once again, to protect the devotees from the fierce sun, or sometimes the monsoon downpours. The fourth wall, swathed in large wooden doors, housed the Deity room of Their Lordships Śrī Śrī Rādhā-Rāsabihārī, whose unfathomable kindness, alongside your mercy, sustained us all.

On that oh-so-auspicious day the devotees of the Bombay temple decided to offer 108 preparations at the Rāja-bhoga offering for the pleasure of both you and your beloved spiritual master Bhaktisiddhānta Sarasvatī. This was not an easy task, as the cooking facilities were limited. The Deity kitchen had two small gas burners and a kerosene stove (one ring) in case the gas ran out. In the attached devotee kitchen there were large holes in a mud counter to build wood fires for the quantity cooking. A straw roof with rafters hung quite low, ensuring a certain restriction on enthusiastic fire stoking. The kitchen



Śrī Vyāsa-pūjā 2013

walls went only half way to the roof, ensuring a good supply of oxygen, which was a great advantage when choking on the smoke.

So off we went, this small band of brothers and sisters, armed with blunt knives and enthusiasm to tackle this colossal cooking caper. Of course there was a certain artistic arithmetic used to attain the 108 preparations pledged: plain simply wonderfuls, simply wonderfuls with cashews, simply wonderfuls with sultanas, simply wonderfuls with cashews and sultanas—and so it went, until by noon, lo and behold, we had 108 preparations (we think).

During the *ārati* Haṁsadūta approached us with the brilliant idea of taking all the offerings up to you, Śrīla Prabhupāda, so you could see for yourself the effort your disciples had made for your spiritual master.

So off we went again, this time armed with the large lids from the gigantic cooking pots used for devotee *prasādam*. Using them for trays, we piled up all the offerings and hastened across Hare Krishna Land before the crows found out and swooped to steal our wares.

All was fine until we reached the stairwell, where we found that the lids were wider than the stairs leading to your rooms. With great difficulty we surmounted the stairs, with several of Śrīla Bhaktisiddhānta's treats toppling.

Arriving flustered, we had the trays whipped from our hands by your personal servant and taken into your *darśana* room. Haṁsadūta returned with your immortal words: "This movement is nothing without its feasts."

Here at Matchless Gifts we sincerely believe this. We provide a thousand plates of delicious *prasādam* daily to students and the homeless, free of charge. We are often invited to cater functions in and around London. We also feed festival-goers around the United Kingdom and participants in Ratha-yātrās around Europe. We are involved in a project called Feed the Five Thousand, and have managed to do just that in London, Paris, and Dublin.

We do it because, just as you wanted to please your spiritual master, we want to please you.

We beg to remain in your service.

Your servants at Matchless Gifts and Food for All, Kings Cross, London, UK.

(written by Mokṣalakṣmī Devī Dāsī)

Māyāpur Institute

Dear Śrīla Prabhupāda,

Please accept our respectful obeisances. All glories to Your Divine Grace and your followers!

Your Divine Grace once informed one of your disciples that prior to your appearance in this world, when you were with Lord Kṛṣṇa in the spiritual world, He requested you to go to the material world to preach. As a pastime, you refused, but then Kṛṣṇa insisted, saying, "Just go to the material world and write some books." And at Rādhā-kuṇḍa your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, also spoke to you about producing books: *Āmar icchā chila kichu bai karāna*: ["My desire was to produce some books."] And then he directed you to do this: "If you ever get money, print books."

So Your Divine Grace took up the work of writing an elaborate commentary on the *Śrīmad-Bhāgavatam* at Seva-kuṇja, just next to Śrīla Rūpa Gosvāmī Prabhupāda's *samādhī*. And as you later mentioned, it was an "open secret" that Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, and Śrīla Jīva Gosvāmī appeared to you to give you guidelines on how to present Kṛṣṇa consciousness in writing.

The rest is history.



Your greatest contribution to this world is factually your books. You have revealed your thoughts fully in your Bhaktivedanta purports. You said your books are primarily for the devotees, even though we try to profusely distribute them to the nondevotees, and you often expressed dissatisfaction when your preachers didn't regularly read your books. You said, "Even I read my books because they are actually Kṛṣṇa's books." Once you even said, "My books are better than me." Everything you wanted to tell the world you laid down in your books, and you reiterated this in 1977 after your final visit to the West.

You thought very deeply about each and every aspect of our attempts to become Kṛṣṇa conscious and conceived of a system of examinations, which you finalized as having four levels—Bhakti-śāstri, Bhakti-vaibhava, Bhakti-vedānta, and Bhakti-sārvabhauma—to encourage us to read and study your books. You wanted these examinations to be conducted for the practicing devotees of our movement so that they would receive such internal accreditations and thus develop a thorough understanding of the science of Kṛṣṇa consciousness.

And for ISKCON Māyāpur, you had a strategy that was naturally in line with the desires of Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī: to provide education and training in the philosophy and culture taught by Lord Caitanya Mahāprabhu. At The Māyāpur Institute, we are humbly endeavoring to provide exactly this, primarily through the Bhakti-śāstri and Bhakti-vaibhava courses, as we are convinced that the most important contribution we can offer to the worldwide community of ISKCON devotees is to help them read, study, understand, and obey your teachings as you presented them within your books.

Please bless us to carry out your instructions of studying and obeying and helping others to study and obey your instructions in your books. We remain,

Servants of your devotees at The Mayapur Institute.

Māyāpur Productions

Dear Śrīla Prabhupāda,

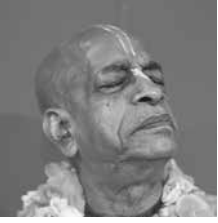
Please accept our humble obeisances at your lotus feet. All glories to you and your predecessors!

I wrote the following text to some atheists on the Internet. It's my offering to you this year. It shows that without your mercy everything is going to hell. You said that you had come for two reasons—to give Kṛṣṇa and to smash modern science. I'm trying in my own little way to assist you in that.

* * *

In the modern culture children are brought up to believe that the world has evolved from a heap of chemicals to the complicated world we know today. In school children are taught that this present Western civilization is the epitome of all human learning, knowledge, progress, and understanding. In school, I remember learning about the ancients—the Greeks, the Romans, the Egyptians, the Mesopotamians. Never once did we hear so much as a squeak about the Vedic culture, the most ancient, advanced, glorious culture to ever grace the planet.

Our teachers neglected to tell us that at the time when people in Europe carried clubs and lived in caves, or during the Middle Ages when people were burned for saying that the earth is round—art that time in the Vedic culture they had already described advanced mathematics and the universe and its planets in minute detail.



Instead, children are taught to believe that before the advent of modern science people lived in caves, in darkness and ignorance—a disease-riddled bunch who believed in myths and fairy tales, had weird values, didn't know about proper cleanliness, etc., etc. Modern people in general think that the only legitimate way to view and understand the world is through science.

In essence, science means empirical knowledge, i.e., knowledge based on sensory perception. But who decided that this is the best way to gather knowledge? We get knowledge from many other sources, such as authorities. That's why children go to school—to learn from authorities. In fact, we wouldn't know much at all if someone hadn't taught us to begin with. We wouldn't even know that 2 and 2 is four unless somebody taught us. We might know that 4 apples is double as many as 2 apples, but if someone hadn't taught us, we wouldn't even know the language and the concepts to express mathematics.

Thus it is a direct observable fact that knowledge from authority is the most important way of learning anything—exactly as predicted by the Vedic sages, who hold that of the different methods of gathering knowledge—*pratyakṣa*, *anumāna*, and *śabda*—*śabda* is the most important. And it holds true whether the subject is spiritual or material.

Direct sensory perception would be more or less useless if we hadn't learned from someone how to process and make sense of the sensory input. Even the idea that language evolved from some apelike creature's grunts to the language of Shakespeare is so ludicrous that it's amazing they've gotten the majority of people in the global culture to believe it. I mean, how do you make a whole world believe in nonsense? A very effective propaganda machine indeed!

Take Einstein, for instance. If you had given Einstein a pen drive and told him, "There are three thousand books on this stick, and pictures of your mother as well," he would have been left completely flabbergasted and mystified. In fact, he would have had no way of understanding the working principles behind the pen drive. He would be in complete darkness, because he would have had no reference to judge his sensory experience by. This goes to show that even the most intelligent person in the world would be foolish to rely only on empirical knowledge.

Atheists, with their limited mental and intellectual faculties, are in the same position as Einstein before a pen drive when they try to understand Kṛṣṇa. Now, if you give the same pen drive to a modern teenager, he can tell you all about what makes it work. Similarly, Hare Kṛṣṇa devotees can tell you everything about how God, the body, the mind, and the world work. The reason for this is that in Hare Kṛṣṇa the right framework for understanding the world is given. This process of knowledge has descended into the world via the disciplic succession going back to Kṛṣṇa Himself 5,000 years ago, when He spoke the *Bhagavad-gītā* to Arjuna.

Jīva Goswami, a Hare Kṛṣṇa from the 1500s, had this to say about understanding God: "The first thing you have to understand, to know God—Kṛṣṇa—is that He is inconceivable."

Kṛṣṇa is as far away from the materially conditioned mind of modern man as a computer is from, say, George Washington. You don't have the slightest way of understanding God until and unless you accept that God is inconceivable, that He can act in mysterious, inconceivable ways. To maintain that every experience—the sum total of reality—can be expressed entirely in physical, scientific terms is so amazingly dumb that it shows the efficiency of the modern propaganda machine.

The propaganda machine conditions and indoctrinates everyone into thinking that they are the enjoyers, that they can be happy by gratifying the bodily senses. In fact, there are no other goals in the Coca-cola culture except growing up and getting an education so you can get a job in order to make money so you can spend it. There is nothing beyond that. How hopeless is that? It may seem ok for the successful people, who, due to their good karma, are getting their desires fulfilled, but for the hundreds of millions of people who live in poverty and suffering, how is it beneficial to tell them that this life is the only chance you'll ever get to have your desires fulfilled? After that—nothing.

Or as the Church tells you—too bad, God cast you down into a life of poverty and misery, while He casts another person down into a life of fame and glory. It's a sick world-view, whichever way you look at it, and it conditions people to a life of misery and disappointment.

Boy, am I ever grateful, Śrīla Prabhupāda, that you came against all odds and wrote your books. And am I ever grateful to your disciples for having taught me about them. Otherwise, I'd hate to think where I'd be.



Kṛṣṇa says:

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. [*Bhagavad-gītā* 4.34]

My dear Arjuna, because you are never envious of Me, I shall impart to you this most confidential knowledge and realization, knowing which you shall be relieved of the miseries of material existence. [*Bhagavad-gītā* 9.1]

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed. [*Bhagavad-gītā* 9.2]

O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification. [*Śrīmad-Bhāgavatam* 11.14.12]

You servants at Māyāpur Productions.

(written by Jahnudvīpa Dāsa)

Padayātrā Worldwide

My dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your divine lotus feet on the occasion of your 117th *āvirbhāva-tithi-mahotsava*. All glories to the glorious Vyāsa-pūjā occasion!

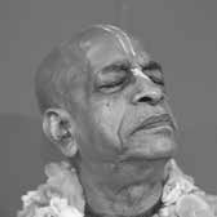
Next year, in 2014, we will celebrate the 30th anniversary of Padayātrā, which started in India in 1984. To celebrate this event we would like to dedicate a forthcoming book on the history of *padayātrā*, entitled *The Padayātrā Story*, to you. And today, the day of your Vyāsa-pūjā, I would like to share part of the introduction to this upcoming publication. Here it is, written by myself:

* * *

It was on January 16, 1977, after the Kumbha-melā, when Śrīla Prabhupāda traveled on the night train from Allahabad to Calcutta, that he discussed how the history of ISKCON would be written. Hari-śauri Dāsa recalls that “Śrīla Prabhupāda, Rameśvara Swami, and I were in one cabin. . . . Rameśvara was particularly interested in conquering America (and the world) by spiritual culture, and Śrīla Prabhupāda gave insights on how to run the government.”

Rameśvara Swami: “Prabhupāda said in this past week that in the future historians will study this period of world history, how this movement has changed the world.” (Room conversation, Bhubaneshwar, January 22, 1977)

Many books describing the beginnings of the Hare Kṛṣṇa movement in several countries—including Śrīla Prabhupāda’s eminent role—have already been published by his disciples. *The Padayātrā Story* will also be a historical document for historians and future generations of devotees.



Section One goes far back in time, describing how foot pilgrimages have been a universal and long-lasting phenomenon in the Christian, Buddhist, Jewish, and Jain traditions. This is especially so in our own Vaiṣṇava tradition, from Rāmānujācārya and Madhvācārya down to the seven-hundred-year-old Ḍiṇḍi Yātrā in Maharashtra, still attracting close to half a million pilgrims every year.

Section Two brings us to the beginning of the sixteenth century, when Śrī Kṛṣṇa Caitanya Mahāprabhu traveled as a *padayātrī* for six consecutive years, walking for thousands of kilometers to spread His *saṅkīrtana* movement all over the Indian subcontinent. He was on a mission to convert the population to Vaiṣṇavism and the chanting of the holy name, defeat all kinds of deviant philosophers, visit temples and holy places, establish Lord Kṛṣṇa as the Supreme Personality of Godhead, and deliver the supreme gift of pure love of God.

Section Three is about Śrīla Prabhupāda, Lord Caitanya's own *senapati bhakta*. Keen to kindle a global revolution in Kṛṣṇa consciousness, he started the League of Devotees in Jhansi in 1953 and organized his first *padayātrā* on a small and humble scale. Since 1965, the year he sailed to the West to propagate the mission of Śrī Kṛṣṇa Caitanya, the holy names and knowledge of Kṛṣṇa have reached practically every country of the planet, most major cities, and multitudinous villages. Through his ISKCON institution Prabhupāda executed a strategy that continued the walking-to-preach tradition and was also an innovation adapted to the needs of the modern world. Having established his mission worldwide, he gradually introduced the idea of bullock-cart *saṅkīrtana* through letters and personal instructions to his disciples. As early as 1969, Śrīla Prabhupāda had expressed his desire that the British devotees use a bullock cart to bring the fruits and vegetables they were growing at John Lennon's estate to the market in London, 32km away. He then became more specific about organizing *padayātrā*, first in Bombay in 1974 and a year later in Mauritius. In 1975 he expressed his appreciation for the ISKCON Hyderabad devotees, who had introduced this style of *saṅkīrtana* around their farm and later that year walked all the way to Māyāpur. The main part of this section is my meeting with Śrīla Prabhupāda at the Lajpat Nagar temple in New Delhi in August 1976, where I received his personal instruction to use a bullock carts instead of Mercedes buses for preaching in India. The following Rādhāṣṭamī Prabhupāda counseled our newly formed *padayātrā* party on how to travel from village to village, insisting we preach to the millions of people living in the villages, "the great people of India."

Section Four takes us to September 12, 1976, when Śrīla Prabhupāda's dream of a pan-India *padayātrā* became a reality, the day he inaugurated the Bhaktivedanta bullock-cart traveling *saṅkīrtana* party in Vṛndāvana *dhāma*, with myself as leader. As we crowded into his quarters to get his encouragement, he gave us further instructions: to keep the villagers happy and busy by chanting the holy names, so they would not hanker to go to the hellish cities, and to give everyone the pure thing—Kṛṣṇa, the Supreme Personality of Godhead. Always down to earth, he also gave us practical advice—to camp near the well that is the heart of every Indian village, and to simply depend on Kṛṣṇa. When our *padayātrā* party met Prabhupāda at the Allahabad Kumbha-melā, he gave us more encouragement and blessings, and when we reached Māyāpur during the 1977 Gaura Pūrṇimā festival, he gave us a heart-warming reception, which inspired us to continue to Purī. Throughout our nine months on the road, we learned that bullock-cart *saṅkīrtana padayātrā* was not only feasible but was a preaching program well adapted to the villages of India.

Seven years later, on Rādhāṣṭamī 1984, ISKCON leaders inaugurated the phenomenal 7,000km walk from Dvārakā to Māyāpur on the occasion of Lord Caitanya's five-hundredth anniversary celebration. Section Five will take you on this nineteen-month journey from Gujarat to West Bengal, through the states of Maharashtra, Goa, Karnataka, Kerala, Tamil Nadu, Andhra Pradesh, and Orissa. This first grand-scale ISKCON *padayātrā* turned out to be a tremendous preaching scheme: big pandal programs every night; huge *harināmas* with several hundred international devotees; an elephant, a camel, and oxcarts; widespread book distribution in more than eight languages; fantastic receptions; numerous encounters with officials, VIPs, and politicians; attractive dioramas and exhibits; and reams of favorable articles in national newspapers.

In Section Six you'll witness a *padayātrā* explosion, with the various kinds of walks that were organized in more than a hundred countries from April 1986 to the end of 1996. During that decade the theme of all *padayātrās* changed to that of Śrīla Prabhupāda's Centennial celebration, which culminated in a series



of special events in 1996, including a Global Padayātrā Week. Śrīla Prabhupāda repeatedly taught that preaching is the essence and utility the principle; therefore, in addition to a bullock- or horse-drawn cart, many *padayātrās* used motorcars, vans, motorcycles, or tractors. In Siberia the devotees combined walking with riding on trains and flying, and in the South Pacific and Indian oceans they took boats and planes from island to island. No matter what formula they adopted, devotees were getting a definite taste for this blend of intense preaching, adventure, and wholesome family fun.

Special attention is given to the few *padayātrās* that spanned several years in different countries and continents. In 1989 Padayātrā America walked from San Francisco to San Diego, the first major *padayātrā* in the West. The following year Padayātrā America walked from Boston to Miami, and then all the way to Panama through Central America, while Padayātrā Europe embarked on a walk from Belfast in Northern Ireland to Moscow. We even saw the emergence of the *padayātrā* species: Paraśurāma Dāsa organized more *padayātrās* in more countries than any other devotee; and in 1996 Bhaktimārga Swami walked alone across Canada, coast to coast, from west to east. Meanwhile, Padayātrā India, the mother of all *padayātrās*, continued on a smaller scale under the leadership of Jaya Vijaya Dāsa. Some of the highlights of this decade on the road were the organization of the first ISKCON Vraja Maṇḍala Parikramā and the first Himalayan trek in 1987, followed by the first ISKCON Navadvīpa Maṇḍala Parikramā in 1990, and the inauguration of the Padayātrā Gate in Dvārakā at the end of 1991. *Padayātrās* also collected some of the holy waters from 1,008 sacred rivers for the bathing of Śrīla Prabhupāda's *mūrtis* on the one hundredth anniversary of his appearance in 1996.

Section Seven covers all the *padayātrās* after 1996. Padayātrā India continued with various leaders, becoming more self-sufficient through dynamic book distribution. In September 2014 it will celebrate its thirtieth anniversary. Several European countries continued to organize walks, whether occasionally or regularly, and *padayātrā* was also taken to a couple of new countries. Recognition is given here to three courageous devotees: Bhaktimārga Swami crossed Canada (alone again) two more times and also walked in several other countries, and Avadhūta Śiromaṇi Dāsa and Candrabhāgā Dāsī walked with a horse-drawn cart from the Gītā-nāgarī farm in Pennsylvania to Ecuador in South America.

Sections Four to Seven present the highlights of these *padayātrās*, as well as detailing the way they came together. Because all the stories could not fit in the main narrative, we created a final section called "Best Padayātrā Stories." We wanted to share with you all these tales of protection, kindness, compassion, perils, and even horror, what to speak of the miracles performed by the most magnanimous Śrī Śrī Gaura-Nitāi, traveling in Their deity forms. New chapters of the nectarean *Śrī Caitanya-caritāmṛta* are indeed being written every day on *padayātrā*, one of the continuing *līlās* of the two Lords. On the roads of the world you can see Their handiwork as Their *saṅkīrtana* armies make inroads into Māyā's kingdom.

* * *

I hope this introduction to the book has pleased Your Divine Grace.

Your servants on padayātrā.

(written by Lokanāth Swami)





Prabhupāda Village

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

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

Oh lord, How You Must Make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Proud

O dearest disciple of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, please accept our respectful obeisances. With each and every one of your actions and words, you proved the greatness of your spiritual master.

O lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud!

O conqueror of the *Jaladuta* gangplank, please accept our most respectful obeisances. To ascend the *Jaladuta* was one of the greatest acts of devotion within Vaiṣṇava history. Who else could have such faith in his spiritual master, Kṛṣṇa, and the holy name to even attempt such a journey? In one sense you were penniless; in reality you bore the true treasure of creation in your heart, *kṛṣṇa-bhakti*. You weren't a *sādhū* journeying to the West, but rather the ocean of love of Godhead overflowing her Indian banks.

O Lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud.

O Śrīla A.C. Bhaktivedānta Swami Prabhupāda, please accept our respectful obeisances. No one would prove to be a greater musician than your good self as you played the *br̥hat mṛdaṅga* in a manner so melodious that it forced the world to stop and listen to your realization and wisdom.

O lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud!

O lover of Rādhā-Kṛṣṇa, please accept our respectful obeisances. How is it possible that you were able to bring the *arcā-vigraha* to every corner of the world? Not only had it never been attempted; none had even dared to dream in such a manner.

O lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud!

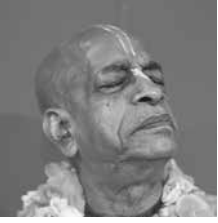
O pure lover of Giridhara Douji, please accept our respectful obeisances. Surrounded by the bewildering urban jungle of New York, Los Angeles, Montreal, and New Delhi, you laid bare the foolishness of materialistic city life while revealing the spiritual alternative of simple living and high thinking, all the while establishing cow protection programs worldwide. Who else could be capable of such ecological eloquence?

O lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud!

O great lover of the fallen souls, please accept our respectful obeisances. Where are you now? We all miss your presence so. Could there ever be more of a delight to the eye than watching you sing “Jaya Rādhā-Mādhava” at the outset of class? Or more pleasure to the ear than listening to your *bhajan*? Oh, how you inspired us, dear lord! Our lives can never be the same. How is it possible that you have saved so many from such suffering? And all the while asking for nothing in return.

O lord, how you must make Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda proud!

Our eternal respects to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, without whose mercy we would never have had the opportunity to meet our Śrīla A.C. Bhaktivedānta Swami Prabhupāda. Such a thought is impossible to bear.



Śrī Vyāsa-pūjā 2013

We, the residents of Prabhupāda Village, fall at your feet and beg you to allow us to assist you eternally in your service to Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda and Śrī Śrī Rādhā-Kṛṣṇa. *Jaya Śrīla Prabhupāda!*

Your servants in Prabhupāda Village, Sandy Ridge, North Carolina, USA.

Radio Krishna Centrale

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

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

Dear Śrīla Prabhupāda,

Please accept our most humble and respectful obeisances at your divine lotus feet. Your glories are endlessly spreading all over the three worlds.

On this particularly fortunate and glorious day, while your advent among us is commemorated through this Vyāsa-pūjā offering, we can again freshen our realization of how amazingly privileged we are to have received the unique opportunity of coming in contact with Your Divine Grace.

If you had not come, how would we have known our life's ultimate purpose?

Right now, at this very moment, just to survive we'd be struggling in agony, running up and down within this dark world of death, in different species of life. Because, as you've shown us by opening our eyes with your torch of knowledge, no matter what position we may occupy in this material world, higher or lower, it all boils down to "the hard struggle for existence."

Deeply sunk in ignorance, we'd be strangled by the ropes of Māyā, repeatedly beaten between the anvil and the hammer of so-called joys and sorrows, and, if still endowed with a glimmer of human consciousness, screaming for help.

But Your Divine Grace came, the Supreme Personality of Servitor Godhead.

The same Māyā Devī bowed in front of you and, per Śrī Kṛṣṇa's order, under the benediction of the holy names emanating from your lotus mouth—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—she drew back her tremendous deceiving power.

The light took the place of darkness, and the International Society for Krishna Consciousness made its appearance, showing its form as Lord Caitanya's tree, with Your Divine Grace as part of its trunk, and with the ripe fruits of love of Godhead copiously hanging from its branches.

Then Your Divine Grace called, inviting everyone, "Please come and take! The fruits are free!"

Many answered your call and left this place of sorrow to enjoy those fruits in the wonderful association of Your Divine Grace.

By your mercy, through your example and your teachings, you planted the seeds of those fruits in the hearts of those fortunate souls and asked them to go out and call more and more souls to join the association and enjoy the same fruits and receive the same seeds of love of Godhead.

In no time your ISKCON movement sprouted out and, growing at an amazing pace, even today keeps spreading its transcendental influence all over the world.

You are the embodiment of pure devotional service, without any tinge of material desires, and therefore the Absolute Truth, Śrī Kṛṣṇa, the Supreme Personality of Godhead, has completely revealed



Himself to Your Divine Grace.

You're Jagat Guru, the perfect *mahā-bhāgavata* devotee. By obtaining your association, all the conditioned souls of the universe can at once become free from the clutches of illusion.

Under the direct order of your extraordinary spiritual master, endowed with superlative spiritual intelligence and farsightedness, you have, with perfect realization, embedded in Your Divine Grace's transcendental literature all that has to be known.

Your books are not different from Your Divine Grace.

There are two types of *Bhāgavatas*, namely the book *Bhāgavata* and the devotee *Bhāgavata*. Both the *Bhāgavatas* are competent remedies, and both of them or either of them can be good enough to eliminate the obstacles. A devotee *Bhāgavata* is as good as the book *Bhāgavata* because the devotee *Bhāgavata* leads his life in terms of the book *Bhāgavata* and the book *Bhāgavata* is full of information about the Personality of Godhead and His pure devotees, who are also *Bhāgavatas*. *Bhāgavata* book and person are identical.

The devotee *Bhāgavata* is a direct representative of Bhagavān, the Personality of Godhead. So by pleasing the devotee *Bhāgavata* one can receive the benefit of the book *Bhāgavata*. Human reason fails to understand how by serving the devotee *Bhāgavata* or the book *Bhāgavata* one gets gradual promotion on the path of devotion. But actually these are facts explained by Śrīla Nārādadeva, who happened to be a maidservant's son in his previous life. The maidservant was engaged in the menial service of the sages, and thus he also came into contact with them. And simply by associating with them and accepting the remnants of foodstuff left by the sages, the son of the maidservant got the chance to become the great devotee and personality Śrīla Nārādadeva. These are the miraculous effects of the association of *Bhāgavatas*. And to understand these effects practically, it should be noted that by such sincere association of the *Bhāgavatas* one is sure to receive transcendental knowledge very easily, with the result that he becomes fixed in the devotional service of the Lord. The more progress is made in devotional service under the guidance of the *Bhāgavatas*, the more one becomes fixed in the transcendental loving service of the Lord. The messages of the book *Bhāgavata*, therefore, have to be received from the devotee *Bhāgavata*, and the combination of these two *Bhāgavatas* will help the neophyte devotee to make progress on and on. [*Śrīmad-Bhāgavatam* 1.2.18, purport]

We should never forget that your unparalleled books contain the lifeblood that streams through the trunk of Śrī Caitanya's tree, and that without their flowing the branches would die and the fruits would dry up, together with our preaching efforts, no matter how much we think we are very thick branches.

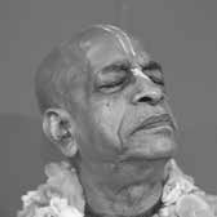
Far from us is the offensive idea that we can receive and distribute mercy on our own merit or, worse, take it directly from the *paramparā*'s great *ācāryas* or even directly from the supreme source, Śrī Kṛṣṇa, by-passing or diminishing the absolute importance and necessity of your presence and your causeless mercy.

Without keeping Your Divine Grace always in front of us by studying and distributing your transcendental books and by offering all we meet the opportunity to nourish their real self by absorbing your pure Kṛṣṇa consciousness, everything would be reduced to a farce, a sort of poor imitation of a transcendently advanced institution, a so-called one, spiritual only in name but not in fact.

Dear Śrīla Prabhupāda, for sure we all know that the prime duty of the members of this ISKCON movement is to study and distribute your books, because Your Divine Grace is effectively fully present in them, so much so that anyone, simply by reading them, can truly consider himself to be sitting at the shelter of your lotus feet, protected from the fierce and terrifying waters of the ocean of material existence.

Most dear Śrīla Prabhupāda, all we want is to associate with you and serve Your Divine Grace, life after life.

Let's all take advantage of this holiest of days and renew our prayer to Their Lordships Śrī Śrī Gaura-Nitāi, the most magnanimous forms of the Supreme Personality of Godhead: Please never let us poor souls forget Śrīla Prabhupāda, even for a moment. Please let us forever remember his teachings while we spread his glories.



Śrī Vyāsa-pūjā 2013

Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Swami Prabhupāda *kī jaya!* Jagat Guru Śrīla Prabhupāda *kī jaya!*

Your humble servants at Radio Krishna Centrale, Italy.

(written by Tridaṇḍi Dāsa)

Śrīla Prabhupāda Śaraṇāgati Nāma-haṭṭa

Dearest Śrīla Prabhupāda,

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

Śrīla Prabhupāda, you used to say that the *Bhagavad-gītā* is the preliminary study of the Supreme Personality of Godhead, Śrī Kṛṣṇa, that *Śrīmad-Bhāgavatam* contains advanced knowledge of the Supreme Lord, and that above all is *Śrī Caitanya-caritāmṛta*, the postgraduate study. But how many fortunate souls, even among ISKCON devotees, have had the opportunity to read and understand the whole *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*? But without reading these books, so wonderfully explained by you, nobody can understand your sublime glories. Nonetheless, for the general mass of people and neophyte devotees like us, you have given the *Bhagavad-gītā As It Is*, your translation and elucidation on the best-known spiritual text in the world. Nobody knows how many lives are being saved every moment by this one divine book of yours! Out of your causeless unlimited compassion for the conditioned souls, you made the teachings of the *Bhagavad-gītā* so clear that any intelligent person can grasp them. Since in Chapter 18 Lord Kṛṣṇa says that no servant of His is more dear to Him than one who explains the *Gītā*, you must be His most dear servant, since no one is explaining the *Gītā* to more people, in more languages, than you.

Being so pleased with you, Lord Kṛṣṇa empowered you to give the unlimited treasure of love of God to everyone, and you are distributing it freely among all peoples of the world, without any discrimination. Thus you're following perfectly in the footsteps of Śrī Caitanya Mahāprabhu.

In Chapter 12 of the *Bhagavad-gītā* Lord Kṛṣṇa lists the divine qualities and says that whoever possesses them is most dear to Him. When we read these *śloka*s, we conclude that the only person who possesses all these qualities in the fullest degree, and is thus most dear to Kṛṣṇa, is you. Thus you can rightly be described as *kṛṣṇa-kṛpā-mūrti*, the personification of Lord Kṛṣṇa's mercy. In that role you distribute Lord Kṛṣṇa's mercy in the form of your sublime teachings about Lord Kṛṣṇa—His energies, His incarnations, His glories, His pastimes, the glories of His holy names, His wonderful qualities, and His exalted pure devotees. Thus you are undoubtedly Jagat Guru, because you are delivering the whole *jagat*. All glories unto you!

From you, O Śrīla Prabhupāda, we have learned to become greedy for *kṛṣṇa-kṛpā*, and for that reason we running after you. Though we are unlimitedly insignificant, nevertheless by constantly trying to follow your instructions we have become confident that one day we will certainly receive your mercy and subsequently the favor of Śrī Śrī Rādhā and Kṛṣṇa.

Dear Śrīla Prabhupāda, in our Śrī Vyāsa-pūjā offering last year we mentioned that in our center, Śrīla Prabhupāda Śaraṇāgati Nāma-haṭṭa (SPSNH), under the direction of His Grace Devadatta Dāsa, we have introduced a weekly program named “Śrīla Prabhupāda Study Yajña,” in which we discuss your purports to *Bhagavad-gītā* verses and also conduct exams from time to time. Since at our ISKCON Solapur center the full-time preachers are very, very few and are already fully engaged in preaching in other areas, by your inspiration we are filling that vacancy, and our SPSNH is by, of, and for the congregational devotees only.

This year our numbers have increased, most notably by three initiated devotees, namely His Grace Amala Harināma Prabhu, His Grace Ṣaḍ-gosvāmī Prabhu, and His Grace Sādhusaṅga Prabhu. Among other devotees are Bhakta B. Dhananjaya, Bhakta J. Shriniwas, Bhakta P. Ganesh, Bhakta Shrihari, Her Grace Sumukhī Devī Dāsī, and Bhaktin Devayani. By your mercy we recently celebrated the 108th program at



SPSNH, excluding regular *Bhāgavatam* classes, and thus we experienced your blessings. Meanwhile, during this year we have introduced a few more weekly programs so as to get your association more and more.

O Śrīla Prabhupāda, by your mercy we are experiencing the nectar of your teachings through these programs. As we are becoming greedy for this nectar, we are about to introduce two more weekly programs this month. So taking this opportunity, we are begging at your lotus feet for your blessings. Another thing: being congregational devotees, we have been distributing your books during the marathon month and during some festivals, but now we are planning to distribute your books on a fortnightly basis. For this we need determination, enthusiasm, and strength, which only Kṛṣṇa can grant us by your recommendation. So please engage us in your service.

We can understand that being in Prabhupāda consciousness means being in Kṛṣṇa consciousness. So, Śrīla Prabhupāda, please give us eternal shelter, not for ending our miseries but for serving you more and more. Also, please grant us humility so we will always remember that all of our lifetimes of service will not equal even a fraction of a drop of your oceanic loving service at the lotus feet of Lord Kṛṣṇa. Thus we unlimitedly tiny soldiers of your army pray at your lotus feet that some day in our next million births we may receive your direct association.

All glories to you, Śrīla Prabhupāda! You are an ocean of causeless mercy. Please make us qualified to receive a tiny portion of the drop of that ocean of causeless mercy. Śrīla Prabhupāda, you are delivering all fallen souls by your unique Kṛṣṇa consciousness. Please deliver us also, for we are the most fallen, by blessing us to chant Lord Hari's names with attention, sincerity, and purity.

Śrīla Prabhupāda *kī jaya!*

Śrī Bhagavān *uvāca*: "The preacher of the *Bhagavad-gītā* is most dear to me."

Then, Śrīla Prabhupāda, you are undoubtedly most dear to Lord Kṛṣṇa.

Roaring like a lion, you have firmly established the supremacy of Lord Kṛṣṇa.

Never, ever have you compromised on the principles of the personality of Kṛṣṇa.

In India and all over the world, you have truly defeated Māyāvāda and also atheism.

You fought like Bhīṣmadeva, armed with the mercy of Kṛṣṇa, the Supreme.

London or Leh, everywhere you have hoisted the victory flag of Vedic knowledge,

Making people of all races and creeds devotees of Lord Kṛṣṇa in this Kali Age,

Allowing even a most fallen and condemned soul like me to become a pure Vaiṣṇava.

Then who could ever be more dear than you, Śrīla Prabhupāda, to Lord Vāsudeva?

People of this Kali-yuga think material comforts will make them more happy,

But you proved that by associating with Kṛṣṇa one will become really happy.

Rascals say it is foolish to think there's some Creator, Proprietor, and Controller,

But you, Śrīla Prabhupāda, proved that nothing can be manifested without a Controller.

Asses, camels, and dogs, you taught, are not models for human beings to follow,

Without rendering service to Lord Śrī Kṛṣṇa, our lives are ultimately hollow.

Boldly you taught that only fools believe consciousness is generated by matter;

With their imperfect senses scientists cannot see the truth, you plainly declare.

Human problems get solved by adopting the principles of *Bhagavad-gītā As It Is*,

Through which you showed us the way of blissful life in the spiritual world, as it is.

Undertaking the struggle to spread the science of Kṛṣṇa for the good of all humanity,

You humbly requested leaders of all nations to take this science for the good of society.

Perfectly mistaken are those who consider the bodily machine a living entity,

And you affirm that the soul is happily part of Kṛṣṇa, different from the body.

A living being becomes deeply conditioned due to his revolting against the Lord;

And this is the reason, you taught, that he feels miserable working in this world.

Disparity in the human society is due to lack of principles in a godless civilization.

Your remedy is to introduce the *Bhāgavatam* in schools for a peaceful and happy generation.

A desire to become one with Supreme on the path of salvation is suicide spiritually,

And your teachings confirm that the soul and the Supersoul are different quantitatively.



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Kṛṣṇa is easily approached by one who unselfishly engages in His service;
 You taught us that satisfying Kṛṣṇa's senses is the highest perfection of the human race.
 In conclusion, O Prabhupāda, *bhakti* is the topmost of all transcendental activities,
 By which Lord Kṛṣṇa, like the sun, clears off the darkness of ignorance within our hearts.

Jaya Śrīla Prabhupāda! This perfect knowledge we have received from you by surrender;
 True knowledge comes through the *paramparā*, from real authority to submissive receiver.
 Always present in your transcendental books, you are dissipating our darkest ignorance;
 We can never clear our debt to you, but we can humbly offer you a lifetime of service.
 You are the only spiritual master in this age with unlimited compassion for everyone;
 Who is more dear to Lord Kṛṣṇa than you? To this the Lord answers, "No one!"
 All glories to you, O Śrīla Prabhupāda, whose divine lotus feet are our eternal shelter.
 We humbly pray for your causeless mercy so we can become dear to Kṛṣṇa forever.

Your servants at Śrīla Prabhupāda Śaraṇāgati Nāma-haṭṭa, at Kuchan Nagar, Solapur, Maharashtra, India.

(written by Śūrasena Dāsa]

The Ultimate Self-Realization Course

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at the dust of your divine lotus feet. All glories to you! All glories to your causeless mercy manifesting in so many wonderful ways!

On this most auspicious day, we feel delighted to inform you about how wonderfully your mercy is manifesting in our lives daily in the form of the Ultimate Self-Realization Course.

This course, conducted by one of your dear disciples Śrīmān Saṅkarṣaṇa Dāsa Adhikārī Prabhu, is not only enlightening us in the science of *bhakti* but also giving us very intimate personal guidance so we can progress on this path. Every day over 15,000 of us are receiving your mercy in the form of a Kṛṣṇa conscious thought delivered to our electronic mailboxes. It is worth mentioning in this regard that by the virtue of this e-course we are daily being assured of at least one useful email in our inboxes every day. Otherwise, practically all the other emails we receive are actually spam, since they are saturated with mundanity and thus worthy of going into trash folder.

In addition, Śrīla Prabhupāda, we also receive very special lessons and assignments, which practically force us to read your *Bhagavad-gītā As It Is* with minute care.

How can we ever fully express our gratitude to Your Divine Grace when, due to this course, we are getting direct access to one of your most loyal and confidential servants so easily? As ISKCON grows, it is becoming more difficult to have regular personal access to your disciples, particularly those who are serving in big capacities. But we are getting a chance to interact directly with our instructor, who regularly responds to our queries.

We hear that Sārvabhauma Bhaṭṭācārya, while glorifying Caitanya Mahāprabhu in a hundred original verses, exclaimed, *kim adbhubatṁ gaura-hareś-caritraṁ/ tato 'dhikaṁ tat-priya-sevakānām*: "How wonderful is the character of Lord Gaura-hari! But even more wonderful is the character of His dear servants!" This course is helping us realize many, many glorious aspects of your personality every day. Although we never had a chance to be in your direct physical presence, we can understand some infinitesimal fraction of your qualities, knowing that your mood is being reflected through this course. We take this opportunity to describe below some of your glories for our own purification:



1. The course keeps reminding us time and again that we have to very carefully follow the path of bona fide teachers. Only genuine followers will survive. Śrīla Prabhupāda, this prompts us to think how undeviatingly loyal you were to your predecessor *ācāryas*. All glories to your absolute loyalty to the *sampradāya*!

2. In the course we regularly find arguments in the favor of impersonalism and atheism expertly refuted. This reminds us how you never made any compromises with these bogus people. All glories to you, Śrīla Prabhupāda, the expert defeater of all varieties of atheism!

3. We very often see how wonderfully and intimately our queries are answered. They are answered not just for the sake of providing a reply, but with a great personal touch, so much so that we can feel the love and care behind the reply. This reminds us how personal you were in all your dealings. Although today the whole world is filled with persons, it is greatly missing that personal touch, which is so wonderfully present in this course. All glories to you, Śrīla Prabhupāda, the perfect teacher of personalism, who are wonderfully capable of personal reciprocation in your dealings, thus possessing the power to conquer all the three worlds!

Śrīla Prabhupāda, we are unlimitedly indebted to you for providing us with your wonderful teachings. It is really horrifying to even imagine where we would have been rotting today if it had not been for your teachings. Your mercy is all that we are living upon, and it is marvelously coming to us through this Internet course. Thank you, Śrīla Prabhupāda. Thank you very, very much for blessing us in this way.

Since it is our chance today to interact with you personally, we beg to be permitted to ask a special blessing from you. Please bless us, Śrīla Prabhupāda, that our attachment to your lotus feet may continue to increase day by day. May we never, even in our wildest dreams, become averse to those divine lotus feet of yours, which alone can deliver all the conditioned souls. We were hopelessly toiling here in this slave camp of *māyā*. Out of your causeless mercy you gave us a chance to associate with you by coming in contact with this e-course. Thus, O Śrīla Prabhupāda, although we were most undeserving candidates, you made us very, very fortunate, *bhāgyavān jīva*. You established a really wonderful factory here, where genuinely aspiring Vaiṣṇavas are being manufactured by feeding the raw material of *mūḍhas* like us into the process of Kṛṣṇa consciousness under the close monitoring of expert technicians like our teacher, Śrīmān Saṅkarṣaṇa Dāsa Adhikārī Prabhu. We cannot even begin to estimate how much you have favored us. Now please bless us, Śrīla Prabhupāda, that someday we may be able to glorify you not just with our words but with our every thought and deed. Thus following in the footsteps of our master, we may also become living examples reflecting your infinite glories.

Begging your mercy, we remain

Your unqualified children at the Ultimate Self-Realization Course.

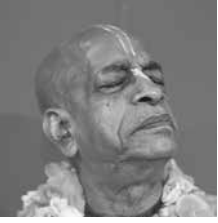
(written by Virendra Dāsa)

Yashodapura Ashram

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

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

Śrīla Prabhupāda, you are very attached to the teachings of your spiritual master, and therefore you went to the Western countries to spread Śrī Caitanya Mahāprabhu's mission of *śrī-harīnāma-saṅkīrtana*. Undoubtedly you are the savior of the people in present-day degraded civilization, bringing the living



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entities in this human form of life toward perfection. All glories to all your wonderful activities! By your and Kṛṣṇa's mercy, we here in Cambodia are trying to follow in your footsteps, introducing the teachings of Kṛṣṇa consciousness. We pray to you for the intelligence and courage to render this service.

Śrīla Prabhupāda, you very intelligently dealt with different persons in just the proper way. Thus you could lead them all toward Kṛṣṇa's service. We pray to you that we learn how to deal with different persons properly so we can at least inform them who Kṛṣṇa is. In this way they may one day render service unto Lord Kṛṣṇa.

Śrīla Prabhupāda, you established ISKCON as a house in which different races can take shelter and serve together hand in hand, peacefully. This is most amazing, since present-day civilization is filled with hatred, greed, enmity, etc., both individually and collectively, and much of it is based on racial or ethnic differences. You are the messenger of peace sent by Lord Kṛṣṇa Himself. We are very fortunate to have come into contact with ISKCON. But still we neglect to do all that you have instructed us to do.

Śrīla Prabhupāda, you meticulously instructed the members of your Society about Deity worship because you knew that flourishing temples and opulent *prasādam* were essential to attracting people in general to spiritual life. We pray to you that we may always be attached to your teachings on Deity worship in our preaching center here in Cambodia. Thus we hope to attract people to Kṛṣṇa, as they were attracted to Lord Viṣṇu during the Angkorian period of the Khmer Empire.

Śrīla Prabhupāda, the *saṅkīrtana* movement is very significant. You instructed us about its importance, introducing us to the sound vibration of the Hare Kṛṣṇa *mahā-mantra*. People are also being benefited by getting books about Lord Kṛṣṇa's teachings via book distribution. Without your efforts, it is sure that today virtually nobody in our land would be have been benefited by the holy name and genuine transcendental knowledge.

Śrīla Prabhupāda, your system of spiritual initiation has enabled us to connect to the *paramparā*. Furthermore, it has enabled us to get full knowledge of what is what. By initiation you have connected these humble candidates to the ISKCON Society. Your disciples from around the world have preached either in their own country or abroad, so that more and more people are being informed about this message of Godhead. Śrīla Prabhupāda, we pray to you that if Śrī Kṛṣṇa wants, there may soon be more Khmer devotees. We further hope that preaching activities can be done locally and will open the door wider so more people here will understand their constitutional position as Lord Kṛṣṇa's servants and act accordingly.

Śrīla Prabhupāda, as Lord Kṛṣṇa's ideal representative, you undoubtedly have divine vision. You clearly know both matter and spirit, and everything's relation to Lord Kṛṣṇa. Indeed, you see everything in connection to Lord Kṛṣṇa. As the world accelerates its degradation, you have introduced the *daiva-varṇāśrama-dharma* system so that we can live according to our nature, both materially and spiritually. By this *daiva-varṇāśrama* system you have introduced us to the Vedic way of life, in harmony with nature. This will create an atmosphere where we can perform devotional service more easily. There are so many problems that could be diminished by this *daiva-varṇāśrama* system. Śrīla Prabhupāda, we pray to you that the Khmer devotees will further understand your ISKCON. In this way these devotees will be able to understand and practice Kṛṣṇa consciousness better and inspire other Khmer people to also take up Kṛṣṇa consciousness.

All glories to you, Śrīla Prabhupāda!

Your followers at Yashodapura Ashram in Siem Reap Province, Kingdom of Cambodia.

