

Śrī Vyāsa-Pūjā

Śrī Vyāsa-Pūjā
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*The
Most Blessed
Event*

The appearance day of
our beloved Spiritual Master

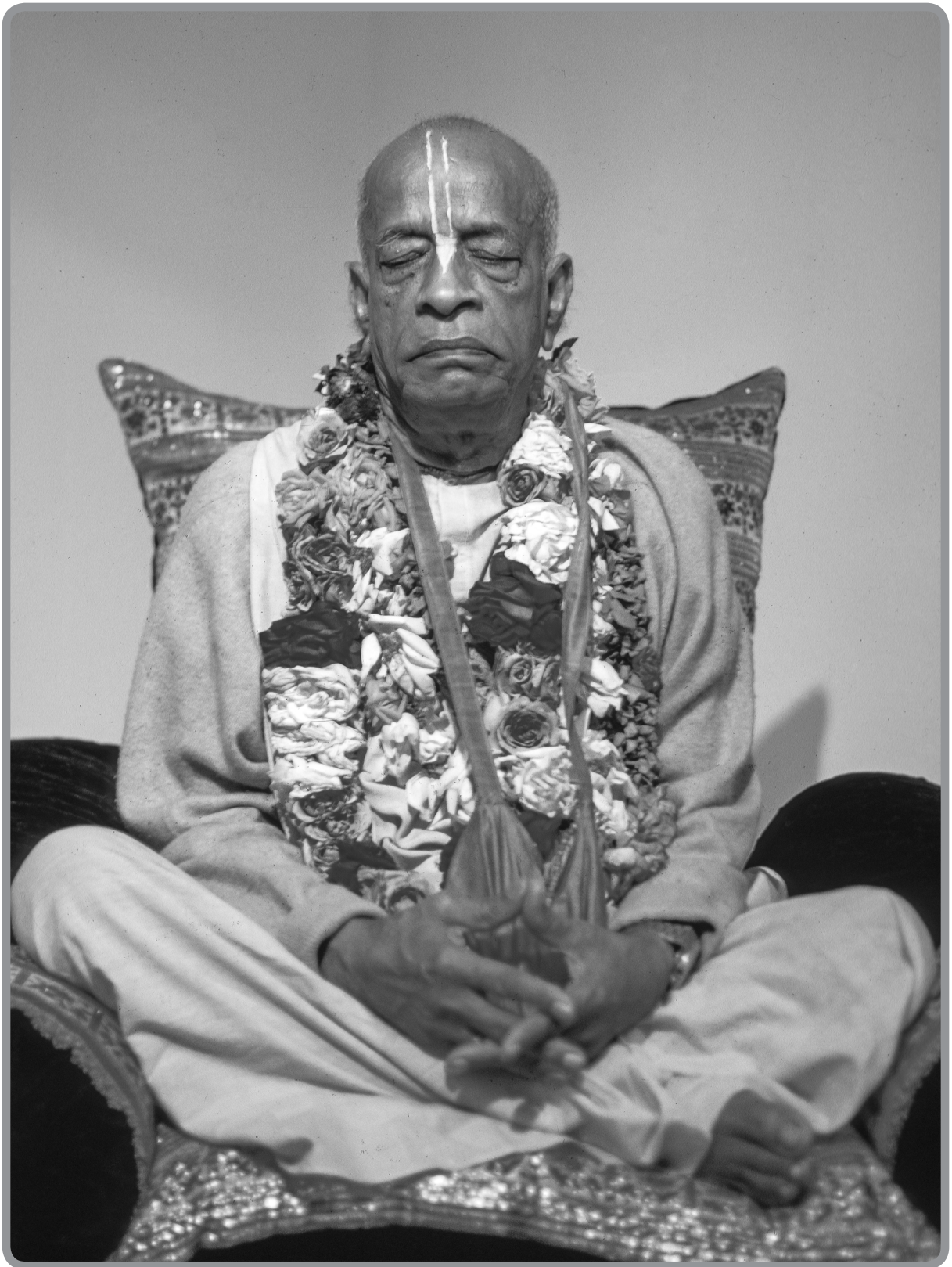
Śrī Vyāsa-Pūjā

His Divine Grace

Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad

A. C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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Introduction

One of the main themes informing many of the offerings in this year's Vyāsa-pūjā book is the imminent fiftieth anniversary of Śrīla Prabhupāda's arrival in the West and preparations for celebrating next year's fiftieth anniversary of ISKCON's founding. Now that many of Prabhupāda's disciples are approaching his age when he boarded the *Jaladuta* and began his incredible twelve-year preaching adventure, appreciation for the depth of his surrender, tolerance, fortitude, and empowerment is becoming more profound than ever. Romapāda Swami writes:

Collectively, around the world, your faithful followers are joyfully preparing celebrations for the fiftieth year since you formally established ISKCON in New York City—a worldwide organization meant for nothing less than the re-spiritualization of the entire human race. What a grand vision you carried in your heart! More than that, you injected that vision into the world at large. And you manifested this grand vision in the most practical of terms! For ISKCON to endure, continuing to grow in strength, in numbers, and in quality for the last fifty years, is a great milestone achievement to offer unto you, Śrīla Prabhupāda!

Appreciating the two poems Śrīla Prabhupāda wrote in 1965—one on the *Jaladuta* in the middle of the Atlantic, the other after disembarking at Boston's Commonwealth Pier—Janānanda Goswami writes:

This year is the fiftieth anniversary of your journey to the West. Yes, falling at your feet, this is what I want to thank you for, with my entire being. That event is the unwinding, the fulfillment of Lord Caitanya's prediction. The prediction of Bhaktivinoda Ṭhākura. You are that person who appeared in order to fulfill those statements—the *mantra-upāsaka*, the *senāpati-bhakta*.

Other than the obvious historical significance of this year, what is it that is reverberating with me so strongly? Clearly it is that fifty years ago you deposited the two most valuable assets in everyone's account. Everyone can draw on these, no matter who they are, and get unlimited interest. What are those assets?

“*Mārkine Bhāgavata-dharma*” and “Prayer unto the Lotus Feet of Kṛṣṇa.”

I meditate on these poems—the very foundation of the mission. They are a mission statement of your heart for the whole movement—not so much in terms of the executive details, but the means to be the fulfilling instrument of the Lord's will. In these two poems, everything is contained that is required for our Kṛṣṇa consciousness. They are priceless jewels, the guiding lights for all of us. They are the basis of success for one and all in our spiritual lives.

Along with looking back at fifty years of ISKCON's spectacular growth amid some severe trials, several devotees emphasized the prospects of training the next generation of devotees to take over the helm of the good ship ISKCON. Bhakta Mukunda Rico writes:

Many devotees nowadays wonder, “Where is our youth? What are they doing?” So for your pleasure, Śrīla Prabhupāda, we are currently planning a milestone youth event during the next ISKCON Leadership Saṅgha (ILS) in 2016. We are inviting youth leaders from all over the world to attend and become inspired to take up more and more responsibility in your preaching mission. We have developed a network of devotees who are working every day with the youth of ISKCON, and so at the upcoming ILS we intend to discuss with them new ideas for improving our preaching and organization.

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Please, Śrīla Prabhupāda, bless our efforts to connect with the youth and inspire their devotional service. Allow this next youth event to be a catalyst in bringing forth another generation of young revolutionaries, as you did with our parents back in the 60s and 70s. May we come together as Lord Caitanya’s youthful warriors, ever refining our skills, behavior, and activities, all the while dovetailing them in your divine service.

And then there is the following poignant excerpt from a letter from a prisoner, included in the offering from ISKCON’s Prison Ministry. It’s often been pointed out that this whole material world is a prison—Durgā Devī’s domain—and so all of ISKCON is really a prison ministry. Somehow these few words from an actual prison inmate capture the mixture of gratitude for Śrīla Prabhupāda’s immense gifts, hope for release from Māyā’s thrall, and sadness at our own and others’ spiritual failings that we can all relate to:

I know that so many prison bhaktas fall away from devotional service. But that is okay. You [Śrīla Prabhupāda] have still brought them (and me) a taste of Kṛṣṇa—and even if we do not break free from māyā in this lifetime, we have at least been started on our way back to Godhead. And this is the greatest gift anyone can receive. The seeds you are planting will someday, with Kṛṣṇa’s help, grow into beautiful Tulasi trees, watered by the devotees! So for myself and for all other prison bhaktas, I say thank you—thank you very much!

And so it goes. Only a small selection of the ever-growing *saṅgha* of ISKCON devotees around the world is presented here. But as always, their reflections, prayers, expressions of gratitude and regret, and reports of small and large battles won against the forces of Kali are worth savoring, for they all bear witness to the ever-expanding glory of ISKCON’s founder-*ācārya*, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Draviḍa Dāsa
Vyāsa-pūjā Book Editor

The Meaning of Vyāsa-pūjā

Throughout our lives, we benefit from the selfless gifts of our spiritual master. He teaches us things so essential that we forget that there was a time when we did not know them. He shapes us in ways so fundamental that we could not be called human without them. He gives us gifts so profound—protection, wisdom, love, and life itself—that there is no way to measure their value. He cleans up our mistakes, looks after us even when we want to avoid him, and speaks the truth even when we would rather not hear it.

Vyāsa-pūjā is a day we can try to do something for him. So much of our interaction with the spiritual master is about *us*—what *we* need, what *we* can learn, what *we* hope to achieve. Like children who at last discover the joy of giving a gift to their parents, we too can use Vyāsa-pūjā as an opportunity to shift our focus from ourselves to the spiritual master.

What can we give someone to whom we already owe everything? Even as a worshiper of the Gaṅgā offers her a palmful of Ganges water, or a devotee of the sun god offers him an *ārati* flame, or a child uses the parents' money to buy them a gift, we too feel helpless in offering anything of value to Śrīla Prabhupāda. Nevertheless, there is one thing that belongs uniquely to us, and Vyāsa-pūjā is the day to offer it, like a flower, at Śrīla Prabhupāda's lotus feet: our sincere gratitude.

Genuine gratitude is felt in our hearts, expressed in our words, and enacted in our lives. In February 1936, on the occasion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Vyāsa-pūjā, Śrīla Prabhupāda delivered an address to guests at the Bombay Gauḍīya Maṭha. In his speech, Śrīla Prabhupāda explains the significance of the occasion and offers a loving tribute to his spiritual master. He repeatedly expresses heartfelt gratitude, followed by exhortations for service and surrender.

Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction, and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls. . . . He is our eye-opener, our eternal father, our eternal preceptor, and our eternal guide. Let us therefore bow down at his lotus feet on this auspicious day.

The best way to repay a teacher is to follow his instructions and utilize the knowledge we have received. Vyāsa-pūjā affords us an opportunity to examine our lives and ask ourselves: Does my behavior reflect an attitude of gratefulness toward Śrīla Prabhupāda? Am I living my life in a way that would make Śrīla Prabhupāda happy? I am proud to call Śrīla Prabhupāda my master, but would he be willing to call me his servant? Gratitude is the disciple's most precious quality, and Vyāsa-pūjā is an opportunity to reexamine and renew that attitude.

What exactly is a disciple grateful for? The spiritual master's gifts are endless, but there is one gift that gives value to all the others, namely, the benediction of unadulterated spiritual knowledge. As Śrīla Prabhupāda emphatically asserts in his Vyāsa-pūjā address:

Gentlemen, our knowledge is so poor, our senses are so imperfect, and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Śrī Vyāsadeva or his bona fide representative. . . . Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Śrī Vyāsadeva for the elimination of all our differences bred by our unsubmissive attitude.

What is the worth of all other good qualities if the message is impure and imperfect? The greatest gift a bona fide spiritual master gives his disciples is to serve as the faithful representative of Śrī Vyāsadeva.

This, therefore, constitutes the very foundation of Vyāsa-pūjā: the worship of Śrī Vyāsadeva and his

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representative. There is no higher praise that we can give the spiritual master than to say that he is a genuine representative of Vyāsadeva. And there is no greater reason to be grateful than for the unadulterated flow of transcendental knowledge that comes from Vyāsadeva via the spiritual master.

So let us take a moment to consider what makes Śrī Vyāsadeva the model for every spiritual master. Vyāsadeva's qualities, accomplishments, and gifts are many:

1. Śrī Vyāsadeva is the source of Vedic knowledge for humanity. He compiled and divided the *Vedas*, making them easily digestible. He explained the *Vedas*' inner meaning in the *Vedānta-sūtra*, and he explained the *Vedānta-sūtra* by writing *Śrīmad-Bhāgavatam*. So reliable is the knowledge given by Vyāsadeva that even Kṛṣṇa refers to the *Vedānta-sūtra* in the *Bhagavad-gītā* (13.5). Thus, Vyāsadeva embodies the most important function of the spiritual master—conveying transcendental knowledge.
2. Vyāsadeva is deeply compassionate toward the average person in the age of Kali. He compiled the *Vedas* not just for scholastic purposes but to relieve humanity's suffering (*Śrīmad-Bhāgavatam* 1.7.6). When he saw that the average person would not be able to understand the *Vedas*, he wrote the *Mahābhārata* so that they might gain the same knowledge by means of intriguing histories. Thus Śrīla Vyāsadeva embodies the trademark quality of the spiritual master—compassion for other living entities.
3. Śrīla Vyāsadeva provided a pathway for everyone's improvement, but he did not hesitate to speak the ultimate truth. Whether people want material advancement, yogic perfection, or knowledge, the *Vedas* tell them how to get what they want. As the spiritual master of the world, Śrīla Vyāsadeva tries to keep everyone on the path of spiritual progress, no matter how indirectly. At the same time, he does not hesitate to teach the highest truth to those who are ready. *Śrīmad-Bhāgavatam* is the ripe fruit of the Vedic desire tree, and Vyāsadeva begins it by rejecting all "cheating paths" that teach anything but pure devotional service. He asks bluntly at the beginning of *Śrīmad-Bhāgavatam*, "What is the use of any other book?" (1.1.2).
4. Śrīla Vyāsadeva ensured the liberation of future generations by creating lines of disciples who would continue the *guru-paramparā* and distribute the scriptures widely. To each of his disciples he entrusted one branch of the *Vedas*, and those disciples taught it to their own disciples. So perfect was this transmission that the Vedic chanting we hear today, scholars say, is the closest thing we have to a five-thousand-year-old tape recording.
5. Finally, Vyāsadeva set the ideal example himself by accepting a spiritual master, Nārada Muni, and inquiring from him submissively, despite the fact that Vyāsadeva is an incarnation of the Lord.

In all these ways, Śrī Vyāsadeva serves as the ideal guru and sets the standard for all gurus in our *paramparā*. Any spiritual master who repeats the instructions of Vyāsadeva and follows his example should be honored by the ceremony of Vyāsa-pūjā.

Our own Śrīla Prabhupāda exemplifies the qualities of Vyāsadeva in an extraordinary way. Like Vyāsadeva, Śrīla Prabhupāda composed a vast library of Vaiṣṇava scriptures and presented them in an easily digestible manner for a Kali-yuga audience. He mercifully reached out to every kind of person, inviting people of every nationality, race, caste, gender, and religion to participate in his compassionate vision for the respiration of human society. At the same time, he never hesitated to speak the truth as it is, even when he spoke to the elite and powerful. Like Vyāsadeva, Śrīla Prabhupāda created a community of disciples, entrusting them with various tasks in a worldwide movement, and those disciples today have their own disciples, some of whom have their disciples, too. In this way, Śrīla Prabhupāda's family grows into its fourth generation, with many more to come in the future.

And yet, each succeeding generation feels as close and committed to Śrīla Prabhupāda as the first. I never had the fortune of meeting Śrīla Prabhupāda, and neither did my parents. But our lives are committed to his service, and we feel his protection, his affection, and his direction personally. We experience his presence through his books, his audio and video lectures, his ISKCON society, and the guidance of our own spiritual

masters. Such is the experience of countless granddisciples of Śrīla Prabhupāda.

Śrīla Prabhupāda calls this the “mystery of the disciplic succession” (*Bhagavad-gītā* 18.75). From a worldly perspective, each succeeding generation is further and further away from Kṛṣṇa, and yet the experience of Kṛṣṇa is just as direct as it was for the first generation. My eyeglasses give me a clear and direct experience of the world—an experience that is sharper than if I were to remove my glasses. Similarly, the transparent medium of the bona fide spiritual master gives us a direct experience of Kṛṣṇa that is clearer than if we were to try to approach Kṛṣṇa directly. Sañjaya’s experience of Kṛṣṇa at Kurukṣetra was clear and direct (*sākṣāt*), despite the fact that Sañjaya was not present on the battlefield and he was not Kṛṣṇa’s personal friend. This direct experience was due only to the mercy of his guru, Śrīla Vyāsadeva, as Sañjaya gratefully notes at the end of the *Bhagavad-gītā*. Indeed, how we can get farther away from Kṛṣṇa in time and space and yet closer to Him in our experience is the mystery of the disciplic succession.

Śrīla Prabhupāda is that extraordinary spiritual master who brought Kṛṣṇa in focus for thousands of living beings, and who will continue to do so for generations to come. He is that extraordinary leader who built temples to Kṛṣṇa in cities around the world, and in the hearts of his honest followers. He is that extraordinary teacher who taught difficult subjects to novice audiences and illuminated the path of *bhakti* by his own exemplary behavior. He is that extraordinary scholar who released the ambrosial nectar of *Śrīmad-Bhāgavatam* for the world to drink. He is that extraordinary devotee whose conviction in the words of his spiritual master led him to fearlessly face any challenge and overcome any obstacle.

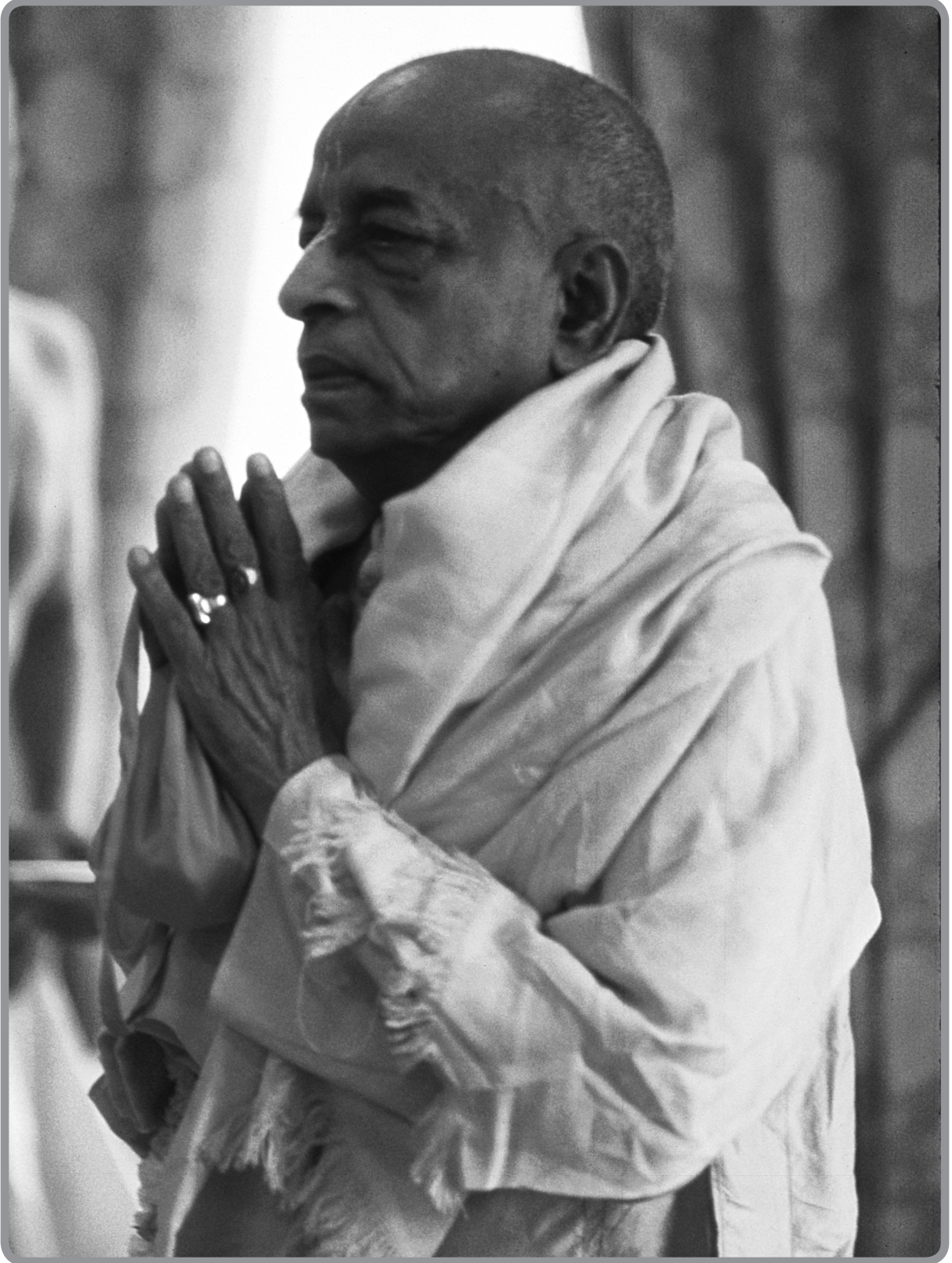
Let us bow down to our extraordinary Śrīla Prabhupāda, repeating the words he offered to his own spiritual master on the occasion of Vyāsa-pūjā:

Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

Rādhikā Ramaṇa Dāsa

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Prayer to the Lotus Feet of Kṛṣṇa

Friday, September 10, 1965, in the middle of the Atlantic Ocean, Śrīla Prabhupāda, on a steamer bound for America, wrote in his diary: “Today the ship is plying very smoothly. I feel today better. But I am feeling separation from Sri Vrindaban and my Lords Sri Govinda, Gopinath, Radha Damodar. The only solace is Sri Chaitanya Charitamrita in which I am tasting the nectarine of Lord Chaitanya’s Leela. I have left Bharat Bhumi just to execute the order of Sri Bhakti Siddhanta Saraswati in pursuance of Lord Chaitanya’s order. I have no qualification, but I have taken up the risk just to carry out the order of His Divine Grace. I depend fully on Their mercy so far away from Vrindaban.” Three days later, in this mood of pure devotion, His Divine Grace composed the following prayer.

(refrain)
kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi

I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.

(1)
śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
kṛṣṇa-bhakti dey ṭhāi ṭhāi

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura, who is very dear to Lord Gaurāṅga, the son of Mother Śacī, is unparalleled in his service to the Supreme Lord Śrī Kṛṣṇa. He is that great saintly spiritual master who bestows intense devotion to Kṛṣṇa at different places throughout the world.

(2)
tāra icchā balavān pāścātyete ṭhān ṭhān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadi
sakalei loy kṛṣṇa nām

By his strong desire the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.

(3)
tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atīśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇaver icchā pūrṇa hoy

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas’ desire is then fulfilled.

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(4)

*se kārja je koribāre ājñā jadi dilo more
jogya nahi an dīna hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji numi sabār pravīṇa*

Although my Guru Mahārāja ordered me to accomplish this mission, I am not worthy or fit to do it. I am very fallen and insignificant. Therefore, O Lord, now I am begging for Your mercy so that I may become worthy, for You are the wisest and most experienced of all.

(5)

*tomāra se śakti pele guru-sebāya bastu mile
jībana sārthak jadi hoy
sei se sevā pāile tāhale sukhī hale
taba saṅga bhāgyate miloy*

If You bestow Your power, by serving the spiritual master one attains the Absolute Truth—one's life becomes successful. If that service is obtained, then one becomes happy and gets Your association due to good fortune.

(6)

*evam janam nīpatitam prabhavāhikūpe
kāmbhikāmam anu yaḥ prapātan prasāṅgāt
kṛtvātmasāt surarṣiṇā bhagavan gṛhītaḥ
so 'haṁ katham nu visṛje tava bhṛtya-sevām*

My dear Lord, O Supreme Personality of Godhead, because of my association with material desires, one after another, I was gradually falling into a blind well full of snakes, following the general populace. But Your servant Nārada Muni kindly accepted me as his disciple and instructed me how to achieve this transcendental position. Therefore, my first duty is to serve him. How could I leave his service? [Prahāda Mahārāja to Lord Nṛsiṁhadeva, Śrīmad-Bhāgavatam 7.9.28]

(7)

*tumi mor cira sāthī bhuliyā māyār lāthi
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogāyoga
tabe pāri tuhe milibāre*

O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of Māyā birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.

(8)

*tomāra milane bhāi ābār se sukha pāi
gocārane ghuri dīn bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei dīn kabe habe mor*

O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

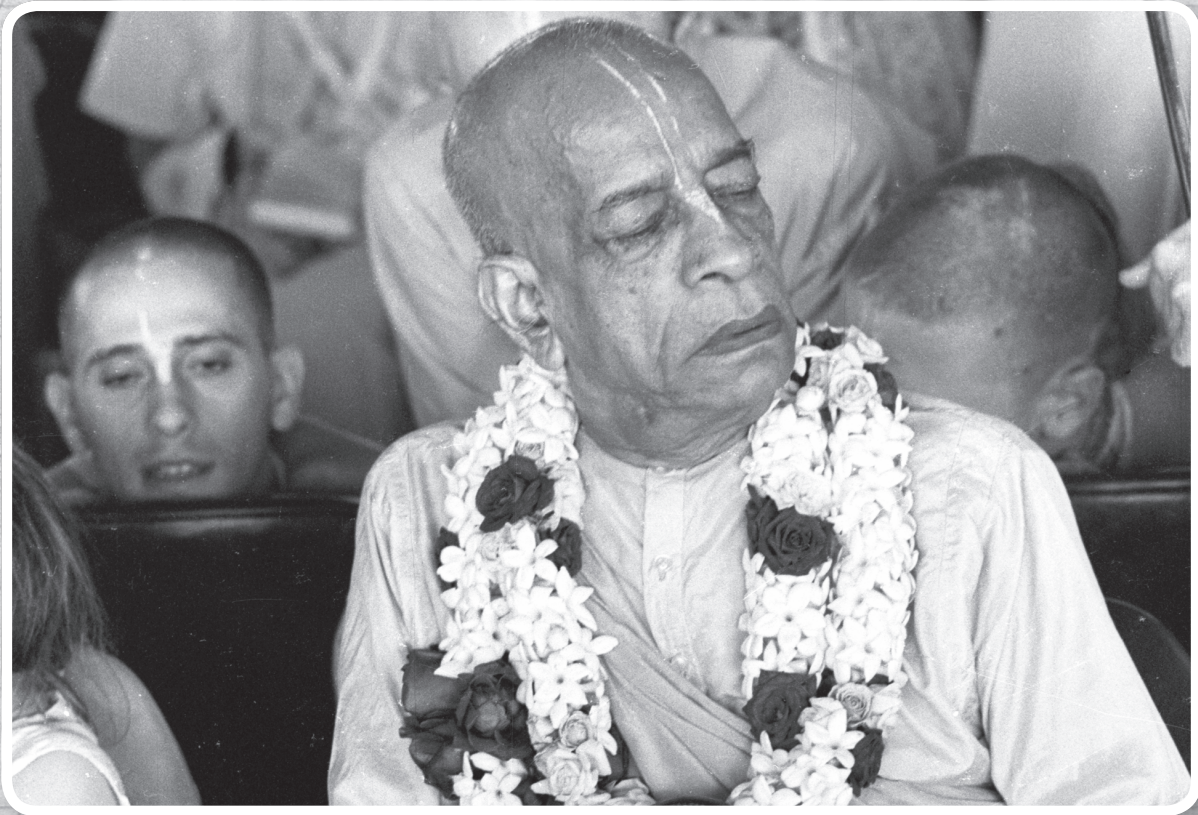
Śrī Vyāsa-Pūjā

(9) *āji se subidhāne tomāra smaraṇa bhela
baro āśā ḍākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi*

Today that remembrance of You came to me in a very nice way. Because I have a great longing I called to You. I am Your eternal servant, and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.

(refrain)
*kṛṣṇa taba puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi*

I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.



*Homages from
the GBC*

Anuttama Dāsa

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

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

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Fifty years ago you observed the anniversary of your birth, alone and without celebration, while on board the cargo ship *Jaladuta* bound for New York City from India. Although sixty-nine years of age, you traveled with no institutional support, a mere handful of rupees, and no long-term plan or guarantee for your comfort or even residence.

It was not the ship, really, that carried you on that arduous journey across the Atlantic. What sped you forward was your intense desire to fulfill the order of your Guru Mahārāja, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who instructed you to preach the message of Śrī Caitanya Mahāprabhu in the English language.

At the end of that month-long journey, during a short stop in Boston Harbor, and after spending just a few hours onshore with the ship's captain, you wrote a beautiful poem entitled "*Mārkine Bhāgavata-dharma*." In that poem you revealed your mind, your intense desire to share the message of Kṛṣṇa consciousness with the forgetful souls of this age, and your total dependence upon Lord Kṛṣṇa.

As we celebrate the fiftieth anniversary of your historic journey and look forward next year to the fiftieth anniversary of your founding of the International Society for Krishna Consciousness, I know of no better way to appreciate and glorify you than to remind the Vaiṣṇava community of the most beautiful words you expressed on that day in Boston. These words express not only your heart but also the consciousness and mood we need to cultivate in order to follow in your footsteps. Without doing so, we will fail to become true Vaiṣṇavas, true Prabhupādānugas, and true well-wishers of every living being, as you were, and as you are.

You are our master, our guide, and our founder-*ācārya*. I pray that during these two anniversary years, and beyond, your entire society will become infused with your determination, your compassion, your love, and your transcendental anxiety to be an instrument in the Lord's mission to bless the forgetful souls of this age.

Your humble servant,

Anuttama Dāsa

Mārkine Bhāgavata-dharma

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

But I guess You have some business here, otherwise why would You bring me to this terrible place?

Most of the population here are covered by the modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

Śrī Vyāsa-Pūjā

All living entities have come under the control of the illusory energy by Your will. And therefore, if You like, by Your will they can also be released from the clutches of illusion.

I wish that You may deliver them. Therefore, if You so desire their deliverance, then only will they be able to understand Your message.

The words of the *Śrīmad-Bhāgavatam* are Your incarnation, and if a sober person repeatedly receives them with submissive aural reception, then he will be able to understand Your message. [Here Śrīla Prabhupāda quotes *Śrīmad-Bhāgavatam* 1.2.17–21]:

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

He will become liberated from the influence of the modes of ignorance and passion, and thus all inauspicious things accumulated in the core of the heart will disappear.

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore, I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.

O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel engaddened and thus become liberated from all unhappy conditions of life.

O Lord, I am just like a puppet in Your hands, so if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

*Signed—the most unfortunate, most insignificant beggar,
A. C. Bhaktivedanta Swami,
on board the ship Jaladuta, Boston, 18th September 1965*

Bhakti Caitanya Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet. All glories to you, the savior of the whole world.

We have just completed a *kīrtana-mela* in Mauritius. A number of the leading *kīrtana* singers in ISKCON presented hours of amazing chanting of the holy names every day, and it had an overwhelming impact on the local devotees, practically more than anything else that has happened here before. It seems that a profound change has come over the whole *yātrā*, and no one has anything else to talk about but the chanting of the holy names. This made me think deeply about you and your mission, Śrīla Prabhupāda, and how you practiced and preached the chanting of the Hare Kṛṣṇa *mahā-mantra*.

You have given us everything, Śrīla Prabhupāda, and you have given us everything right. A few devotees outside your movement have given Kṛṣṇa consciousness in recent years, but none of them have given it the way you have. You have made Kṛṣṇa consciousness come to life, beyond just philosophy and beyond nice stories and pastimes of the Lord. You have given Kṛṣṇa consciousness in a way that makes it practical and real and gives anyone, even very unqualified people, the opportunity to make progress in devotional service and ultimately come to the perfectional stage of pure love of God. Thank you very much for that, Śrīla Prabhupāda.

Others may have a flair for different practices—for example, to speak of Rādhā-Kṛṣṇa *līlā* very attractively—and may even make their hearers feel they are entering special areas of Kṛṣṇa consciousness. Sometimes they feel that in this way they are achieving levels of Kṛṣṇa consciousness that are not available within your ISKCON or through your teachings. But I think these presentations lack real Kṛṣṇa conscious substance. In Bhuvanesvara, on January 24th, 1977, you told some disciples:

Prabhupāda: A little progress, they think they have become a great scholar—“Now we are for *bhajana*. Here there is no chance of *bhajana*. Let us go and [do] *bhajana*.” *Ei chure pākā. Ei chure pākā, ei chure* means unripe jackfruit. Unripe jackfruit has become yellow by a stunted growth. You know stunted growth?

Satsvarūpa: Something stops growing.

Prabhupāda: Yes. Growth is not there, like a dwarf, and he has become fifty years old.

Normally a jackfruit is very big and rich, but the stunted jackfruit you are talking about remains very small. Somehow its natural development becomes checked and, although apparently ripe, it is actually immature.

Śrīla Prabhupāda, if we stick to your lotus feet by following your instructions and serving within your ISKCON, we can avoid this dangerous pitfall. It is a real challenge for someone from a materialistic Kali-yuga background to become Kṛṣṇa conscious, and we must not imagine that there are some clever shortcuts. The essence of the process is service to your lotus feet, and anything else is at best a detail.

On this sacred occasion I pray to you, Śrīla Prabhupāda, that you will please allow me to continue in your service. Please tolerate my shortcomings and help me become the type of disciple you want me to become. Please help me become absorbed in chanting Hare Kṛṣṇa as we were during the *kīrtana-mela*, and please allow me to give that chanting to others.

Your humble servant,

Bhakti Caitanya Swami

Bhakti Chāru Swami

Dearest Śrīla Prabhupāda,

Please accept my most humble obeisances at your divine lotus feet.

On this most auspicious day I pray to Śrī Kṛṣṇa that I can properly spread your glories all over the world.

I vividly remember that night in Vṛndāvana—you were not feeling well, and although it was about 1:00 am, you could not sleep. As I massaged your lotus feet and you began to lament, “There is so much to do, but I am so sick and not able to do anything.”

I tried to console you, saying, “Śrīla Prabhupāda, what you have done is beyond anyone’s imagination. You should not feel that there is anything left to be done. Now you should just relax.”

You softly replied, “What I have done so far is fifty percent; the other fifty percent is to establish *varṇāśrama*. Not that everyone will become a devotee. For those who will not become devotees, we need *varṇāśrama*.”

You continued to explain, but at that time I could not quite comprehend the depth of that statement. But after three decades its meaning started to dawn upon me: You came to fulfill Śrī Caitanya Mahāprabhu’s prediction that the Kṛṣṇa consciousness movement would spread all over the world, to every town and village. You stated that you had accomplished fifty percent of that mission, and from this statement of yours we can infer two things: first, that Lord Caitanya’s prediction *will* definitely be fulfilled (fifty percent having already been fulfilled), and second, that *you* are the prime personality who will fulfill Caitanya Mahāprabhu’s prediction!

Due to your humble disposition you did not say that—you simply considered what it would take to complete that mission and what the condition of the world would be at that time. Human society will be structured through *varṇāśrama*—the system that Kṛṣṇa Himself, the Supreme Personality of Godhead, gave to perfectly arrange human society according to one’s natural propensities. The ideal *brāhmaṇas*, situated on the *brahma-bhūta* platform, will guide society on the pure spiritual path; extremely powerful *kṣatriyas*—*rājaraṣis* like Pṛthu Mahārāja, Yudhiṣṭhira Mahārāja, and Parikṣit Mahārāja—will rule over this world, being situated at the feet of the highly qualified *brāhmaṇas*; extremely generous *vaiśyas*, under the protection and patronage of the *kṣatriya* kings, will cater to the needs of society and generate wealth for the kings as their expression of gratitude toward them; and the *śūdras*, like the youngest brothers in a family, will be guided, maintained, and protected by the other three classes.

You mentioned that not all people will become unalloyed devotees, Vaiṣṇavas perfectly situated in the mode of pure goodness (*śuddha-sattva*) and engaged in unflinching devotional service to Kṛṣṇa. Not everyone will be able to achieve that state of Kṛṣṇa consciousness. For those who will remain affected by the modes of material nature and aspire for sense gratification, *varṇāśrama* will be absolutely essential so that they will be included in the spiritual structure. Kṛṣṇa created that system as the foundation on which the perfect human society will stand.

What you achieved in just ten years is probably the greatest miracle this world has ever seen, and will probably be equaled only by the spreading of Kṛṣṇa consciousness all over the world. Therefore “the other 50 percent” literally means the total fulfillment of Śrī Caitanya Mahāprabhu’s prediction—the spreading of the Kṛṣṇa consciousness movement all over the world, in every town and village, and that means the establishment of *varṇāśrama-dharma* all over the world. This will naturally take a long time, at least a few generations. Therefore to continue that mission you have created the institution of ISKCON so that in your absence your loyal followers, generation after generation, will pursue that goal until the entire world becomes Kṛṣṇa conscious.

To accomplish this mission you structured your ISKCON most perfectly, establishing the collective management authority of the GBC, so that the Society would exist for a long time, and you established yourself as the permanent head of the institution, its founder-*ācārya*.

When you were asked who would become your successor, you replied, “I will not appoint anyone as my successor. I give the legacy to all my followers. Whoever follows sincerely will inherit this legacy.”

Now it is up to us: How seriously are we going to accept the responsibility of fulfilling your glorious mission?

Homages from the GBC

I thank you from the depths of my heart for this wonderful gift, this incredible assignment, by which we have inherited your legacy.

Your humble servant eternally,

Bhakti Chāru Swami

Bhaktimārga Swami

*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*

In Our Hand

I keep in my *kūrtā* pocket
A worry that you'll be forgotten,
That results of hard work done
Will be tossed like air on soft cotton.

I have a thought that
The cutting edge you brought
Will be twisted
In all that you've taught.

I have a concern that
As the clock keeps ticking
And time passes quickly,
Kali increases his devious tricking.

I have a humble opinion
That danger lurks ahead
Unless we stick to our guns,
Anchor *sādhana*, and *kīrtan* be spread.

In my other pocket—a feeling
That your mercy will linger,

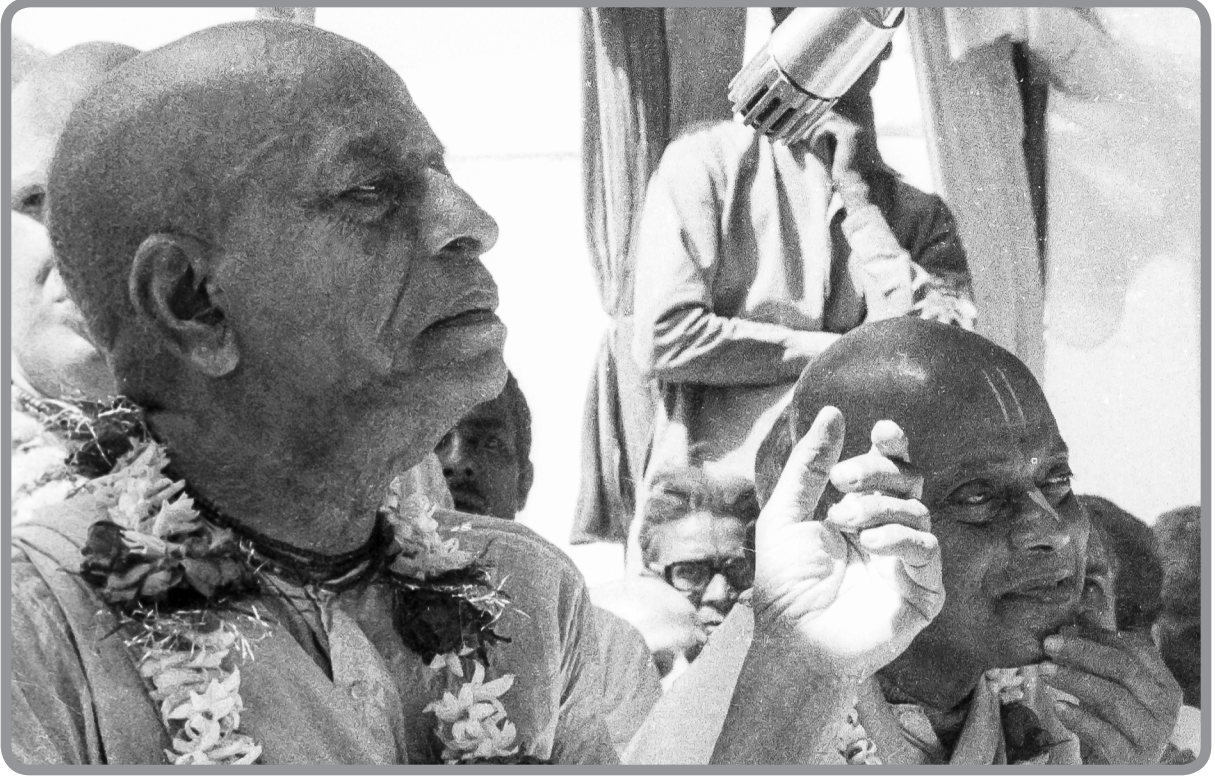
Success will be proceeding
Where'er you point the finger.

I can say for certain
That fifty years have passed;
Recognition will come,
Your legacy bound to last.

I have these mixed feelings
Regarding failure or success.
Only time will tell—
Make, break, or be a mess!

Yours was the first step,
Ours is the second,
The third, and the fourth—
The deck is in our hand.

Bhaktimārga Swami



Bhaktivaibhava Swami

*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*

It Is Your Order, and We Must Fulfill It

My dear Śrīla Prabhupāda,

Kindly accept my most humble obeisances at your lotus feet.

As I have been reading your books and listening to your lectures, it has come stronger than ever to my notice that in many different ways you requested—even pleaded with—your disciples and your audience to perfect their lives in Kṛṣṇa consciousness and spread it for the ultimate benefit of others. Your heart was filled with compassion for the conditioned souls. As your servants, we have a duty to fulfill your requests to the best of our ability.

In a *Bhagavad-gītā* class you gave in July 1966 in New York, you said:

I am old man. If you, some of you at least understand this science and take up this science, you become future hope of the, this country or the world. That is my request to you, that you should take this chance and become a spiritual master for all the people.

Homages from the GBC

We tried and are still trying to follow this request. Kindly forgive all our shortcomings and mistakes in this regard. It is your order, and we must fulfill it.

Concerning Deity worship, you said at the installation of Rukmiṇī-Dvārakānātha in Los Angeles in 1969: “Always be careful. You are dealing with Kṛṣṇa. That is my request.” The GBC has established a ministry that oversees Deity worship worldwide. Much improvement has been made, but there are still many challenges. It is your order, and we must fulfill it.

In a lecture in Los Angeles in August 1970 you said, “The Deity worship, the *kīrtana*, the street *saṅkīrtana*, distribution of literature, books. You should carry on this program with great enthusiasm. That is my request.” Śrīla Prabhupāda, in many places in the world these activities are being carried out. By your mercy, these most essential preaching activities are being emphasized throughout the world, but still there is so much improvement to be made. It is your order, and we must fulfill it.

In a lecture in Auckland in April 1972 you said, “So, you Indians who are present here, that is my request—that you can do tremendous service on behalf of your country.” The Indian *yātrā* is increasing tremendously. It is in many respects the showpiece for the rest of the world. Indian temples lead the world in book distribution, many gorgeous temples have been built, and thousands of people are joining our movement. Still, many improvements could be made, and many more Indians could step forward to offer their services. It is your order, and we must fulfill it.

In a lecture in Calcutta in January 1973, you said:

But Caitanya Mahāprabhu and Vaiṣṇava *ācāryas*, they took *sannyāsa* for preaching work, not for doing rascaldom. Preaching work. So *mukunda ahaṁ niṣevaye. Mukundāṅghri-niṣevayaiva*. Simply by serving . . . Mukunda, Kṛṣṇa, what does He want? He wants that this philosophy of Kṛṣṇa, *Bhagavad-gītā*, should be spread all over the world. You take up this determination and be steady in your *sannyāsa*. That is my request.

For many years the Sannyāsa Ministry had been offering guidance to our *sannyāsīs* and prospective *sannyāsīs*. This has resulted in much improvement in the *sannyāsa-āśrama*. What is emphasized is that the main purpose of the *sannyāsa-āśrama* is to preach. Still, the ministry needs to be further developed. *Sannyāsīs* must be steady, ideal examples for others. It is your order, and we must fulfill it.

In a lecture in Honolulu in January 1974, you said:

So you *must* have to follow these rules and regulations if you are serious. Then take initiation. Otherwise, don’t make farce, don’t make farce. That is my request. One has to be very determined, *bhajante mām dṛḍha-vratāḥ*.

A disciple course has been developed, and now it is mandatory that one pass it before initiation. But there is still more work to be done to help candidates become qualified for initiation. It is your order, and we must fulfill it.

Before leaving for the airport in Los Angeles on July 15, 1974, you said this in your final remarks to the devotees: “If you remain solid in Kṛṣṇa consciousness, the *māyā* cannot touch you. So that is my request.” An important aspect for our devotees to become solid in Kṛṣṇa consciousness is the establishment of *varṇāśrama*. This topic has been taken up this year more than ever before and will be effectively processed further. It is one of the greatest challenges for our movement. But it is your order, and we must fulfill it.

In a lecture in Vṛndāvana in March 1974, you said:

So this is my request, that you have come to Vṛndāvana, try to understand what is Vṛndāvana-dhāma, what is Rādhā-Kṛṣṇa, but very cautiously, very, I mean to say, carefully. Then Kṛṣṇa will be pleased. And Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, Kṛṣṇa Caitanya, He is present here. Go through *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi gaura* . . . so in this way, gradually, you’ll be able to understand.

Śrī Vyāsa-Pūjā

Many serious difficulties have developed over the years with our devotees visiting or living in Vṛndāvana. It is urgent that we work harder to physically and spiritually protect our devotees in Vṛndāvana. It is your order, and we must fulfill it.

In an arrival address in Los Angeles in June 1975, you said:

So Guru Mahārāja was speaking to me that “Since we have got this Baghbazar marble temple, there has been so many dissensions, and everyone thinking who will occupy this room or that room, that room. I wish, therefore, to sell this temple and the marble and print some book.” Yes. So I took up this from his mouth, that he is very fond of books. And he told me personally that “If you get some money, print books.” Therefore I am stressing on this point: “Where is book? Where is book? Where is book?” So kindly help me. This is my request. Print as many books in as many languages and distribute throughout the whole world. Then Kṛṣṇa consciousness movement will automatically increase.

The GBC and BBT work combinedly to increase book distribution worldwide. Wonderful results have been reported over the last few years, but there is so much more to be done. It is your order, and we must fulfill it.

In a conversation recorded in Hyderabad in August 1976, you said:

So this is my request, that our money . . . There is nothing “our money”; everything Kṛṣṇa’s. But we are thinking, because we are asuric. So *asuras* think like that. Just like Kāṁsa, Hiraṇyakaśipu: “Hah!” Rāvaṇa: “Hah! What is Rāma?” That is *asura*’s . . . They think like that, and that is asuric. But otherwise, *īśāvāsyam idaṁ sarvaṁ*. Everything belongs to Kṛṣṇa. Therefore *yajña* is advised. The sooner you hand over Kṛṣṇa’s property to Kṛṣṇa, it is good for you.

As ISKCON develops massive projects, this is another great challenge: to see that all the money generated from these projects is used in Kṛṣṇa’s service. It is your order, and we must fulfill it.

In December 1968 you wrote this in a letter:

Chant your sixteen rounds daily, follow all regulations strictly, and you will have all blessings from the disciplic succession to advance nicely. So now you have this all important opportunity so I request you to take full advantage and perfect yourself in Krishna Consciousness. This is my request to all of you. This will be great service not only to yourself, but also to all the living entities with whom we come into contact.

Your instructions in this letter constitute the seed of success for our advancement in Kṛṣṇa consciousness. It is your order, and we must fulfill it.

Your eternal servant,

Bhaktivaibhava Swami

Bhūrijana Dāsa

My dear Śrīla Prabhupāda,

*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*

Please accept my most humble obeisances at your lotus feet.

Kali and his *yuga* have entranced everyone. Spiritual seekers have become trapped in a net of vagaries that equate spirituality with abject sensuality. Through impersonalism, voidism, and fanaticism, the world's population has already been mass-converted into confused devotees of matter.

In this chaotic milieu, speaking directly and honestly of true religious principles interferes with the so-called spiritual concepts of acceptance and being nonjudgmental. Yet day by day, throughout the world, degradation, fear, anxiety, and danger increase. Violence and terror increase, strange deadly diseases increase, extreme and unpredictable weather events increase, and economic collapse lurks nearby. And worse still, the solutions mankind proffers morph into still more dreadful catastrophes.

Amidst it all, you speak truth clearly and to the point. Your words pierce Kali-yuga's fog:

Actually they do not know, and they cheat others, speaking about God. That is the difficulty. All rascals are doing that. And if I say, "All rascals," it is little harsh, but it has to be said. They do not know what is God, and they speak of God. Let them say frankly that "I do not know what is God." That is answered in the *Bhagavad-gītā*: *bahūnām janmanām ante*. If they are sincere, then after many, many births . . . *

You speak of the processes of acquiring actual knowledge of God:

They do not know, and they do not accept *ācāryopāśanam*. The *ācārya* says, Rāmānujācārya says, Madhvācārya says, big, big *ācārya*, Caitanya Mahāprabhu . . . They will not believe them. They will speculate in their nonsense speculation. This is the difficulty. Without going to the *ācārya* . . . *Tad vijñānārthaṁ sa gurum evābhigacchet*. This is the Vedic process, how one can know. But they will speculate.

You quote Lord Brahmā as you describe that Kṛṣṇa's mercy—not great speculative ability—is the prerequisite for knowing God. And that an ascending process can never yield true knowledge:

Ciraṁ vicinvan. Athāpi te deva padāmbuja-dvaya jñānāti tattvam . . . Athāpi te deva padāmbuja-dvaya leśānugṛhīta eva hi jñānāti tattvaṁ na cānya eko 'pi ciraṁ vicinvan. One who has little mercy of God upon him, he can understand, but others, they can speculate for many, many births; still, they'll never be able. *Athāpi te deva padāmbuja-dvaya leśānugṛhīta jñānāti tattvam. Leśānugṛhīta eva hi. Leśa*. One cannot know God full. That is not possible because you are limited and He is unlimited. Still, if one has learned, at least if one has accepted "Here is God, Kṛṣṇa," *bās*, his knowledge is perfect. If he simply believes only that "Here is God," he can understand. They don't believe that Kṛṣṇa is

*This and the quotations that follow are from a January 2, 1977, room conversation with Śrīla Prabhupāda in Bombay.

Śrī Vyāsa-Pūjā

God. “Eh . . . He may be very powerful . . .,” so on. Kṛṣṇa says *aham ādir hi devānām, mattaḥ parataram nānyat*. These rascals will not believe.

After labeling nonbelievers as rascals, with transparent logic you boldly indict as a fool a beloved icon of the world:

Śrīla Prabhupāda: *Mūḍho nābhijānāti*. If they remain persistently *mūḍhas*, who can make them understand? Very difficult. Gandhi did not believe in Kṛṣṇa.

Dr. Patel: I don’t know that. I think he . . .

Śrīla Prabhupāda: You should know. You have read Gandhi’s book.

Dr. Patel: He practiced Vaiṣṇavism. That is what my wife said. Always, daily, to worship.

Śrīla Prabhupāda: Yes. He mentioned that, that “My Kṛṣṇa is different imagination. My imagination of Kṛṣṇa is different.” That is his position. He imagines. “My imagination of Kṛṣṇa . . .” “How he can believe Kṛṣṇa? Kṛṣṇa is preaching violence, and he’s trying to draw nonviolence. The people will challenge, but he makes his own commentation, his own imagination. He said, “My imagination of Kṛṣṇa is different.” This is his word. He is the student of *Bhagavad-gītā* and in his *āśrama* there is not a single picture of Kṛṣṇa. He does not believe in Kṛṣṇa. But believe or not believe, he was reading *Bhagavad-gītā*, had respect. That will give him some profit, there is no doubt.

Despite your full conviction in Kṛṣṇa’s message, you avoid fanaticism as you accept that some benefit will accrue to Gandhi despite his misconceived position. However, to the gentleman who many times walked by your side on Juhu Beach, you thrust your point forward: Simply remain faithful to Kṛṣṇa’s message as it is:

Yeṣāṁ tv anta-gataṁ pāpam. Everything is clearly said in the *Bhagavad-gītā*. I speak, therefore, to my disciples that “You simply repeat like parrot *Bhagavad-gītā* and follow first your life. Don’t try to become very big scholar, do interpretation. Remain foolish and believe in Kṛṣṇa. Then life is perfect.” And actually that is happening. They never try to screw out some meaning.

You alone have stressed this, Śrīla Prabhupāda. All others have “screwed out” their own meaning from Kṛṣṇa’s words:

Śrīla Prabhupāda: They do, everyone. Tilak has done like that, Gandhi has done like that, Vinod Bhave is doing that. Dr. Radhakrishna has done like that, Vivekananda has done, Aurobindo has done—everyone. Nobody would take directly, that “Here is God.” What do you think? Do they believe?

Dr. Patel: They believe in God.

Śrīla Prabhupāda: No, believe in God, that everyone is doing. So what is their special credit? Why do they touch *Bhagavad-gītā* and say, “My imagination of God is different”? How cheating it is! If your imagination of God is different, why do you touch *Bhagavad-gītā* and declare yourself that “I am a student of *Bhagavad-gītā*. My life is also for *Gītā*”?

However, your incontestable deed of spreading throughout the world the name, fame, and glory of Kṛṣṇa, the Supreme Personality of Godhead, has undeniably proclaimed your unique position and greatness:

Dr. Patel: Even when Tilak . . . Tilak says he follows *Bhagavad-gītā* always.

Śrīla Prabhupāda: Nobody says that “Here is God, Kṛṣṇa.” That is their fault. Nobody says, “Here is God.” That is, perhaps . . . We Vaiṣṇavas say. I am preaching. Perhaps I am the first preacher to the world, that “Here is God.”

Yes, Śrīla Prabhupāda, amidst the confusion of Kali-yuga, you are like the sun that dispels the fog, for you clearly present Kṛṣṇa as God and chanting His names as His surrendered servant as the process to attain

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Him. In your condemnation of non-Vaiṣṇava counterconclusions you simply do not mince words:

Śrīla Prabhupāda: Who is *ācārya* except the Vaiṣṇava *ācāryas*? All loafer class. All loafer class. They're not *ācāryas*. Except these Vaiṣṇava *ācāryas*, who is *ācārya*? They're not *ācāryas*. *Ācāryaṁ māṁ vijānīyān*.

Dr. Patel: I read your *Bhagavad-gītā*, and after that, I read Rāmānuja's. They are more or less the same . . .

Śrīla Prabhupāda: Same thing. There is no difference between the *ācāryas*. Then how they become *ācāryas* if there is difference of opinion? They cannot be *ācāryas*.

* * *

Understanding reality and life's purpose is dangerously distant from people's consciousness in Kali-yuga. I therefore offer my humble obeisances to each of your servants who are committed to entering any of the many dangerous palaces in Kali-yuga's kingdom in the attempt to introduce others to Kṛṣṇa, the Supreme Personality of Godhead and the Absolute Truth.

Śrīla Prabhupāda, I am weak, tiny, and inconsequential, and I find myself unable to emulate your bold and potent preaching. Yet you kindly keep me in your service while making that service easy by your own heroic presentations through speech and writing. May I serve both. Thank you, Śrīla Prabhupāda.

Your servant,

Bhūrijana dasa

Bīr Kṛṣṇa dās Goswami

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances at your lotus feet. All glories to Your Divine Grace.

Recently I have been studying your poem "Vṛndāvana Bhajana." This poem has been a great source of inspiration, as by reading it one can begin to understand your deep mood of service to *guru* and Gaurāṅga and your mood of detachment from this material world.

It was written right before you took *sannyāsa*, when the material world was exhibiting its cruel form to you. As you state, "Kṛṣṇa has shown me the naked form of material nature." You state that in spite of your having many family members still around, they had abandoned you, seeing you as penniless. In your words, they were a "fruitless glory."

In these beginning stanzas you show us the nature of material love. That is, material love is simply a business exchange. The way you state this enters directly into one's heart and enables one to have that realization simply by hearing your words. You state, "All that is left of this family life is a list of names."

Then you inform us of our real family in relationship to Kṛṣṇa. In other words, as you state, "All [are] your relatives, brother! All the billions of *jīvas*." By hearing your words, we become free from the material "skin disease."

You go on to destroy the illusion of impersonalism and voidism and then establish the topmost goal of realizing one's eternal relationship with Kṛṣṇa in one of the five *rasas*.

Then you inform us of our responsibility to the conditioned *jīvas*—the responsibility of bringing them

to Kṛṣṇa's lotus feet. This service of bringing them to Kṛṣṇa's lotus feet is the way to achieve pure devotional service ourselves and realize our eternal identities. We must preach to be successful. You inspire us to become like Arjuna, fighters for Kṛṣṇa on the battlefield of *saṅkīrtana*.

You invoke our compassion, telling us that the world is now full of Jagāis and Mādhāis. The *kaniṣṭha-adhikārīs* are not interested in saving the world. In the guise of *bhajana* "they simply hunt for chapatis and *dāl*." We must rise to the *madhyama-adhikārī* platform. In this way the sleeping world can be awakened and "the sinful can all become devotees."

Helping us understand the fallacies of sahajiyāism, you state, "One who has the material concept that the body is the self cannot relish spiritual mellows. . . . The *prākṛta-sahajiyās* all commit adultery. Taking someone else's wife, they go to relish 'transcendental *līlā*.' . . . [I]f [the conditioned soul] tries to imitate [Rādhā and Kṛṣṇa], taking on Their dress and characteristics, he becomes the plaything of Māyā. . . ."

Finally, you reveal to us that by the performance of *saṅkīrtana* (sharing Kṛṣṇa consciousness with others) remembrance of Kṛṣṇa will automatically come and one's identity will be spontaneously "manifested in the heart."

By meditating on this poem (which I recommend every devotee read), I can see how faithfully you have taken the words and mission of your spiritual master as your life and soul. You are never separate from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. I wish that my heart will manifest the same consciousness in my relationship with you.

I pray to you, Śrīla Prabhupāda, that I can eternally dedicate my existence to your mission. Please give me the intelligence to understand how to present Kṛṣṇa consciousness according to time, place, and circumstance. Please let me imbibe your mood of compassion and dedication to the spiritual master's order.

Your eternal servant,

Bīr Kṛṣṇa dās Goswami

Devāmrita Swami

Dear Śrīla Prabhupāda,

Please accept my obeisances in the dust of your lotus feet.

The universal truth for embodied souls in this world is that, abandoning our material forms, we will all leave the present lifetime behind.

What will be my lamentation at the final moments? Hospice caregivers say that when the dying finally accept their imminent departure, usually one or more of five prime lamentations engulf them:

- * Why did work consume so much of my life?
- * Why did I, through the various phases of life, let key friendships slip away?
- * Why didn't I allow myself to be more happy?
- * Why didn't I express my real feelings more?
- * Why didn't I live more true to myself rather than to others' expectations?

Owing only to your divine intervention, none of this typical departure-bed grief will assail us. Rescuing your followers from Kali's kingdom of nescience, you have bestowed upon us the divine opportunity to end our brief stay in the body with no material regrets.

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Yet Vaiṣṇavas can feel purely spiritual lamentations as they exit. Mādhavendra Purī's disappearance from the ordinary vision of this world is the paragon of nonmaterial remorse and self-reproach. His apparent expression of failure demonstrated the highest attainment of eternal, spiritual existence. *Mathurā nā pānu*: "I could not attain the shelter of Mathurā!"

While worshiping that zenith of *prema* from a respectful distance, I seek to present to you my own major spiritual regret—accompanying me now, even before death knocks.

Why did I wait so long to come to your service?

Yes, I began at age twenty-two. But crucial years passed before I developed enough *bhakti* life-experience to wholesomely benefit others.

Why not the greater fortune of arriving at your feet earlier—say, at eighteen, intact and ready for full devotional action? Age twelve would have been even better—no roller-coaster bewilderment typical of both teenage and young adult life outside of *bhakti*'s regimen.

The ultimate benediction, in this world, though, would have been to take birth as your pure servant and from as early an age as possible exhibit full competence for executing your purposes, thus remaining fixed eternally as your menial assistant.

Whether in life or death, I beg for the strength to hold high above my head the closing words of your Vyāsa-pūjā offering to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

[L]et me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master.

Your aspiring servant,

Devāmrita Swami



Giridhārī Swami

Dear Śrīla Prabhupāda,

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

This year's offering is being written on a train bound for Beijing from Ningbo. We have just completed the first leg of our spring Khasadeśa tour, spanning four cities and holding eighteen outreach programs. Mornings were spent with devotees at their homes, and evenings conducting *kīrtana* programs, with *Bhagavad-gītā* classes and *prasādam* distribution.

I am truly awestruck by the potency of the holy name. Doctor Ma, a general surgeon and first-time attendee at one of these *kīrtana* programs, was soon chanting and clapping with great enthusiasm. He now wants to include *kīrtana* for his patients as part of their therapy. He recognizes that the holy name has immense potency to bring them deep and lasting happiness. He walked out with a large stack of your books, along with *prasādam* and CDs with your recorded *kīrtana*.

Shang Li, a university physics professor and also a first-time attendee at one of these *kīrtana* programs, started sobbing, with tears streaming down her cheeks, about half-way through. Perhaps more amazing is that two of her young students were also moved to tears as well.

Almost without exception, all those who attend these *kīrtana* programs are moved in similar ways. Many tell us that the holy name has opened their hearts in a way they never experienced before, and they are extremely grateful. Be it a stirring of emotion, a flood of happiness, or just a momentary release of suffering, everyone has gotten a slight glimpse of the holy name and tasted a tiny drop of its nectar.

*jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ mukti-daṁ prāṇināṁ yat
paramaṁ amṛtaṁ ekaṁ jīvanam bhūṣaṇam me*

“All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.” (Śrīla Sanātana Gosvami—*Bṛhad-bhāgavatāmṛta* 1.1.9)

*tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhave
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṇaṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

“I do not know how much nectar the two syllables ‘Kṛṣṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.” (Śrīla Rūpa Gosvāmī—*Vidagdha-mādhava* 1.15)

Verses such as these seem to come alive when we hold *kīrtana*. It is quite amazing actually. You personally chanted the holy name, tasted its nectar, and mercifully distributed it to the world. This, too, was the simple formula you gave us.

Chant Seriously

“One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not

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expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord.”

Raising my hands, I declare, “Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance.”

[Purport:] When chanting the Hare Kṛṣṇa *mahā-mantra*, in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparādhā*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore one must chant the Hare Kṛṣṇa *mahā-mantra* according to the principles of the above verse, *trṇād api su-nīcena taror api sahiṣṇunā*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words ‘Hare Kṛṣṇa’ should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of *Śrī Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck. [*Śrī Caitanya-caritāmṛta*, Ādi 17.31–32]

Taste and Distribute

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew. Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed, and chanted like madmen, and in this way they distributed love of Godhead. In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity, the members of the Pañca-tattva distributed love of Godhead. Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times. [*Caitanya-caritāmṛta*, Ādi 7.21–24]

The Kṛṣṇa consciousness movement has started performing *saṅkīrtana-yajña* in different places, and it has been experienced that wherever *saṅkīrtana-yajña* is performed, many thousands of people gather and take part in it. Imperceptible auspiciousness achieved in this connection should be continued all over the world. The members of the Kṛṣṇa consciousness movement should perform *saṅkīrtana-yajñas* one after another, so much that all the people of the world will either jokingly or seriously chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and thus they will derive the benefit of cleansing the heart. The holy name of the Lord (*harer nāma*) is so powerful that whether it is chanted jokingly or seriously the effect of vibrating this transcendental sound will be equally distributed. It is not possible at the present moment to perform repeated *yajñas* as Mahārāja Barhiṣat performed, but it is within our means to perform *saṅkīrtana-yajña*, which does not cost anything. One can sit down anywhere and chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If the surface of the globe is overflowed with the chanting of the Hare Kṛṣṇa *mantra*, the people of the world will be very, very happy. [*Śrīmad-Bhagavatam* 4.24.10, purport]

Śrīla Prabhupāda, I would like to thank you from the bottom of my heart for giving me, and the world, the chanting of the holy name. If you had not sat down to chant the *mahā-mantra* at Tompkins Square Park in the midst of New York City, I shudder to think where we would be today. Please bless me to always sincerely chant the holy name, taste its nectar, and distribute that nectar to others for the remainder of my life.

Śrī Vyāsa-Pūjā

Repeating the words of Śrīla Bhaktivinoda Ṭhākura, I offer you and your merciful Lord this prayer:

O Lord! This is my humble submission at Your lotus feet. I do not ask from You sensual pleasure, learning, wealth, or followers. I do not beg for residence on the celestial planets, nor do I wish liberation from the mundane existence. Nor do I pray for the attainment of any mystic powers. Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth. This is my only desire, O Lord, and I submit it at Your lotus feet: that unmotivated devotion to You may constantly awaken in my heart. As much attachment as I now have for worldly affairs, I pray that a similar degree of attachment may develop for Your holy feet. I pray that my love for You may remain undisturbed both in misfortune and in prosperity, and that day after day it may increase by the power and influence of Your holy name. Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain within the heart of Bhaktivinoda.

Begging to remain your humble servant eternally,

Giridhārī Swami

Girirāj Swami

My dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your divine lotus feet. All glories to Your Divine Loving Grace and to your auspicious arrival in America.

At this time your devotees and admirers are reflecting upon your momentous departure from India and your historic arrival in America some fifty years ago. What could have motivated you to make that historic journey—and how could you have succeeded in your impossible mission?

In Los Angeles in 1968, on the disappearance day of your *guru mahārāja*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you explained your commission:

Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja . . . underwent very severe penances for starting this worldwide movement. That was his mission. In 1896, Bhaktivinoda Ṭhākura wanted to introduce this Kṛṣṇa consciousness movement by sending the book *Shree Chaitanya Mahāprabhu, His Life and Precepts*. Fortunately, that year was my birth year, and by Kṛṣṇa's arrangement we came in contact . . . Who knew that I would come to his protection? Who knew that I would come to America? Who knew that you American boys would come to me? These are all Kṛṣṇa's arrangement. We cannot understand how things are taking place.

Thirty-two years ago in Bombay, sometime around the 9th or 10th of December—Guru Mahārāja was indisposed, and he was staying in Jagannātha Purī, on the seashore—I wrote him a letter: “My dear master, your other disciples—*brahmacārī*, *sannyāsī*—they are rendering you direct service. And I am a householder. I cannot live with you; I cannot serve you nicely. So I do not know—How can I serve you?” Simply an idea—I was thinking of serving him: “How can I serve him seriously?” The reply was dated 13 December 1936. In that letter he wrote, “My dear such and such, I am very glad to receive your letter. I think you should try to push our movement in English.” That was his writing. “And that will do good to you and to the people who will help you.” That was his instruction. And then in 1936, on the 31st of December—that means just a fortnight after writing this letter—he passed away.

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I took that order of my spiritual master very seriously, but I did not think that I'd have to do such and such thing. I was at that time a householder. But this is the arrangement of Kṛṣṇa. If we strictly try to serve the spiritual master, his order, then Kṛṣṇa will give us all facilities. That is the secret. Although there was no possibility, I never thought, but I took it a little seriously by studying a commentary by Viśvanātha Cakravartī Ṭhākura on the *Bhagavad-gītā*. In connection with the verse *vyavasāyātmikā-buddhir ekeha kuru-nandana* [Bg 2.41], Viśvanātha Cakravartī Ṭhākura gives his commentary that we should take up the words from the spiritual master as our life and soul. We should try to carry out the instruction, the specific instruction of the spiritual master, very rigidly, without caring for our personal benefit or loss.

To prepare for your departure to America, you engaged in intense *sādhana* and prayer to receive the mercy and power to execute your service, as recounted by the *pūjārī* at Śrī Advaita Ācārya's house in Śāntipura. He came to your Māyāpur Candrodaya Mandira carrying a copy of the *Back to Godhead* article about you entitled "A Lifetime in Preparation" and related the following account:

Just recently an amazing realization occurred to me that I wanted to share with devotees everywhere. I have been the *pūjārī* and sevaite at the house of Advaita Ācārya for many years. I was also there back in the 1940s and '50s. At that time, I noticed that one *grhastha* Bengali devotee used to come to the temple quite regularly. He was dressed in a white khadi dhoti and kurta, and he always came alone. He would sit in the back of the *mandira* without speaking, and he would chant *hari-nāma* on his *mālā* very quietly and deeply. I noticed that he came on the weekends, usually once every month or two in a regular way. After chanting there for many hours, he would always thank me when he left. His presence was profound, and I became attracted to him. Since his devotions were solitary, I never spoke to disturb him. Sometimes I happened to notice that while he was chanting his eyes would be full of tears and his voice would be choked up.

Then for a very long time he did not come. However, I distinctly recall that in August of 1965 I saw a saffron-clothed *sannyāsī* sitting at the back of the *mandira*. In a moment I recognized him to be my old friend from before. Again he sat for a long time chanting Hare Kṛṣṇa. I could see his beads moving, his eyes closed in concentrated devotion. He was weeping unabashedly, even more than he used to while he took the holy name. Finally, as evening came, he paid his *daṇḍavat praṇāma* for a long time. When he arose he came up to me and again thanked me for my *sevā* here at Advaita Bhavan. I asked him, "Who are you? I remember you from so long ago."

He replied, "My name is Abhaya Caranaravinda Bhaktivedanta Swami. I am an unworthy disciple of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Śrīla Prabhupāda, my divine master. I have been coming here for such a long time because my *gurudeva* has given me an impossible mission. His desire was for me to go across the ocean to the Western countries and spread the sublime teachings of Śrī Caitanya Mahāprabhu. There are countless souls there who have never heard of Śrī Śrī Rādhā-Kṛṣṇa, and so they are suffering greatly. I have not known how this mission of his will be successful, so I have been coming here to this special house of Advaita Ācārya, where He, Nityānanda Prabhu, and Śrī Caitanya Mahāprabhu would gather together to plan the *saṅkīrtana* movement. It was here that They launched the inundation of love of God that swept India and continues to this day. Thus, I have been praying very earnestly here that They will all give me Their mercy, that somehow They will empower me and guide me. I want to satisfy my *gurudeva*'s desire, but I am feeling unqualified to do this."

As he was speaking to me, I saw tears falling down on his cheeks again. Then he continued, "Tomorrow I am leaving for Calcutta to go on a ship across the ocean to America. I do not know what will befall me there, but I am praying most earnestly here for help." Then he very humbly asked me for my blessings. I was indeed moved by this Vaiṣṇava's sincerity and determination as I watched him depart upon his journey.

It was a few years later that I began noticing, for the first time, white Vaiṣṇavas coming to Advaita

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Bhavan. They were wearing dhotis and saris and chanting on *tulasī-mālā*. I never spoke to any of them, but then one of them gave me this *Back to Godhead* magazine from America. As I was looking at the photographs, suddenly I recognized a painting of the founder-*ācārya* who had brought Kṛṣṇa consciousness to the West. It was a picture of my friend Bhaktivedanta Swami, who had come and prayed here so many times before. Then I realized that he had actually accomplished that impossible mission of his *gurudeva*. I saw that it was indeed he, starting alone and without pretense, who had accomplished this glorious miracle against all odds.

As soon as I saw this, I came here to his temple in Māyāpur to tell you this information. I know that he has gone from this world now, but I thought perhaps you might want to know this story about your and my beloved Śrīla Prabhupāda.

In your talk on your *guru mahārāja*'s disappearance day, you asked us to continue his mission—your predecessor's mission—in the same spirit:

I tried a little bit in that spirit, so he has given me all facilities to serve him. Things have come to this stage, that in this old age I have come to your country, and you are also taking this movement seriously, trying to understand it. We have got some books now. There is a little foothold of this movement. So on this occasion of my spiritual master's departure, as I am trying to execute his will, similarly, I shall also request you to execute the same order through my will. I am an old man; I can also pass away at any moment. That is nature's law. Nobody can check it. So that is not very astonishing. But my appeal to you on this auspicious day of the departure of my *guru mahārāja* is that at least to some extent you have understood the essence of this Kṛṣṇa consciousness movement, you should try to push it on. People are suffering for want of this consciousness.

As we daily pray about devotees,

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They can fulfill the desires of everyone, just like desire trees, and they are full of compassion for the fallen souls."] A Vaiṣṇava, or devotee of the Lord, his life is dedicated for the benefit of the people. You know—most of you belong to the Christian community—how Lord Jesus Christ said that for your sinful activities he has sacrificed himself. That is the determination of a devotee of the Lord. They don't care for personal comforts. Because they love Kṛṣṇa, or God, therefore they love all living entities, because all living entities are in relationship with Kṛṣṇa. So similarly you should learn. This Kṛṣṇa consciousness movement means to become Vaiṣṇava and feel for the suffering humanity.

* * *

To prepare us, his followers, to continue his mission, Śrīla Prabhupāda taught us and nurtured us and cared for us selflessly. Once, in Calcutta, he found the temple in quite a bad state due to its being poor and the president's having become preoccupied with a temple incense business. The president was spending most of his time in his office taking care of the business with one devotee who was his salesman, and he was neglecting the other devotees, who really had no one else to look after them. We were really poor in those days, and the devotees were living under very austere conditions. For instance, we never had milk or ghee—just rice, dal, and simple boiled vegetables. One devotee, Sudāmā Vipra, had a big, strong body, and he was feeling undernourished. So after *āratis*, after the fire had gone out from the ghee lamps, he would take the wicks and squeeze what little ghee was left on their ends onto chapatis or other *prasāda*.

When Śrīla Prabhupāda arrived, many devotees went to him to complain about the situation. And he was concerned. After hearing complaints from so many devotees, he finally called a meeting. Practically all

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the devotees in the temple came to Śrīla Prabhupāda's room, and he listened sympathetically to what each had to say; he was really concerned and wanted to improve things. So, he made a system. He named certain leaders and said that they should get together every week and discuss the problems and that whatever they decided they should write down in a book of minutes and all sign it and then do what they agreed.

But then Śrīla Prabhupāda's mood seemed to change, and he said, "Actually, we shouldn't become too involved in such matters, because our real business is to hear and chant about Kṛṣṇa, and if we become too absorbed in making material arrangements, we will forget our real business of Kṛṣṇa consciousness." He said that it is our tendency to discuss mundane topics and that we should be careful and try to minimize the mundane talks and focus on hearing and chanting about Kṛṣṇa.

Then Śrīla Prabhupāda said that he never complained, because his policy was "Everything for Kṛṣṇa; nothing for myself." He mentioned how he had suffered in so many ways in the course of establishing the Kṛṣṇa consciousness movement; he had struggled to get passage to America and then on the way suffered two heart attacks at sea, and even when he got to America he had suffered in so many ways—he had buzzing in his ears and his head. "I cannot even describe how much I suffered," he said. "Nor do I want to." But he had never complained.

"Everything for Kṛṣṇa; nothing for myself." That is why, as a service to Kṛṣṇa, Śrīla Prabhupāda was serving us—because his ultimate goal was to bring us back to our eternal relationship with Kṛṣṇa and engage us in His service. Essentially, he was bathing us, feeding us, and dressing us—teaching us how to live as human beings so that ultimately he could bring us to the position where he could offer us for Kṛṣṇa's service.

He asked for only one thing—that we continue his mission.

In my case, he asked that I write.

In Gorakhpur, Sri Hanuman Prasad Poddar, the renowned head of the Gita Press, had invited Śrīla Prabhupāda and the devotees to stay at Shri Krishna Niketan, his large palatial estate and former residence.

There Śrīla Prabhupāda received the latest issue of *Back to Godhead*, which included an article I had written in Boston before I had left for India—"The Genuine Spiritual Master." It was the first I had written. Śrīla Prabhupāda was very encouraged by the article and called for me.

"I saw your article in *Back to Godhead*," he said. "It was very nice. You should write. This is your first business. Go on writing. We require many, many such articles about Kṛṣṇa consciousness. So you should devote yourself to writing."

"I will try," I replied. "But why are you asking me? I have no qualification."

"We require many to do this work," he said, "and we need you also. So you travel with me and I will guide you. You come and stay with me."

As it happened, I never got to travel with Śrīla Prabhupāda and be personally guided by him in writing, but the instruction remained.

Then, years later, on the night that Śrīla Prabhupāda finally succeeded in getting the Juhu land, after the signing of the documents and the sharing of *prasāda*, he reclined back on the bolsters of his *āsana* and remarked, "It was a good fight!" And then he added, "Someone should write a book about it." So I always had it in my mind to write such a book, by the grace of Śrīla Prabhupāda.

Later, in a conversation in June 1977, he reiterated his desire that the book be written:

Tamāl Krishna: You always came out victorious—always. I have never seen you defeated. In Bombay it was absolutely impossible. It seemed to be impossible.

Prabhupāda: Nobody encouraged—not a single man. Who could see that such a big project would come up?

Tamāl Krishna: Only you could see that—you and Rādhā-Rāsabihārī. I was . . .

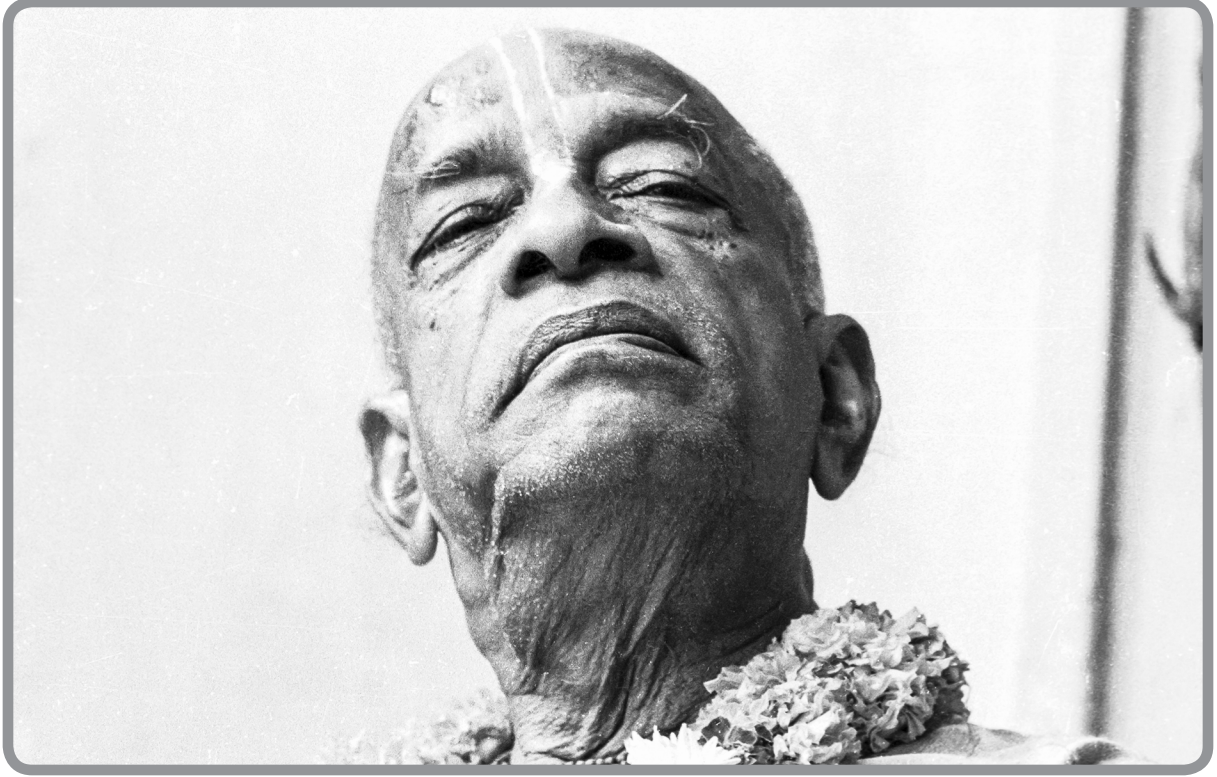
Prabhupāda: Still, I was determined: "No, this place is very nice."

Tamāl Krishna: They should write a book about that.

Prabhupāda: Yes, it is worth writing, history.

Śrīla Prabhupāda, for a fallen soul like me, such a task is impossible. I lack intense *sādhana* and prayer, I lack

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faith and surrender, I lack experience and confidence, and I lack humility and purity. But I remember what you wrote when you arrived in America in September 1965, on board the *Jaladuta* at Boston's Commonwealth Pier:

I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction . . . Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.

O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable . . .

Only by Your causeless mercy will my words become pure. . . .

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

Also, Śrīla Prabhupāda, I depend on the mercy and support of your sincere disciples and followers, and I pray to them as well.

*durgame pathi me 'ndhasya skhalat-pāda-gater muhuḥ
sva-kṛpā-yaṣṭi-dānena santaḥ santv avalambanam*

“My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.” (Cc Antya 1.2)

I am sure that your and their mercy will do everything.

Your eternal, hopeful servant,

Girirāj Swami

Guru Prasād Swami

Dear Śrīla Prabhupāda,

Please accept my most prostrated obeisances in the *cintāmaṇi* dust of your lotus feet, which are like a desire tree transforming the hearts of countless souls.

I continue my tiny effort to demonstrate how you are the perfect manifestation of Vaiṣṇava characteristics.

The next quality is *mita-bhuk*, eating very little. On your first visit to Mexico, you visited the town of Cuernavaca, leaving from Mexico City early in the morning. You did a public program and smaller programs and interviews, only to return to Mexico City that night, practically without eating. Then you were presented with the option of doing another television program at midnight. The devotees were concerned that you hadn't eaten and wouldn't have an opportunity to sleep. You dispassionately replied that "We can eat and sleep tomorrow. Now we preach." You continually gave the example of the Six Gosvāmīs—*nidrahāra-vihārakādi-vijitau*, giving up eating and sleeping. You personified it in your last months, giving us an example of extraordinary detachment.

The next quality is *apramatta*, sanity or freedom from material inebriety. In your small lecture-turned-booklet "Who is Crazy?" you define *apramatta* as "knowing who we are and applying that understanding at every step." After a long trip your rhythm of preaching, eating, and service was, for the most part, unaffected. You showed us how to live on the platform of the soul. *Apramatta* also means "alert," and who could be more aware, attentive, observant, and circumspect than you? When Brahmānanda Prabhu was beguiled by a real-estate con man, you detected the scam immediately. In the financial and legal aspects of the Juhu ordeal, you could perceive every attempt to cheat the devotees. You could tell how many weeks a bird family had lived in a tree by their droppings. Insanity was the call of the day among the young when you arrived in New York, but you taught sanity by every word, action, and deed.

Only by your mercy can I hope to imbibe these transcendental attributes to an atomic degree and become sane myself. Via your compassionate instructions I have aspired to become alert to avoid Māyā's calling. By your kindness I can be optimistic about ceasing to consume the poison of material existence. Thank you again and again, and throughout eternity, for your causeless grace.

Your fallen but aspiring servant,

Guru Prasād Swami

Hṛdaya Caitanya Dāsa

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you on your all-auspicious Vyāsa-pūjā day.

Your name is glorified all over the planet, and those who are worshiping you are benefited because we are honoring a pure devotee who is very dear to Lord Kṛṣṇa, and Kṛṣṇa enjoys the glorification of His dear devotees.

Kṛṣṇa is exceptionally pleased with you because your preaching changed the lives of thousands of devotees in your physical presence, and your transcendental message is forever strongly and increasingly reverberating

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throughout the world. The result is that millions of people have been deeply affected by your preaching and been cured of the material disease, for their lives have been redirected toward Kṛṣṇa consciousness. In the future, billions will be benefited in this way.

Fifty years ago you left Calcutta on the *Jaladuta*. When you arrived at Boston Harbor you asked Lord Kṛṣṇa to allow you to be an instrument in His hands. You wrote:

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like. O spiritual master of all the worlds! I can simply repeat Your message. So if You like You can make my power of speaking suitable for their understanding. Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts, they will certainly feel gladdened and thus become liberated from all unhappy conditions of life. O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta. (Signed—the most unfortunate, insignificant beggar, A. C. Bhaktivedanta Swami, On board the ship *Jaladuta*)

Śrīla Prabhupāda, you exemplified the teachings of the *Śrīmad-Bhāgavatam* in your life by taking the instructions of your spiritual master to heart and uprooting yourself from your familiar environment, entering the Western materialistic society, and giving us the medicine we require to revive our dormant love for Kṛṣṇa.

Your humility, your greatness, your purity, your determination—all are unparalleled.

In April 1970, in a letter to Pradyumna Prabhu, you described Kṛṣṇa consciousness in a nutshell: “For the Lord’s service we can ask for His grace and mercy a hundred times, but for our sense gratification we cannot pray or ask anything—that is pure devotion.”

One and a half years ago I was requested to serve in Māyāpur, to help with the strategic planning and master plan of your ISKCON headquarters. On this special day I pray at your lotus feet and the lotus feet of my spiritual master that my service, and the service of the many devotees who are involved in this great devotional project, may be performed according to your vision for Māyāpur.

The servant of your servant,

Hṛdaya Caitanya Dāsa

Kavicandra Swami

Dear Śrīla Prabhupāda,

*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*

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“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya- nāmne gaura-tviṣe namaḥ*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.”

*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ*

“I offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all *brāhmaṇas*, the well-wisher of the cows and the *brāhmaṇas*, and the benefactor of the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

There are thousands of devotees, past and present, to whom I should offer gratitude and beg for mercy, but that would take too long. The following prayer summarizes my feelings, and I think it is one of your favorites.

*vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitāṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

“I offer my respectful obeisances unto the lotus feet of my spiritual master and unto the feet of all Vaiṣṇavas. I offer my respectful obeisances unto the lotus feet of Śrīla Rūpa Gosvāmī along with his elder brother Sanātana Gosvāmī, as well as Raghunātha Dāsa, Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa, and Śrīla Jīva Gosvāmī. I offer my respectful obeisances to Lord Kṛṣṇa Caitanya and Lord Nityānanda, along with Advaita Ācārya, Gadādhara, Śrīvāsa, and other associates. I offer my respectful obeisances to Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa, along with Their associates Śrī Lalitā and Viśākhā.”

This year I want to share some good news about your ISKCON society.

When you gave me my initiation name, you said, “Kavicandra was a great devotee of Lord Nityānanda.” I am not a great devotee, or even a devotee, but I do realize that it is due only to the mercy of Lord Nityānanda that I have been allowed into the association of your followers, and thereby connected with Your Divine Grace.

We know that you especially desired to build the *adbhuta mandira*, the Temple of the Vedic Planetarium, in Śrīdhām Māyāpur. Now the structure is almost complete, and everything is in place to finish it. Your wonderful disciple Ambarīṣa Prabhu has gathered together many very talented and qualified devotees to complete this project.

You also especially wanted your books distributed in massive quantities. The year 2015 was the biggest year for book distribution since 1995, with India far in the lead.

You have inspired His Holiness Śācīnandana Swami with such a taste for the holy names that he has organized many *kīrtana melas* all over the world. Our ISKCON Internet news channels can barely keep up with all the pictures and videos of these festivals and *nagara-saṅkīrtana* parties.

You always stressed college preaching. That is growing very fast—again, especially in India. Kālakaṇṭha Prabhu and his good wife must be lauded for their college preaching in Gainesville, Florida, “so far from Māyāpur.” I am now in Lampung, Indonesia. The *āśrama* here has many college students and has made many devotees.

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And we are finally understanding the importance of agriculture and cow protection. Some very wonderful rural communities are flourishing. The most developed are under His Holiness Śivarāma Swami in Hungary and His Holiness Rādhānātha Swami in India. Many others, big and small, are flourishing in many countries.

Thank you for allowing me to associate with the great souls who are your followers. I pray that I can accept their mercy and somehow become an instrument in your divine mission.

*kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-hamsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇam kutas te*

“My dear Lord, just now I am quite healthy, and it is better that I die immediately so that the swan of my mind can seek entrance at the stem of Your lotus feet. Now my mind is undisturbed, and I am quite healthy. If I die immediately, thinking of Your lotus feet, then I am sure that my performance of Your devotional service will become perfect. But if I have to wait for my natural death, then I do not know what will happen, because at that time the bodily functions will be disrupted, my throat will be choked up, and I do not know whether I shall be able to chant Your name. Better let me die immediately.” (*Mukunda-mālā* 33)

Your aspiring servant,

Kavicandra Swami

Madhusevita Dāsa

*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*

“I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to you, the founder-*ācārya* of the Kṛṣṇa consciousness movement and of my real life.

Yes, you are the founder of my real life because you revealed to me my identity as Kṛṣṇa’s eternal servant, and you are the *ācārya* of my real life because you have introduced me to the eternal associates of the Supreme Personality of Godhead, you are teaching me how to serve Kṛṣṇa through them, and you are protecting me from the onslaught of the *nirviśeṣa-śūnyavādi* disease.

This terrible disease has chameleonic variegated features, and nowadays it has pervaded not only the Western countries but the whole world. One new form of it has appeared as the latest magniloquent, aulic proclamation from the host of the misguided scientists: the announcement of Tolcapone, a new drug that lets

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you sense other people's pain. It's known as "the compassion drug" because it produces feelings of empathy, kindness, and egalitarianism.

Besides the name of the pill, which is strikingly similar to that of a notorious American criminal of the '20s (and which is indicative of these scientists' proclivity), the mad assertion that a pill can evoke compassion and kindness is just another aspect of the *nirviṣeṣa-śūṇyavādi* disease: the idea that the living being is nothing but a product of the body's neurobiological system. In other words, the basis of the new drug is the assumption that we are nothing but matter, and that our feelings and sentiments like empathy and compassion are therefore also material, with no basis in spirit, and we can manipulate them to our liking.

Probably the next product will be "the gratitude drug," a pill that makes you appreciate the empathy you receive from someone who's taken "the compassion drug." These so-called scientists remind me of a group of witches and sorcerers who make potions and philters to subdue the minds of the innocent.

Śrīla Prabhupāda, you have revealed to the world that our real identity is spiritual and that we possess it because we are parts and parcels of the Supreme Truth, who is the supreme identity, that we are sentient conscious beings because He is the supreme conscious being, and that our thoughts, emotions, and feelings, including love, compassion, and gratitude, are based on the Supreme Person's possessing these transcendental, eternal qualities in fullness and perfection.

By following your impeccable instructions we can get rid of the *nirviṣeṣa-śūṇyavādi* disease once and for all and rediscover the blissful life of transcendental emotions in the realm of loving exchanges between Rādhā and Kṛṣṇa.

Your role in this process of deliverance is unfathomable and unique.

Lord Caitanya came with the most merciful attitude to deliver the fallen souls of this age, but Lord Nityānanda had to check Him from killing Jagāi and Mādhāi when Gaurasundara saw the violence they had perpetrated against Nitāi. Only when Nityānanda Prabhu pleaded for mercy were the two brothers delivered.

You are Lord Nityānanda's mercy personified because you are pleading for mercy in favor of beings who are truly lower than Jagāi and Mādhāi, beings who are victims of an unprecedented, systematic, malicious attempt to "scientifically" eradicate the Supreme Person and the spiritual nature of the living beings from human culture.

If you hadn't pleaded for Gaura-Nitāi's mercy upon this fallen human race, by now the world would have fallen into irreversible catastrophe.

Please protect your movement from all dangers, and please protect me with regard to the new course my life is taking.

I will devote myself to helping to maintain for all generations to come your absolute position as the founder-*ācārya* of both the Hare Kṛṣṇa movement and of our real lives.

Your insignificant servant,

Madhusevita Dāsa

Mukunda Goswami

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

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

Śrī Vyāsa-Pūjā

Your teachings were against the grain;
You gathered souls from an unlikely terrain.

Unmitigated sadness and
Material madness you switched to gladness.

Happy we sang the foreign refrain,
The Kṛṣṇa mantra, never in vain.

The material world thought you beyond,
Yet your thought was adopted both sides of the pond.

New English words you brought to the fore,
Bringing joy not known before.

You sang and danced and played music aloud
In front of the doubters, the unlikely crowd.

'Twasn't frivolous fun, though some took it that way.
Internal contentment had its sway.

Eating our way back to Kṛṣṇa, or God—
Soon thousands became part of the squad.

You railed against those who thought God was a ghost,
Giving those who said God was airy a roast.

One and different you taught, with samples,
Making the complex simple by your many examples.

We tend to think the gold mine is king;
A golden necklace—still the real thing.

Your teachings still sing
Like a precious ring.

And now many can shout
They know what life's about.

Mukunda Goswami

Nirañjana Swami

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Grace.

On this auspicious day of your Vyāsa-pūjā, I would like to express my ever-increasing gratitude to you for reminding me, again and again, of your unparalleled method for distributing pure devotional service.

I had no qualification to closely observe the way you brought conditioned souls to Kṛṣṇa's lotus feet during the years you were physically with us. I heard you lecture, watched you being interviewed by mindless reporters, walked behind you, closely observing how your lotus feet barely touched the ground, witnessed your pure devotion, received your momentary glance, and savored every precious moment my eyes and ears were in contact with your divine form and compassionate voice. But it was not Kṛṣṇa's will for me to be in close proximity to you for very long.

Lord Caitanya Himself declared, 'sādhū-saṅga', 'sādhū-saṅga'—*sarva-śāstre kaya/ lava-mātra sādhu-saṅge sarva-siddhi haya*: "The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." Unfortunately, I also did not have the *adhikāra* to achieve the perfection your *darśana* can bestow within "even a moment."

Still, by your divine grace, both by hearing about you and by watching the effect your method of preaching continues to have upon others, I am able to catch an occasional glimpse of your mystical potencies for attracting conditioned souls to Kṛṣṇa's lotus feet.

Lately, I have been reading a lot about your preaching pastimes, revealed by those who witnessed them more closely than I did. Absorbing myself in thoughts of ISKCON's early days, I became captivated by the way you introduced your first Western followers to Kṛṣṇa's lotus feet. The first impression of those who were



attracted to you—and of those who were subsequently attracted by those who accepted you as their supreme guide—was that you were genuine. A common idiom used for this is that you were “for real” or that you “walked your talk.” In other words, you were a living example of everything you spoke about to everyone you met. Even before being able to grasp the full meaning of the words “guru” or “disciple,” what to speak of “initiation,” they were already assisting you, serving you, and ready to sacrifice for you, mainly because you were so genuine.

These novices in the practices of *bhakti* had no other frame of reference for accepting you as their spiritual master. There was no one nearby to endorse you. They had not been exposed to the authorized scriptural passages from which they could draw a conclusion about your authenticity. It seemed that they were in no way prepared for, or even expecting, what was about to happen to them. You simply appeared before them on your own merit, and because Kṛṣṇa and the whole disciplic succession was behind you (though unseen by them), your instructions were heard, they surrendered to you, and you gave them Kṛṣṇa and nothing but service to Kṛṣṇa.

Without your sterling example before my eyes, I’ve been left to wonder how “hippies,” or those who were known for having rejected all forms of authority, could have come to the point of surrendering themselves to you, the pure representative of the highest authority. But teaching by example was your method for preaching, and this method was reinforced again and again, not only by your actions but in your own words:

I am very glad to note that you are seeing that the devotees are maintaining the devotional practices. This is the secret to success. Therefore I am stressing it. And, if you also stress it and show yourself as an ideal Vaisnava, then you are my representative in fullness. We are not after titles and designations. Lord Caitanya made it a principle that we must teach by personal example. This is what I have tried to do. So if all of you my disciples do this, then the future of our movement will be glorious. [Letter to Hridayānanda dāsa Goswami, 31 October 1974]

The qualities of a brahman as mentioned in BG chapter 18: sama dama tapasocam. You must teach these qualities. These qualities will naturally come out, if you just give the process purely. The information is there in my books so if you strictly adhere to them then your program of teaching will be successful. First of all you must teach by your personal example. This is the principle of Lord Caitanya Mahaprabhu (apani acari bhakti pracaram). So you yourself must chant 16 rounds and follow the regulative principles and automatically they will do as you are doing. Then they will become strong Vaisnavas. [Letter to Hiraṇyagarbha, 19 August 1974]

Dear Śrīla Prabhupāda, thank you again and again for constantly reminding me that without your example I would have no strength at all for traversing the path you have laid out before me. How can I ever forget what I must do to please you when so many of your “representatives in fullness” are here to remind me of you?

Unfortunately, I am still very weak. I need to be reminded again and again that without preaching in this way my service to you will never be a fit offering to you. It is for this reason that I must also thank you, again and again, for giving me the association of godbrothers who always remind me of you by showing me the secret to their success in being able to please you. It is they who have captured the essence of everything you came to give us, and it is through them that I am still witnessing the effects of your preaching methods today, almost fifty years since you first placed your lotus feet on Western soil.

On this most auspicious day of your divine appearance in this world, I prostrate myself to your lotus feet again and again and beg you to please teach me the ways of pure devotional service. Please give me the strength to accept all you have to offer me, and please always keep me in the association of those who know nothing but service to your divine lotus feet.

Your eternal servant,

Nirañjana Swami

Praghoṣa Dāsa

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet.

Due to my disqualification, what should be the most simple of tasks—glorifying you—is always a challenge for me at this time of year. I hope my feeble attempt will at least not be objectionable to Your Divine Grace.

You had many goals for your ISKCON. Indeed, you must surely be the most ambitious goal-setter of all time! Many of those goals you personally saw to completion while you were physically present. But your influence continues. Thus one of your most audacious projects is now racing to fruition, namely, the Temple of the Vedic Planetarium.

There is so much that can be said of this project and its importance. Already we can see the global interest in it, and the superstructure is yet to be completed. When it is, the preaching it will effect will be enormous, and none more so than to the academic and scientific community. I recently read an article on the BBC website about the creation of the universe. The article began with the scientific community's bemoaning the fact that they felt religion gets far more air time regarding this subject than science, which was the first contestable point. They went on to state that this article represented the scientific community's definitive view on creation. Hence I read it with great interest. It was a long article, but the essence of it was presented as follows:

The scientists' admittedly controversial answer is that the entire universe, from the fireball of the Big Bang to the star-studded cosmos we now inhabit, popped into existence from nothing at all. It had to happen, they say, because "nothing" is inherently unstable.

Generally when devotees read things like the paragraph above, their first reaction is to mock it, taking solace in your often uncompromising comments about scientists and their view of the world. Certainly when I first read the above I was thinking of one of your famous "kick-on-the-face" comments:

A missing link? Then I kick on your face. You're missing this kick. Now learn it. Nonsense. Here is the missing point. Just learn it. Write vigorous articles to kick on the face of these rascals. You have got so much advanced laboratories, advanced knowledge. You do not . . . even you are defying the authority of God. You have become so great. And you cannot prove that life is coming out of matter. That you are leaving aside for future. And I have to believe such a rascal? [Morning walk—19 April 1973, Los Angeles]

However, I also remembered how you encouraged us to see this kind of statement as a great preaching opportunity and that our main issue with the scientists should be whether or not they defy the existence of God:

If they [the scientists] accept God, then we give them all credit. That's all right. Otherwise zero. We don't deprecate their intention of advancement in knowledge. But we simply protest against their defying the authority of God. That is our point. [Morning Walk—19 April 1973, Los Angeles]

From one perspective, if we consider that even the theistic scientists are unlikely to have the spiritual acumen to understand the subtle workings of the cosmos, what to speak of its spiritual origin, then their understanding that the universe came from nothing is somewhat logical. In other words, it came from something that they have no understanding of or access to, and hence they conclude the universe came from nothing. Thus we have a starting point with the scientists where we have at least tenuous agreement.

Additionally, science accepts that there is no such thing as "pure nothing"; hence their statement that

Śrī Vyāsa-Pūjā

“nothing” is inherently unstable. So when they say the universe “popped into existence from nothing,” they do not mean an absolute nothing. Rather, as your *Bhāgavatam* explains, everything that is manifest in this gross world originates from the subtle realm. So in essence the scientists are stating the same thing—that tangible matter has become manifest from intangible matter. Of course, as of yet they are not so aware that they are saying the same thing as the *Bhāgavatam* and are also unaware of the original source, the Numen, Kṛṣṇa.

In this regard your purport to *Śrīmad-Bhāgavatam* 3.26.34 is most illuminating:

This verse is the potential basis of great scientific research work, for it explains . . . how tangible elements . . . are manifested from the subtle form.

And in your *Caitanya-caritāmṛta* (Ādi 6.14–15) you arguably state our unified vision with the scientists even more clearly:

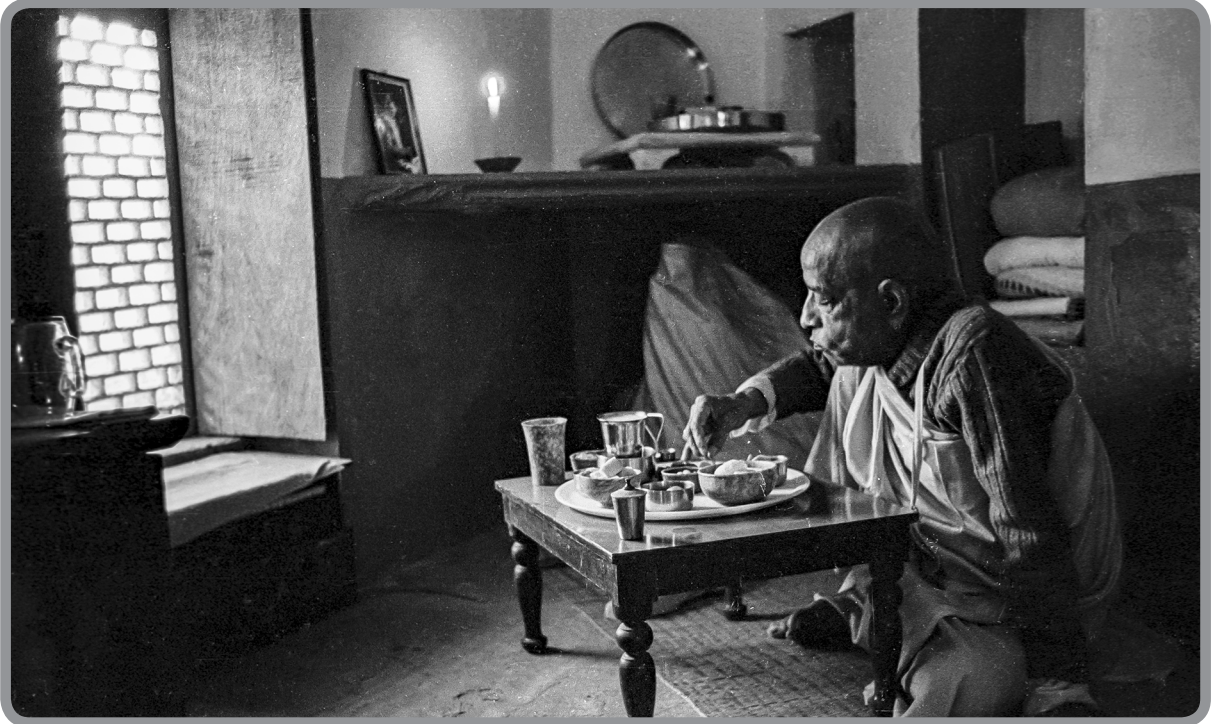
The Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestation of His material energy.

So the scientists are coming around more and more to the conclusions of the *Bhāgavatam* and your transcendental purports. Now we just have to create the environment where your wisdom brings them to the point of not only being scientific theists but also scientific *bhaktas*. To achieve that, we simply have to leave our ego aside and refrain from giving them a scolding!

Both you and your ever-rising ToVP will do the rest, uniting in the intelligence of the scientists the phenomena and the Numen, Śrī Kṛṣṇa, as they rightly should be.

Your aspiring servant,

Praghoṣa Dāsa



Homages from the GBC

Rāmāi Swami

*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*

Lord Caitanya said:

*ebe nāma-saṅkīrtana tikṣṇa khaḍga laiṇā
antara asura jīvera phelibe kāṭiyā*

*yadi pāpi chāḍi dharma dūre deśe yāya
mora senāpati-bhakta yāibe tathāya*

“Taking the sharp sword of the congregational chanting of the Hare Kṛṣṇa *mahā-mantra*, I will root out and destroy the demoniac mentality in the hearts of all conditioned souls. If some sinful people escape, going to far-off countries, then my *senāpati-bhakta* [general of the devotees] will come at that time to give them Kṛṣṇa consciousness.” (Caitanya-maṅgala, Sūtra-khaṇḍa 564–65)

The *senāpati-bhakta* whom Lord Caitanya refers to is, of course, you, Śrīla Prabhupāda. We offer our humble obeisances unto your divine lotus feet.

Thy heart was ever soft and kind,
To every creature’s good inclined.
As the moon for gentle grace is known,
As the sun has splendor all his own,

As the restless wind is free and fast,
As the earth in patience is unsurpassed,
So you have glory, with her noble fruit,
As thine eternal attribute.

Thy gentle graces won our heart.
We feel too weak to live apart,
O Prabhupāda, whom we all revere,
Our Guru, whom we hold so dear.

O greatest saint of noblest heart,
Auspicious the day you did depart
To the brilliant spiritual world above,
Rewarded for thy faithful love.

You were like sweetest herbs of grace,
Giving life to this lonely place.
You turned your footsteps to the West,
Eager to fulfill Caitanya’s quest.

Armed with the highest spiritual brand,
You pressed onward to that far-off land
Through roiling seas where dangers lay,
On the boat you made your way,

Landing where skyscrapers stood,
Wondering how the message should
Be spread to every suffering man,
You lit the spark and waved the fan.

After a while great creepers grew
With a divine and devotional hue.
All around many people rejoiced;
“Hare Kṛṣṇa!” they happily voiced.

As Yudhiṣṭhira, good and great,
Was glorious in his high estate,
Honored by all, to all endeared,
So are you so highly revered.

In all this world there lives not one
So cursed as I beneath the sun.
So strong a net of misery I cast—
Without you I would perish fast.

Śrī Vyāsa-Pūjā

No god, no bodied life, is free
From conq'ring Fate's supreme decree.
Everyone must reap the meed
Of virtue and of sinful deed.

I'm like a fish that takes the bait;
In briefest time I'll meet my fate.
My breath of life will stop when I die;
Stretched on the ground will my body lie.

The years in lengthened course have fled;
This mortal coil will soon be shed.
But now my troubled heart's consoled
By knowing you my mind controlled.

Thou hast slain my fiends in fight,
And now my mind has new delight.

Your insignificant disciple,

Rāmāi Swami

Misfortunes come and burn like flame,
Then fly as quickly as they came.

O Prabhupāda, you took my hand
And showed the way to the promised land,
Saving me from the dreadful hell
Where I was fated e'er to dwell.

It's quite possible for Your Divine Grace
To liberate all from sin's embrace.
Prabhupāda, you're the world's greatest savior,
We thank you for your loving behavior.

Ravindra Svarūpa Dāsa

Dear Śrīla Prabhupāda,

Please accept my fallen obeisances at your lotus feet. I join with so many others to praise you for your abounding mercy, and especially on this occasion to beg you for a drop of it, needed now more than ever.

Last summer I became a septuagenarian. Old age is, of course, one of the four inevitable sufferings (*janma-mṛtyu-jarā-vyādhī-duḥkha*). But still, it's not so bad considering the alternative. So I'm happy to have reached this marker.

Of course, one misses one's body that used to work so well. And one realizes that things are only going to get worse from now on out.

(And I can't depend on my mind so much. Too often, when I try to recall a proper name, it seems to sprout wings and flitter away.)

The shock and alarm sent by this particular birthday for me came from remembering where you were on your own seventieth birthday: aboard the cargo-ship *Jaladuta*, sailing unaccompanied to America.

"I'm the same age now as Prabhupāda was when he came to America!" I repeated to my self—in amazement—and, rather too often, to anyone else in range.

To us you seemed *so old*, born as you were in the 19th century, under the reign of Queen Victoria. (You were, in fact, the same age as my own father's mother.)

And yet you went on to accomplish such extraordinary works, such wonders—all during what you more than once called "the fag end of my life."

Many of your Western (or at least American) followers didn't understand what you meant by "fag end." We knew the term as somewhat dated slang for "cigarette butt." But you used the term in the older sense,

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meaning (Oxford English Dictionary) “the last part of a piece of cloth,” “the untwisted end of a rope,” hence, “the last part or remnant of anything, after the best has been used.”

In your case, you disproved the final part of this definition: “the remnant, after the best has been used.” In your case, the best by far was yet to come.

You endured so many challenges and hardship, overcame so many obstacles. You are tangible proof of the power that Lord Caitanya bestows upon those who sacrifice everything to relieve Him of His anxiety:

“I am the only gardener. How many places can I go? How many fruits can I pick and distribute? It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not. Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere. I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?” (*Caitanya-caritāmṛta*, Ādi 9.34–37).

You took it up. Following the first and last order you had received from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you took up his mission, as a faithful *sārasvata*, at the very point that it had floundered, and carried it on.

Then, when the bountiful *prema-phala* produced by the gardener named Caitanya (*caitanya-māli*) began to be savored around the world, you shared your thoughts about this “miracle” to your disciple **Sudāmā** in a letter dated December 23, 1972:

Yes, from the very beginning I went to New York because I thought that Kṛṣṇa consciousness is the most important idea in the world, so let me go to that place, New York, which is the most important city in the world, and if I am able to do anything for Kṛṣṇa and my spiritual master, even I am at the fag-end of my life, at least let me try for it there. So my dreams have all come true, and all of you nice boys and girls are getting the credit. When I was alone in your New York, I was thinking, who will listen to me in this horrible, sinful place? All right, I shall stay little longer, at least I can distribute a few of my books, that is something. But Kṛṣṇa was all along preparing something I could not see, and He brought you to me one by one, sincere American boys and girls, to be trained-up for doing the work of Lord Caitanya Mahāprabhu. Now I can see that it is a miracle. Otherwise, your city of New York, one single old man, with only a few books to sell for barely getting eatables, how he can survive, what to speak of introducing God-consciousness movement for saving the humankind? That is Kṛṣṇa’s miracle. Now I can see it.

Śrīla Prabhupāda, your life is a testimony to the power of discipleship. For me, this is your most important, most relevant lesson. I beg you for your mercy and your blessing that by your grace I may follow in your footsteps, and that you will make the fag end of my life a testimony to your greatness.

Falling at your feet, I am

Your unworthy servant,

Ravindra Svarūpa Dāsa

Romapāda Swami

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

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

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

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

My dear and most respected spiritual master and eternal father,

Please accept my most humble and respectful obeisances in the dust of your most merciful lotus feet! All glories to you, Śrīla Prabhupāda!

Collectively, around the world, your faithful followers are joyfully preparing celebrations for the fiftieth year since you formally established ISKCON in New York City—a worldwide organization meant for nothing less than the re-spiritualization of the entire human race. What a grand vision you carried in your heart! More than that, you injected that vision into the world at large. And you manifested this grand vision in the most practical of terms! For ISKCON to endure, continuing to grow in strength, in numbers, and in quality for the last fifty years, is a great milestone achievement to offer unto you, Śrīla Prabhupāda!

Few organizations meet this fifty-year endurance test. You warned us: after a great *ācārya* departs this world, turmoil commonly follows. The great work an empowered spiritual leader accomplishes often quickly dissipates and dwindles. What to speak of the complexity of maintaining a truly international organization, existing for a mere eleven years prior to your departure! But because you prepared your followers with adequate warnings, teachings, and faith, as well as the command to exercise “organization and intelligence,” together with ensuring sustained commitment to core spiritual practices, by your mercy we are able to make this special glorious offering: ISKCON 50!

As we prepare for ISKCON 50, it has been such a delight to consider the best ways to honor the gifts you so graciously extended to us and to the world. Here is just one small example, within my own tiny world of offering service to you. I have been conceptualizing one ISKCON 50 event, the theme of which I am entitling “The Petals of ISKCON’s Lotus.” While contemplating the speakers and their topics, my heart is brimming with joy! There are so many outstanding categories of contributions you have provided the world via ISKCON! It is challenging to consider how to narrow the list down, while still offering proper credit and glorification of what ISKCON has done and will do for the world’s welfare!

It appears to be like a riddle: “How many petals does the ISKCON lotus have?” and then, “Can one fathom the limits of even one of those petals?”

The breadth and the depth of the ocean of ISKCON’s gifts to the world appear to be immeasurable. Temples, farms, book publication and distribution, *sādhana-bhakti*, clarity as to the goal of life and how to attain it, education for adults as well as children, widespread *harināma*, a sustainable governance structure, a wholesome social structure, God-centered family life side by side with *sannyāsa* life, cow protection, brahminical culture, Deity worship, Māyāpur, the TOVP—the list goes on and on. Who can comprehensively list all the gifts you have given?

Take even one—*harināma*, for example. If while chanting the holy name one calls out to Kṛṣṇa with real humility and eagerness for mercy, then even one drop of such *harināma-saṅkīrtana*, when touching the heart, creates a torrential flood of joy and contentment unlike anything of this world! The ocean of spiritual

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happiness one receives from even one drop of the holy name's ocean of mercy at once becomes tangibly perceived and palpable, if we just become humble and eagerly cry out the holy name!

You gave us this *yuga-dharma* from day one. You asked us to assist you in propagating the holy name. Regardless of their past lives' deeds, those who accept this mission feel Kṛṣṇa's mercy entering into their life! Faith in the holy name certainly carries us, the chanters, to another realm, and when chanted publicly Nāma Prabhu similarly spiritually impacts all whom He touches! Where is the limit of even one drop of mercy?

Likewise, any one of ISKCON's petals is so benedictory!

You never thought small. You wanted the entire world and each individual within it to receive the mercy of Lord Caitanya, and ISKCON was the instrument you chose to create for this purpose.

Looming ahead of us are monumental challenges and projects: completing the TOVP, developing a model Vedic City in Māyāpur surrounding the TOVP, expanding book distribution, developing innovative outreach, demonstrating sustainable agriculture, establishing multiple centers in major urban areas, reaching untouched territory, identifying and training qualified leaders for all of this expansion—the list goes on.

"Books are the basis, utility is the principle, purity is the force, preaching is the essence." You gave us all that we require—the framework—and requested that we develop it.

You so kindly accepted me as one of your tiny servants in this awesome mission of yours. I am forever grateful.

Please guide me and qualify me, during the short remainder of this life, to become a suitable instrument for laying the groundwork for the next fifty years of ISKCON—your Society of Vaiṣṇava followers—to continue to endure and to grow with more devotees and happier devotees.

Please accept my prostrated obeisances again and again.

Aspiring for your eternal service, I remain

Your humble disciple,

Romapāda Swami

Śivarāma Swami

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

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

Dear followers of Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to His Divine Grace. This year my Vyāsa-pūjā offering is addressed to you all. It is about a memorable journey that I recently finished.

That journey simply began as some newly released recordings to listen to, but ended up being a rite of passage with Śrīla Prabhupāda on his final lesson. Along the way we would travel to places like Kumbha-melā, Bhubhaneswar, and Hrishikesh, returning to reside forever in Vṛndāvana.

I am referring to the complete set of recordings of Śrīla Prabhupāda's conversations for 1977. Unlike earlier recorded lectures, morning walks, or conversations in different places, under different conditions, and on different topics, here are recordings that are thematic and structured, one after the other.

The topics discussed were many: book publication in India, responding to deprogrammers, the completion

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of the Bombay temple, and more. But underlying them all was the theme of Śrīla Prabhupāda's continuously waning health. In time, all other issues became secondary to this main theme, one that would consume Śrīla Prabhupāda's life and put to the test those devotees who cared for and served him.

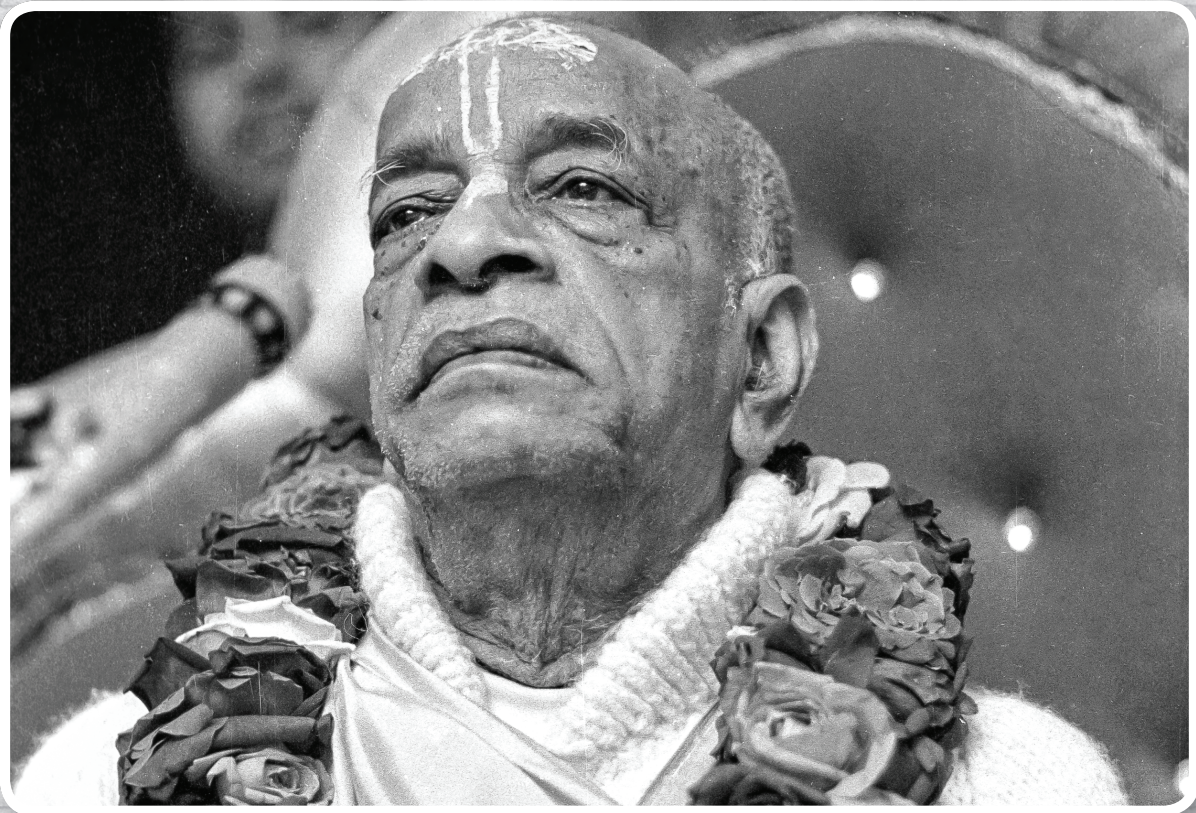
The unfolding of that theme was the vehicle that took me on a journey in which I lived with Śrīla Prabhupāda and his care-givers. A journey whose conclusion left me at a dead end and forced me to go back and start again at January 1977. There was nowhere else to go.

I could write more. A lot more. Why not a book? But every one of us has their own journey with Śrīla Prabhupāda. These recordings will enhance that journey and reveal many wonders. For me the most notable ones were Śrīla Prabhupāda's continuing adherence to the same spiritual principles that he had always taught us, and the extraordinary love shared between him and his disciples.

On this Vyāsa-pūjā day I invite all followers of His Divine Grace to worship the memory of his appearance, his life, and his passing by listening to these recordings. I believe that it will be a transcendental rite of passage for all who do. Hare Kṛṣṇa.

Your servant,

Śivarāma Swami



*Homages from
Non-GBC Sannyāsīs*

Bhakti Anugraha Janārdana Swami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances unto your lotus feet. All glories to you on this most auspicious day of your Vyāsa-pūjā.

This verse from the *Caitanya-caritāmṛta* (Madhya 8.39) clearly explains your mission here in the material world.

*mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara*

“It is the general practice of all saintly people to deliver the fallen. Therefore they go to people’s houses, although they have no personal business there.”

This point is further elaborated in *Śrīmad-Bhāgavatam* (10.8.4):

*mahad-vicalanam nṛṇāṁ grhiṇāṁ dīna-cetasām
niḥśreyasāya bhagavan kalpate nānyathā kvacit*

“O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted *grhasthas*. Otherwise they have no interest in going from one place to another.”

We hope that someday we may be able to follow in your footsteps, to help the suffering conditioned souls on their march back home, back to Godhead. It is only by following your instructions in toto that our society will continue to spread the gospel of Lord Caitanya Mahāprabhu all over the world for the next ten thousand years.

Our duty to assist Your Divine Grace in giving everyone Kṛṣṇa consciousness should be our very life and soul.

The knowledge you gave us can be realized only when we practice the devotional principles free from any speculation and false prestige.

We exist only because of our wholehearted efforts in trying to serve you and your society. Otherwise, we will fall into material illusion as soon as we refrain from the mood that you have shown us, namely, to always be willing to please Guru and Kṛṣṇa at any cost.

We should not be proud of any material opulences—namely, high birth, beauty, education, and wealth—that we may have, as these are not the qualifications to attain *kṛṣṇa-prema*. We pray only to increase our faith and sincerity in the chanting of the holy name of the Lord and to sacrifice everything for the pleasure of Lord Kṛṣṇa and His devotees, as you exemplified during your presence among us.

Your greatness has no limits. We should aspire only to increase it more and more by becoming your true disciples and followers, free from any pretense and personal ambitions.

If you shower your merciful glance upon this fallen soul, then there is still hope for me to continue on and make advancement in Kṛṣṇa consciousness. Thank you for everything you have given us. The facilities you have given us are all we need to make us pure devotees. We will realize this to the degree we fully depend on and follow your instructions, which you have so kindly provided to us through your books, recorded conversations, lectures, addresses, and thousands of letters.

Please forgive me for all of the offenses I have knowingly or unknowingly committed unto your lotus feet. You are our only shelter, birth after birth.

Thank you once again for all the mercy you are unceasingly showering upon all of us. Hare Kṛṣṇa.

Śrīla Prabhupāda-kī jaya!

Your eternal servant,

Bhakti Anugraha Janārdana Swami

Bhakti Br̥hat Bhāgavata Swami

My dear Śrīla Prabhupāda,

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

You Are THE ONE

His Holiness Girirāja Swami recalls that you mentioned that not only did you present the Vedic culture *as it is* to the world, but people throughout the world accepted Vedic culture *as it is*, just as you presented it. You gave the example of the *tulasī* sapling: if you want to transplant a *tulasī* sapling, you have to do it very carefully, because it is very delicate. If any part of the sapling is damaged, the plant may die. You said that in the same way you had to very carefully transplant Vedic culture from India to America and the rest of the world. And you took great pains to make sure that no part of it was damaged or injured so that it could take root and grow nicely.

You are THE ONLY ONE

His Holiness Satsvarūpa Dāsa Goswami recalls that on a writing retreat in Hawaii you did more translation than usual. One morning your servant, while walking with you on the beach, remarked that you had done a lot more translation than usual the previous night. And you replied, “Oh, I could do it very quickly, but it takes time to make it presentable for the common man.”

Yes, you are *the only one* from the inner circle of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to spread Caitanya Mahāprabhu’s movement all over the world.

Now, and forever, it is our responsibility to preserve the transcendental legacy you compassionately left for us. This is our eternal service to Your Divine Grace—to always remain in and present Kṛṣṇa consciousness *as it is*.

As always, I pray that you please continue to keep me under the shelter of your lotus feet and in the association of your servants in ISKCON.

The servant of your servants,

Bhakti Br̥hat Bhāgavata Swami

Bhakti Gauravāṇī Goswami

*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*

Homages from Non-GBC Sannyāsīs

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet.

Half a century ago, you boarded the “Water Messenger,” the cargo ship *Jaladuta*, to take the message of the “water of life,” the sublime message of Lord Caitanya, from India to the West. This world is like a desert, a barren tract of land where all living beings are desperately looking for life-giving water. Especially those living in the blazing Western part of the desert are dying of thirst and crying in agony for relief. Even if somebody at times becomes lucky and finds a drop of water, his treasure evaporates almost instantly, leaving the hapless “lucky man” more frustrated and miserable than before.

Your arrival on Western shores in 1965 heralded a new age, the true New Age of Kṛṣṇa consciousness, offering a veritable fountain of life-giving water to one and all. This year, five decades later, ISKCON devotees all over the world will celebrate this momentous event. The fact that the International Society for Krishna Consciousness, which you founded back in 1966, is still alive and expanding is in itself a reason for celebration. Not a narcissistic celebration of our own glory but a celebration of your transcendental genius in founding, structuring, and directing a worldwide preaching mission.

To keep a worldwide movement up and running is a daunting task, especially in Kali-yuga, where people are ready to get into a fight over the most ludicrous trifle. ISKCON, as a spiritual movement, relies entirely on volunteer workers, many of them not very well prepared, either materially or spiritually, and thus it has faced countless challenges, both internal and external, over the last fifty years. That it is still “alive” can be attributed only to the combination of the mercy of Your Divine Grace and the grace of the Divine, the *parama-karuṇaṁ avatāras*, Nitāi-Gauracandra.

Since you were certainly aware of the difficulties involved in managing and preserving a mission like ISKCON, one of your final requests to us was to at least maintain what you had given us. With sadness you had witnessed how the mission established by you own spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, disintegrated due to internal strife shortly after his departure from this world.

Not that there haven’t also been fights of this nature in ISKCON. They took place even in your presence, which was a matter of great concern to you:

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 Kīrtanānanda, 18 October 1973]

There have been many conflicts in our society, some so serious that they brought the mission to the brink of destruction. Nevertheless, your disciples and granddisciples managed to weather the storms and hold up the banner of cooperation. It is undoubtedly the love and gratitude your followers feel for you that has kept—and continues to keep—ISKCON together. It is extremely difficult to apply the principle of *acintya-bhedābheda-tattva* in day-to-day life and thus create unity in diversity in a world governed by duality and illusion. It is especially difficult in the Age of Kali, for, after all, Kali’s main weapon is dissension. Kali divides and conquers by inspiring his disciples to pursue separate interests. But you, Śrīla Prabhupāda, inspired your followers to forgo separate interests and put Kṛṣṇa in the center, thus uniting them and enabling them to withstand Kali’s influence.

During this year’s leadership meeting in Māyāpur, another excerpt from the letter you had written to Kīrtanānanda in 1973 was repeatedly read to the assembled devotees:

Material nature means dissension and disagreement, especially in this Kali yuga. But, for this Kṛṣṇa consciousness movement its success will depend on agreement, even though there are varieties of engagements. In the material world there are varieties, but there is no agreement. In the spiritual world there are varieties, but there is agreement. That is the difference. The materialist without being able to adjust the varieties and the disagreements makes everything zero. They cannot come into agreement with varieties, but if we keep Kṛṣṇa in the center, then there will be agreement in

varieties. This is called unity in diversity. I am therefore suggesting that all our men meet in Mayapur every year during the birth anniversary of Lord Caitanya Mahāprabhu. With all GBC and senior men present we should discuss how to make unity in diversity. But, if we fight on account of diversity, then it is simply the material platform. Please try to maintain the philosophy of unity in diversity. That will make our movement successful.

Dear Śrīla Prabhupāda, on this auspicious anniversary of your appearance, I wish to thank you for giving us ISKCON, a society meant to facilitate true unity, by *sādhū-saṅga*, on a global scale. This year's *saṅga* of GBCs, gurus, *sannyāsīs* and other senior leaders showed that there are so many of your disciples and granddisciples who are willing and determined to apply the principle of unity in diversity in their lives, thus preparing a solid basis for the future growth of ISKCON.

It is to be expected that challenges will keep coming, as this is the nature of the material world, but as long as the unity-in-diversity principle remains our guiding light in managing the affairs of the International Society for Krishna Consciousness, there is hope that our movement will be successful.

Please allow me to participate in this effort.

Your humble servant,

Bhakti Gauravāṇī Goswami

Bhakti Narasimha Swami

Dear Śrīla Prabhupāda,

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

In any field of endeavor, having a teacher to guide one is invaluable. This is true in spiritual life as well. As spirituality is subtle or intangible in nature, it is difficult to identify who is a qualified, spiritually evolved guide or *ācārya*. A bona fide guru is very different from a mundane teacher. Such a guru is a beacon of spiritual light in our world and teaches us the universal spiritual principles that help us awaken our devotion to the Supreme Personality of Godhead. There is a saying that “in the kingdom of the blind, the man who can see is king.” With fully blossomed consciousness, a guru like your good self is the totally “seeing” person in the kingdom of the spiritually blind and ignorant. He is someone who has already walked the spiritual road under the guidance of his spiritual master and has access to the spiritual world.

Though the clouds shower rain equally everywhere, the water accumulates only in craters, while the tall mountains remain dry. Similarly, you do not discriminate—you bestow your grace on all—but those with pure intention to learn and grow spiritually are like craters. They are able to receive and retain the benefits from Your Divine Grace.

Your Divine Grace often used a mild preaching technique:

We are requesting everyone, “Chant Hare Kṛṣṇa . . . and take *prasādam* and go home.” That’s all. Philosophy later on. . . . Because unless one has got clear brain, unless [one] has actually purified senses, one cannot take the lessons of [the] Kṛṣṇa consciousness movement. . . . One cannot understand the lessons which are given in the *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*. Therefore in the beginning [we say,] “Please come, chant with us Hare Kṛṣṇa.” That is required. Chant Hare Kṛṣṇa and you will feel . . . because this method will cleanse your heart. The more you chant [the] Hare Kṛṣṇa *mahā-mantra*,

Homages from Non-GBC Sannyāsīs

the more you become fit to understand the philosophy of Kṛṣṇa consciousness. That is the process.
[Śrīmad-Bhāgavatam class, 21 January 1974, Honolulu]

The Sanskrit word *guru* has deep spiritual meaning. Its two syllables *gu* and *ru* stand for the following: *Gu* denotes the ignorance of spirituality that most humankind is in. *Ru* represents the radiance of spiritual knowledge that dispels ignorance. In short, the bona fide guru is the one who dispels the darkness of ignorance among human beings and bestows upon them knowledge and spiritual experiences. Without a spiritual guide, the likelihood of stagnation or even regression in spiritual growth is high. A bona fide guru like Your Divine Grace is beyond organized religion and looks equally upon all humankind. He does not discriminate on the basis of culture, nationality, or gender. He only seeks students who intensely desire spiritual growth.

Śrīla Prabhupāda, you explained the distinction between genuine and false love:

The actual fact is that there is no love in this material world. That is false propaganda. What they call love here is lust only, desire for personal sense gratification. . . . Outside [of loving] God, there is no possibility of loving. Rather it is lusty desire. . . . So-called love here means “You gratify my senses, [and] I’ll gratify your senses,” and as soon as that gratification stops, immediately there is divorce, separation, quarrel, hatred. . . . Actual love means love of God, Kṛṣṇa. . . . [This] love is not material, so it should not be judged on the false, sentimental platform of ordinary, mundane dealings. . . . [T]o say [that devotees] are not loving may be true from the materialists’ point of view. They have given up affection for family, friends, wife, country, race, and so on, which is all based upon the bodily concept of life, or flickering sense gratification. [Letter to Lynne Ludwig, 27 November 1973]

From your teachings we now understand that loving others means loving others without any expectations. This is different from worldly love, which is always tainted with some sort of expectation. One hundred percent pure love would mean the unconditional, impartial, all-pervading love of God, extended equally to all from the tiniest of living beings to the highest of beings, i.e., humans.

Śrīla Prabhupāda, you taught us that service means service unto the Absolute Truth, the Supreme Personality of Godhead. That is the universal principle underlying all religions and governing the entire universe. You once demonstrated a simple but powerful technique for preparing potential doubters and antagonists to hear unpalatable facts. When a reporter asked you about the moon expedition, you responded, “Should I flatter you or tell the truth?”

In Hamburg in 1969 you held discussions with an Indologist named Dr. Bernhardt over the course of seven days before he understood the hard facts you wished to convey. For three or four days there were continual meetings between you and Dr. Bernhardt. They culminated in this statement by him: “What you are saying is that all my knowledge is useless without devotional service.”

“Yes,” you replied, “now you have understood.”

“So what you’re saying is that with all my studies and my entire library, I’m just like an ass laden down with so many books that are ultimately pushing me to my grave.”

Again you concurred: “Yes, that’s right.”

Eighty percent of the “gurus” in society today are fake, without spiritual authority or *paramparā*. In some cases these fake gurus have exposed themselves by their actions. They often generate a feeling of inferiority in their followers and try to show off their greatness. One fake guru asks everyone who comes to pay obeisances to him their name and age. Upon hearing their reply, he says, “Both answers are wrong. The name and age belong to the body, but you are the soul, which has neither name nor age.” Then he speaks on spirituality and asks, “Are you doing spiritual practices?” If someone happens to reply in the affirmative, he asks “What spiritual practices?” If one replies, “The ones recommended by my guru,” he says, “You were not able to answer simple questions about your name and age. Then what has your guru taught you? Only a real guru can reply to these questions. Come to me. I will tell you.”

By your mercy we can tell such fake gurus, “Actually, your questions were meaningless! You asked me my name and age only because of your awareness of the body, so I too replied with awareness of the body.”

Most self-acclaimed preachers in today’s world are at the 30% spiritual level, and as a result they cannot

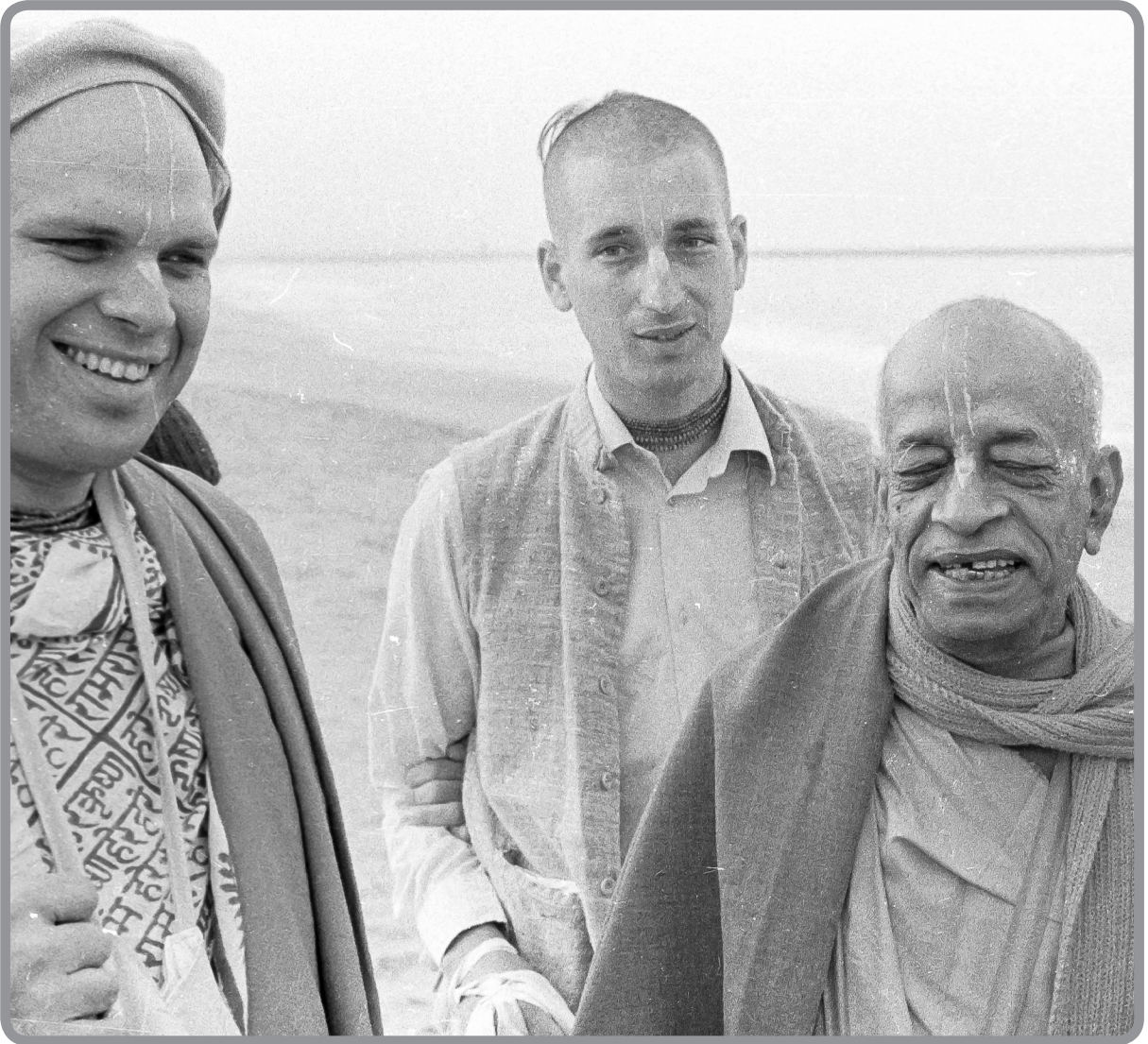
Śrī Vyāsa-Pūjā

understand the true meaning of the scriptures they quote, nor have they experienced firsthand everything that has been written therein. To appear virtuous, cheaters generally pose themselves as learned. Scholarship alone, however, does not make one a saint; rather, a saint is distinguished by his exemplary conduct. The *Manu-saṁhitā* (1.108) declares, *ācāraḥ paramo dharmaḥ*, the supreme religion is good behavior; and the *Bhaviṣyottara Purāṇa* declares, *ācāra-prabhavo dharmaḥ*, religion arises from good conduct. Thus so-called learned, saintly persons who lack good behavior should never be trusted.

By the mercy of your sincere followers who are distributing your books all over the world, even a layman can now understand that this material world is a crazy place and we need to get out of it. All glories to Your Divine Grace! All glories to the International Society for Krishna Consciousness!

The servant of the servants of Your Divine Grace,

Bhakti Narasimha Swami



Bhakti Prabhupāda-vrata Dāmodara Swami

Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Grace!

This is the most auspicious 119th anniversary of your most merciful divine appearance in this unhappy place known as the material world. By taking the trouble to come to this earth, and eventually sail to its Western side, you provided your direct personal presence and association for eighty-one years, the last twelve of which revealed your worldwide mission of spreading the practice and culture of *harināma* worldwide.

You are a real person, just as Lord Kṛṣṇa is a real person. You personify true greatness. You are the transparent medium to the all-great absolute Supreme Personality of Godhead. Thanks to Your Divine Grace, no one needs to take a daunting leap of faith, uncertain how and where to land. By your all-compassionate and most auspicious appearance, you have placed your lotus feet within our reach. Whether by your *vapu* or your *vāṇī*, each aspiring Vaiṣṇava had and continues to possess a tangible, clear-cut means for serving and connecting with you and for attaining the supreme goal of life.

Now, in the year 2015, there is certainly no shelter apart from surrendered service at your lotus feet, which connects us with those of Lord Nityānanda and Śrī Caitanya Mahāprabhu. Otherwise, nothing makes sense in this world, which is prepared to go to hell at any moment. Such a dark hour! Yet, by the Lord's mercy, your movement of Kṛṣṇa consciousness buys more time day by day. But—what will *tomorrow* bring? Never mind. Come what may, as long as we follow your primary instruction of increasing our chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, all will be well for the soul, no matter what external turbulence or chaos ensues.

Śrīla Prabhupāda, please allow me to also express my gratitude to a certain senior godbrother who recently poured forth a cascade of profuse nectar, recounting various amazing exchanges he had with Your Divine Grace. He convinced me that your stature, your greatness, is far beyond anything I could imagine. Just by my hearing his narrations, my appreciation of your transcendental glories has been taken to a higher level. I hope to be fortunate enough to have more such opportunities to hear in detail of the personal and confidential dealings you enacted with your most surrendered disciples. These hidden gems serve to allow me to appreciate yet another dimension of the wonders of your sublime *līlās*.

Let everyone, especially your fortunate followers, grow in their understanding of and service unto Your Divine Grace! May we take increasingly full shelter in the shade of your lotus feet.

Your clear-cut mercy case, disciple, and aspiring eternal servant,

Bhakti Prabhupāda-vrata Dāmodara Swami

Bhakti Prema Swami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances unto the dust of your divine lotus feet. All glories to Your Divine Grace.

Śrīla Prabhupāda, this year is very special for the whole world, because next month we will celebrate the fiftieth anniversary of your arrival in the USA on 17 September 1965. It is the most significant day in history. If you had not given us ISKCON, what hope would we have had? Although I got the opportunity to practice Vaiṣṇava culture from my birth, it was only after I came in contact with your sublime teachings that I could understand the real meaning of my life. Often I think that if I had been born a few decades earlier I wouldn't have gotten the rare opportunity to be your follower. I feel so fortunate to be part of your glorious movement.

Śrīla Prabhupāda, one of your dear disciples, His Holiness Bhakti Chāru Swami, very mercifully granted me the order of *sannyāsa* on Gaura Pūrṇimā this year. I beg for your blessings so that I can represent you properly and serve your mission as you want me to. I feel that I am entering a new life of responsibility. Under the guidance of your dear servants, I am currently preaching in India, Bangladesh, and South Africa. This year I will also travel to the USA and the UK to assist in propagating your glories. Śrīla Prabhupāda, whatever responsibilities you want to give me, please also give me the power to execute them. I depend solely on your mercy.

Śrīla Prabhupāda, once in New York City in late 1965 you had a conversation on a park bench with an acquaintance named Mr. Ruben. At that time you had no movement and no followers. Still, you told him that you had temples all over the world filled with many disciples, and that you had published many books, but it was just that time was separating you from them. Although the temples, followers, and books didn't exist externally at that time, you could see them. And eventually you manifested them for us to see.

Similarly, you have already spread Kṛṣṇa consciousness all over the world, fulfilling the prophecy of Śrī Caitanya Mahāprabhu, and you have especially delivered the Western world from impersonalism and voidism. In this way you have successfully fulfilled Lord Caitanya's prophecy by creating this glorious ISKCON and mercifully giving us your books. Now, to the extent that we follow your instructions strictly and sincerely, to that extent we shall be able to contribute to your fulfillment of Śrī Caitanya Mahāprabhu's prophecy. And to that extent we shall also become purified by receiving His mercy. We only have to see how we can be part of your mission. Whatever opportunities we are getting to preach are simply your blessings.

I am amazed when I reflect on the struggles and sacrifices your dear disciples underwent for your pleasure. They gave their whole lives just to bring a smile to your lotus face. Your faithful followers are continuing that legacy and endeavoring to spread Kṛṣṇa consciousness widely to the best of their capacity. In many parts of the world your movement is growing by leaps and bounds. Śrīla Prabhupāda, I pray that all the devotees in your ISKCON receive your blessings more and more and that they eternally and increasingly please Your Divine Grace.

Śrīla Prabhupāda, please bless me that I can receive at least some mercy from your dear devotees so that someday I can also fully assist them in serving you without any reservation or deviation.

Śrīla Prabhupāda, your writings are all Vedic scriptures, and your activities—your walking, talking, eating, sleeping, etc.—are all transcendental. Please allow us to understand you and your teachings.

Thank you, Śrīla Prabhupāda, for everything!

Your eternal servant,

Bhakti Prema Swami

Homages from Non-GBC Sannyāsīs

Bhakti Rāghava Swami

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

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

om śrī surabhyai namaḥ! om śrī gurave namaḥ!

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet. All glories to Your Divine Grace on this, your 119th sacred Appearance Day Anniversary.

I just came to Kanpur last night from Vṛndāvana to attend the up-coming ICC and IIAC meetings. While in Vṛndāvana, I took part in a two-day program called the BLISS Festival, centered on the promotion of self-sufficient, sustainable communities—all the things you spoke about in your various *varṇāśrama* talks. The response from students attending the recent ISKCON LEADS program at Vallab Vidyanagar in Gujarat was most overwhelming. All the students expressed their sincere appreciation and wanted to know more about your *varṇāśrama* mission. Due to your strong desire to introduce our Vedic model of simple living and high thinking, gradually more and more devotees are becoming interested and wish to get involved. Thank you for your insights and wonderful vision in regard to such developments.

For your pleasure, and to help fulfill your desire to establish a global *varṇāśrama* culture, our IDVM-India Ministry has launched a twelve-year global campaign called the OM Sri Surabhi Campaign, which will end on the Golden Jubilee celebration of the fiftieth anniversary of your disappearance, November 2, 2027. This celebration will help bring awareness to our own devotees and people in general about the vital importance and urgent need to protect our mother cow, the very pillar of our brahminical culture and backbone of our Vedic culture. One devotee recently shared the following verse from the *Harivaṁśa* (1.55.31)

*trātavyāḥ prathamam gāvaḥ trātāḥ trāyanti tā dvijān
go-brāhmaṇa paritrāṇe paritrātaṁ jagat bhavet*

“First of all cows should be protected. Cows thus protected will in turn protect the *brāhmaṇas*. When protection of cows and *brāhmaṇas* is thus achieved, the whole world is protected.”

Some of your disciples and granddisciples are very enthusiastic about this undertaking, and I pray that you shower your blessings for a successful campaign.

Your temple here in Kanpur is coming up nicely by the efforts of your devotees, especially by the intense desire of your faithful servant His Grace Devakīnandana Prabhu. Devotees continue to be inspired by your pure example of total surrender to the orders of your spiritual master. In *vaṇu* or in *vāṇī*, we must all preach the pure message of Lord Caitanya Mahāprabhu as you have so wonderfully demonstrated.

Now we are seeing fewer and fewer of your original disciples, as all of us are getting older and meeting with the various challenges of old age. You once said, “Don’t think this will not happen to you.” It is amazing to witness the growing level of love, affection, and indebtedness your disciples nurture toward you, something that is bringing hope and inspiration to the younger generation as well as the first generation. Most of your direct disciples are now just reaching the age when you started your worldwide preaching activities, around seventy, and we simply cannot fathom how you did what you did, and in such a short span of time. Thus our awe, admiration, appreciation and indebtedness for all you have done for us are ever-increasing. Thank you very much, Śrīla Prabhupāda. Please allow me to be your humble servant in this body for as many days,

weeks, months, or years that Kṛṣṇa ordains. Let me continue to try and serve your great mission to the best of my limited ability.

May your dream of having more and more conditioned souls take to Kṛṣṇa consciousness become fulfilled. May we take up more seriously all the orders you have given to spread Kṛṣṇa consciousness, especially in the matter of getting devotees to live a simpler lifestyle based on the principles of self-sufficiency. Let Mother Surabhi one day become fully protected and glorified, as she deserves. It is only when Mother Surabhi again becomes protected that a new historical chapter will begin—a new civilization and era will be introduced. Without your continued mercy, this will simply not be possible.

Falling at your lotus feet and begging for your continued blessings, I remain

Your servant,

R.P. Bhakti Rāghava Swami

Bhaktisiddhānta Swami

Dear Śrīla Prabhupāda,

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

It is amazing how the Lord has empowered you and your dependents to spread the *yuga-dharma* according to time, place, and circumstance. What a feat—uniting a myriad of personalities under one roof, “unity in diversity” within the *saṅkīrtana* mission! Over the years our Society has established trends in the communication work, riding on the waves (especially in the West) of vegetarianism, *kṛṣṇa-kīrtana*, and temple construction for the establishment of the *yuga-dharma* throughout the world.

Presently the social trend is within a wave of environmental concerns, the preservation and protection of holy rivers, *dhāma-sevā*, and cow protection. You have trained us how to take advantage of the leverage investment of time, place, and circumstance, being mindful of the present “mindset” as we share Kṛṣṇa consciousness without adulteration. You have taught us how to implement once-in-a-lifetime opportunities by your travel to a Western land amidst a youthful rejection of external social values, a revolution, a hippie paradigm, capturing hearts with a “make sense” presentation.

We recently had a great victory in India, a setback for Kali-yuga: the government has given full sanction to allow the Yamunā, the wife of Śrī Kṛṣṇa, to return to Braja. Almost like a scene out of the *Caitanya-bhāgavata*, a unity in diversity, where sages and *sampradāyas* united for the preservation and protection of India’s most sacred river. Impossible feats amidst impossible odds have become possible; the devotees of the Lord have become a blessed vehicle to express the will of the Lord.

What has been done in India will truly affect the world.

Next will be the conservation of the Gaṅgā, but more importantly, an increasing environmental trepidation, the eradication of *gau-hatyā* in India! Impossible? Well, they said the same with regard to the Yamunā returning to Braja.

Out of twenty-five states, five have banned cow slaughter within their borders; again we have a more “dharma conscious” government ready to make a stand.

When the Yamunā and Gaṅgā are properly preserved and protected, and when cow slaughter is fully eradicated in this land, India will return to its pristine glory as a guide to the world. In the beginning you went to the West to influence India, but now the geographical pendulum for inspiration has swung to the land that you set out from.

Homages from Non-GBC Sannyāsīs

Śrīla Prabhupāda, just think of the lifetime of opportunities that are before us, within an oncoming golden age of ten thousand years! If handled properly, ISKCON will be seen not only as a pioneer of change but recognized as an implementer of dharma through example. Because of your *paramparā* dedication to Caitanya Mahāprabhu, your offering has reached a “make sense” window in time.

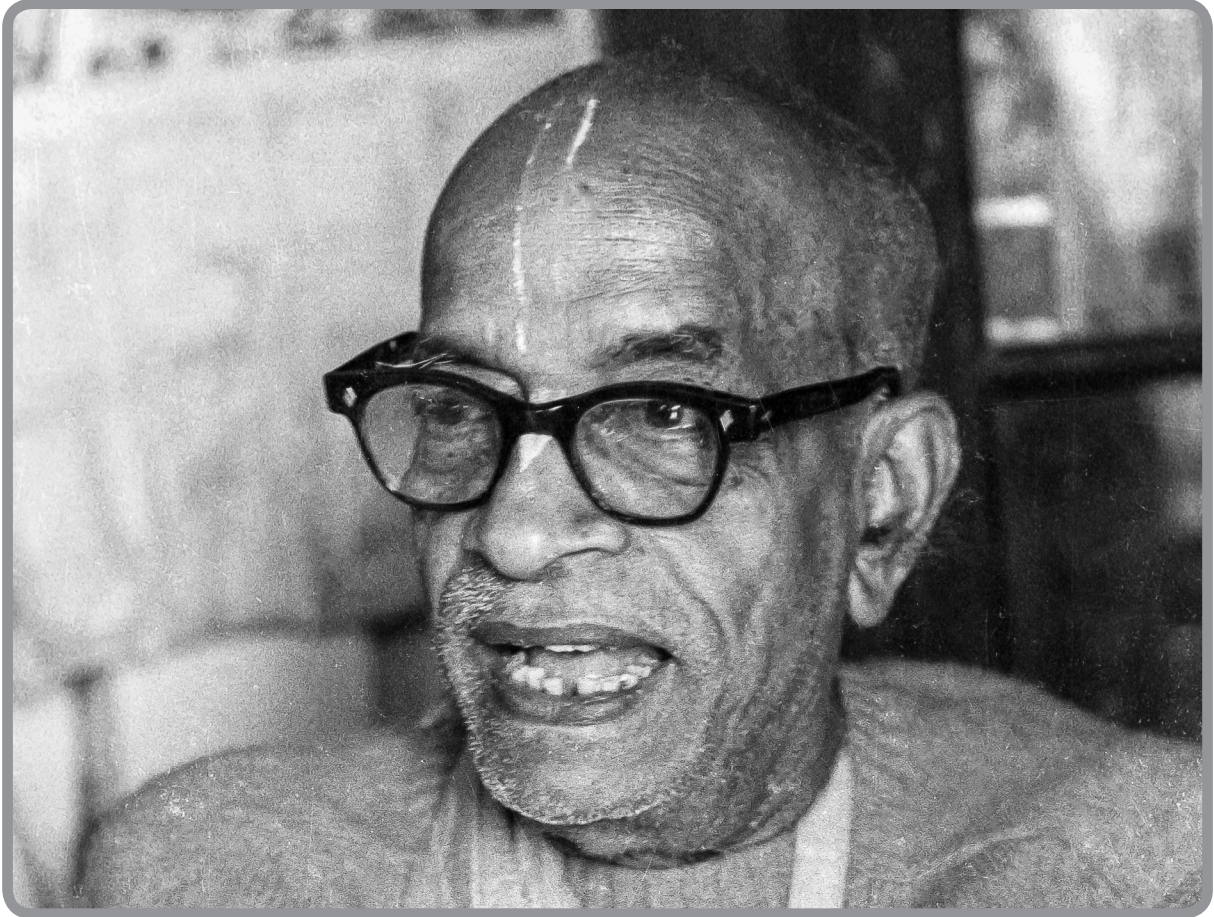
The times are a springboard backdrop to your book distribution, *harināma-saṅkīrtana*, and temple construction—a beginning transformation of Kali, a golden period, a relief for the world. In a way, a most auspicious time has arrived for the following generations to observe your seeds of *sevā* mature into tree plantations of change. A new age has come before us as we watch the dismantling of the old and the advent of the new.

We are now able to see a convergence of your vision with the times. A change of consciousness is occurring before our eyes due to your books’ being distributed en masse amidst evolving world events, and as your predictions are being realized, we have a choice of whether we want to become part of that history or not. Please allow us to become instruments in that light, be light-footed as you were, and capitalize on events that will actually build a real future.

Best wishes,

Your servant,

Bhaktisiddhānta Swami



Bhakti Vighna Vināśa Narasimha Mahārāja

My dear spiritual master and eternal father,

Please accept my humble obeisances. All glories to Your Divine Grace.

I first met Your Divine Grace in a newspaper article describing the arrival of the Hare Kṛṣṇa devotees in London. At that time I was a student and searching for a purpose to life. Somehow I was attracted to the devotees and felt that they had something genuine to offer, although I did not really know what it was.

Shortly after that article was published, I heard a recording of the Hare Kṛṣṇa *mantra*, and then a little later the Govinda record was released, both of which were singles playing at 45 rpm. It was wonderful to hear the transcendental sound vibration for the first time, and I was happy to purchase copies of the records and present them to my friends. At that time I had no idea of the deep spiritual wisdom that lay behind the music. I thought it was just another fad that had come and would soon be forgotten. But I liked it.

I was able to view the devotees chanting Hare Kṛṣṇa on the television program “Top of the Pops,” and I can remember one evening on television they showed the devotees performing their chanting and dancing in the streets of London. A devotee was shown dancing and twirling round and round, jumping up and down with both his arms raised in an ecstasy I had never before witnessed. I can remember saying, as I watched, that “I want to be like that.” I did not know how it could ever come true.

It was some months later, after I had finished my studies and taken a job, that I was to see a devotee in the flesh. He was a dark-skinned fellow of Asian origin, all alone on Portobello Road, at that time a street frequented by youth. He chanted and played finger cymbals while dancing along barefoot, with his head shaved and his body wrapped in some pink cloth. I did not have the courage to talk with him, but his courage impressed me.

A few weeks later I found myself in a bookstore on the same street looking at a most wonderful book. It was entitled *KṚṢṆA* and had a beautiful cover picture and many other color plates inside. I felt I had to purchase a copy, and I brought it home to show my friends. The first person I showed it to exclaimed that he had another book by the same author called *Kṛṣṇa Consciousness: The Topmost Yoga System*. We saw the photos of Your Divine Grace in each of the books, and we read the caption below saying that you were the founder-*ācārya* of the International Society for Krishna Consciousness. We had heard that there was a center in London not far from the British Museum. We had been accustomed to purchasing incense made by the devotees, and the packets all had invitations to the London temple, where there was morning and evening meditation and a Sunday feast. I had pondered visiting but had never made it. Now with the books in my hands, I was more eager to seek out the devotees and visit their center.

I had work the next day, but my friend was free, so he went to the temple and spent the whole day there. That evening he came back to my flat and told me everything that had happened. He taught me how to chant and begged me to also visit as soon as possible. I began to attend the evening programs, which began with *ārati*. The most amazing thing about the *ārati* was the *kīrtana* and the enthusiasm of the devotees for chanting and dancing. I was swept up into the dancing and chanting. I recall how there were a few other newcomers and we all abandoned our shyness and restraint to plunged into the ocean of *kīrtana*. It was an older building, and as we danced the entire block would vibrate. This caused a lot of problems with the neighbors, and eventually they succeeded in stopping our public programs, but not before the Society had established a good foundation and could relocate to a more suitable property nearby.

Looking back over those years, I consider myself fortunate to have been present during those early days of the ISKCON Society. In those days virtually all the devotees were young and bold, and we were ready to go out and distribute Kṛṣṇa consciousness anywhere and everywhere. I would like to think I still have the same enthusiasm for serving Your Divine Grace, although I am not so optimistic about my success.

Homages from Non-GBC Sannyāsīs

Over the last forty-odd years I have seen many changes in the Society—for example, more congregation-based and fewer *āśrama* members, more devotees from Hindu families and fewer Westerners. I do have faith that we are focused on keeping Your Divine Grace in the center of all our activities. We are continuing to refine our preaching strategies, and more centers and new devotees are appearing.

It is essential that everything and everyone be connected to Your Divine Grace, because only then will our lives be successful.

Please keep me under your shelter wherever I may be destined to go, birth after birth.

Your unworthy servant,

Tridaṇḍi Bhikṣu Bhakti Vighna Vināśa Narasimha

Bhakti Vinoda Swami

Dearest Śrīla Prabhupāda,

Please accept my most humble and respectful obeisances at the dust of your lotus feet. All glories to your merciful presence on this planet in the period of Kali.

Your bastions of Kṛṣṇa consciousness throughout the world—ISKCON's centers and temples—are sheltering thousands and thousands of conditioned souls as they discover their identity and get to know their eternal father, Kṛṣṇa, through your books and the association of devotees. Your genius, perfectly employed in the service of Kṛṣṇa, has culminated in an unprecedented offer to the conditioned souls of the world, challenging their intelligence and their understanding of reality while making the most attractive offer to them.

Still, there are dangers, which we have learned from history. The “transcendental plot” you hatched against Kali and Māyā has a catch, too. Those who do not follow your instructions strictly, especially those who out of vanity manufacture their own process, are consumed by the fire of the illusion they seemingly preach against. Although you said, “Simple thing: just be a strict follower,” we are learning that it's not so simple for those who are not simple!

I pray to you on this auspicious occasion of your Vyāsa-pūjā that you bless this disciple of your disciple to always remain simple and humble, that I always remember the giant service you have done and are doing, and that I always remember I am just an insignificant servant of the servant of the servant, one who has been granted an opportunity by Your Divine Grace to enact my gauche performance for your merciful acceptance.

You also taught us that “simple” does not mean foolish and naive. In 1966 the simple “dependent” swami in New York City could admonish Dr. Mishra for preaching impersonal philosophy that was pure, unadulterated nonsense, while at the same time the swami remained a true gentleman, acknowledging Dr. Mishra's gracious invitation to speak. You could also get the best of that smart aleck Mr. Nair, whose biggest mistake was trying to cheat a pure devotee of Kṛṣṇa. Indeed, your simplicity could not be exploited by the complicated materialists of the world. You were truly a lion in the chase and a lamb at home, Śrīla Prabhupāda.

Though you were thoroughly worldly-wise, Śrīla Prabhupāda, you never forgot Kṛṣṇa and always felt yourself dependent on His mercy. The poem you wrote on the *Jaladuta* is a candid expression of your sense of complete dependence on Lord Kṛṣṇa in the face of the seemingly impossible task of preaching Kṛṣṇa consciousness in the West. May I always similarly feel complete dependence on the Lord in the face of the many challenges to come, and may I not get carried away with the idea that “I am the doer.”

I just returned from a remote village in North Kerala, where a Member of Parliament (MP) released a copy of the Eighth Canto of *Śrīmad-Bhāgavatam* in Malayalam amidst a gathering of simple rural folk in a Kṛṣṇa

temple. I was deeply moved to see how your books are reaching far and wide to save the conditioned souls.

With your kind blessings, Śrīla Prabhupāda, next month we plan to offer you the entire *Śrīmad-Bhāgavatam* in the Malayalam language, in a grand celebration commemorating the fiftieth anniversary of your historic journey to the USA, during which you passed through Cochin, Kerala. It is significant that you loaded your *Śrīmad-Bhāgavatam* volumes on the *Jaladuta* at Cochin, an essential step in your plan to conquer the world with *bhāgavata-dharma*.

Thank you, Śrīla Prabhupāda, for everything you have done for us and for keeping us eternally indebted in service to your divine lotus feet. May we be blessed to remain in the family you have created—something that will happen only if we remain loyal, cooperate, and attain a mature understanding of Kṛṣṇa consciousness. I simply desire to see you pleased .

Your insignificant servant,

Bhakti Vinoda Swami

Bhakti Viśrambha Mādhava Swami

Dear Śrīla Prabhupāda,

Please allow me to offer you my respectful obeisances in the dust of your lotus feet.

*vṛndāvane ramaṇa-reti prasiddha-bhūmau
tatrāpi kṛṣṇa-balarāma-supāda-mūle
jñānaṁ paraṁ parama-kṛṣṇa-sudharmīty uktaṁ
daṇḍas tu deva prabhupāda namo namas te*

“I repeatedly offer my respectful obeisances unto that divine personality Śrīla Prabhupāda, who sits at the lotus feet of Śrī Śrī Kṛṣṇa-Balarāma in Vṛndāvana’s Ramaṇa Reti, giving supreme knowledge of Kṛṣṇa to one and all.”

*vande śrī-gurudevam taṁ karuṇā-varuṇālayam
yat-kṛpā-lava-leśena pāmaro 'py amarāyate*

“I offer my respectful obeisances unto the bona fide spiritual master, an ocean of compassion. Just a fraction of his mercy is enough to liberate even the most fallen person.”

It’s interesting to note that many old people continue to leave their bodies by the order of the Lord. If one takes shelter of Tulasīrāṇī, surely she’ll help liberate and guide those who take shelter of her lotus feet.

The Generations to Come Should Never Forget . . .

The following verses prove nicely that it’s the sweet Lord’s “company policy” to liberate His devotees on auspicious days like Ekādaśī. I personally heard of three devotees who left their bodies on Ekādaśī, and heard of three other devotees—all godbrothers—who left their bodies on auspicious appearance days.

Homages from Non-GBC Sannyāsīs

First from the *Hari-bhakti-vilāsa* (12.69–72):

athopavāsa-dine śrāddha-niṣedhaḥ

“Performance of the *śrāddha* ceremony is prohibited on fasting days”

pādmē puṣkara-khaṇḍe—

“In the *Puṣkara-khaṇḍa* of the *Padma Purāṇa* it is stated:

*ekādaśyām yadā rāma śrāddham naimittikaṁ bhavet |
tad-dine tu parityajya dvādaśyām śrāddham ācaret | 69 |*

“O Lord Rāmacandra, if a temporary ritual, such as the *śrāddha* ceremony, is scheduled to be performed on Ekādaśī or on another fasting day, one should postpone it and perform it the next day.”

tatraiva uttara-khaṇḍe [6.234.13–14]—

“In the *Uttara-khaṇḍa* of the same literature, it is stated:

*ekādaśyām ca prāptāyām mātā-pitrōr mṛte 'hani |
dvādaśyām tu pradātavyām nopavāsa-dine kvacit |
garhitānnaṁ na vāśnanti pitarāś ca divaukasaḥ | 70 |*

“If the annual disappearance day of one’s deceased father or mother falls on Ekādaśī, one should postpone the observance till the next day. One should never observe such an occasion on a fasting day. In fact, on Ekādaśī the forefathers and demigods do not accept food grains, which on that day are full of sins.”

skānde—

“In the *Skanda Purāṇa* it is stated:

*ekādaśī yadā nityā śrāddham naimittikaṁ bhavet |
upavāsaṁ tadā kuryād dvādaśyām śrāddham ācaret | 71 |*

“The vow of Ekādaśī is an eternal function, whereas the performance of the *śrāddha* ceremony is a temporary ritual. Therefore, one should fast on Ekādaśī and perform the *śrāddha* ceremony another day.”

brahma-vaivarte—

“In the *Brahma-vaivarta Purāṇa* it is stated:

*ye kurvanti mahīpāla śrāddham tv ekādaśī-dine |
trayaś te narakam yānti dātā bhoktā paretakaḥ | 72 |*

“O King, those who perform the *śrāddha* ceremony on Ekādaśī will traverse the path to hell, along with the forefathers for whom the oblations were offered.”

Dig-darśinī-ṭikā:

ekādaśyām yadā rāma ity ādinā upavāsa-dine śrāddham niṣiddham | yac ca

Śrī Vyāsa-Pūjā

skāndādau—

śrāddha-dīnaṁ samāsādyā upavāso yadā bhavet |
tadā kṛtvā tu vai śrāddhaṁ bhukta-śeṣas tu yad bhavet |
tat sarvaṁ dakṣiṇe pāṇau gṛhītvānnaṁ śikhidhvaja |
avajighred anenātha bhavet śrāddhaṁ śikhidhvaja |
pitṛṇāṁ tṛptidaṁ tāta vrata-bhaṅgo na vidyate || ity ādi |

tac ca vaiṣṇavetara-viśayaṁ mantavyam | vaiṣṇava-pitṛṇām api
śrī-viṣṇu-dīne śrāddha-grahaṇāyogād iti dik || 69–72 ||

“By the words starting with *ekādaśyām yadā rāma*, the prohibition of the *śrāddha* ceremony on the fasting days is indicated. It is also stated in the *Skanda Purāṇa*, ‘O Kārttikeya, when fasting falls on the day of the *śrāddha* ceremony, then after performing the ceremony one should place all the grain remnants from it in one’s right hand and smell it. By that the *śrāddha* ceremony is to be performed. The breaking of a *vrata* does not give any pleasure to the forefathers.’ In this way other matters of the Vaiṣṇavas are to be considered. Even the *śrāddha* ceremony for the Vaiṣṇava forefathers is prohibited due to its prohibition on the day of Viṣṇu.”

* * *

O Prabhupāda, you taught us that on the *śrāddha* day of great devotees one should hold a fast until noontime and serve *prasādam* to devotees of the Lord.

It’s mentioned in *Vaiṣṇavīya-tantra-sāra Gīta Māhātmya* that on the *śrāddha* day if one chants the *Gītā* (*Gītā*, *Bhāgavatam*, *Caitanya-caritāmṛta*, etc.), then the forefathers become pleased and give all blessings to their descendant.

niḥśvāse na hi viśvāsaḥ kadā ruddho bhaviṣyati
kīrtanīya mato bālyād harer nāmaiva kevalam

Remember that our final breath may come at any time,

No matter if we’re old and sick or in our youthful prime.

So young and old alike should chant the Name incessantly.

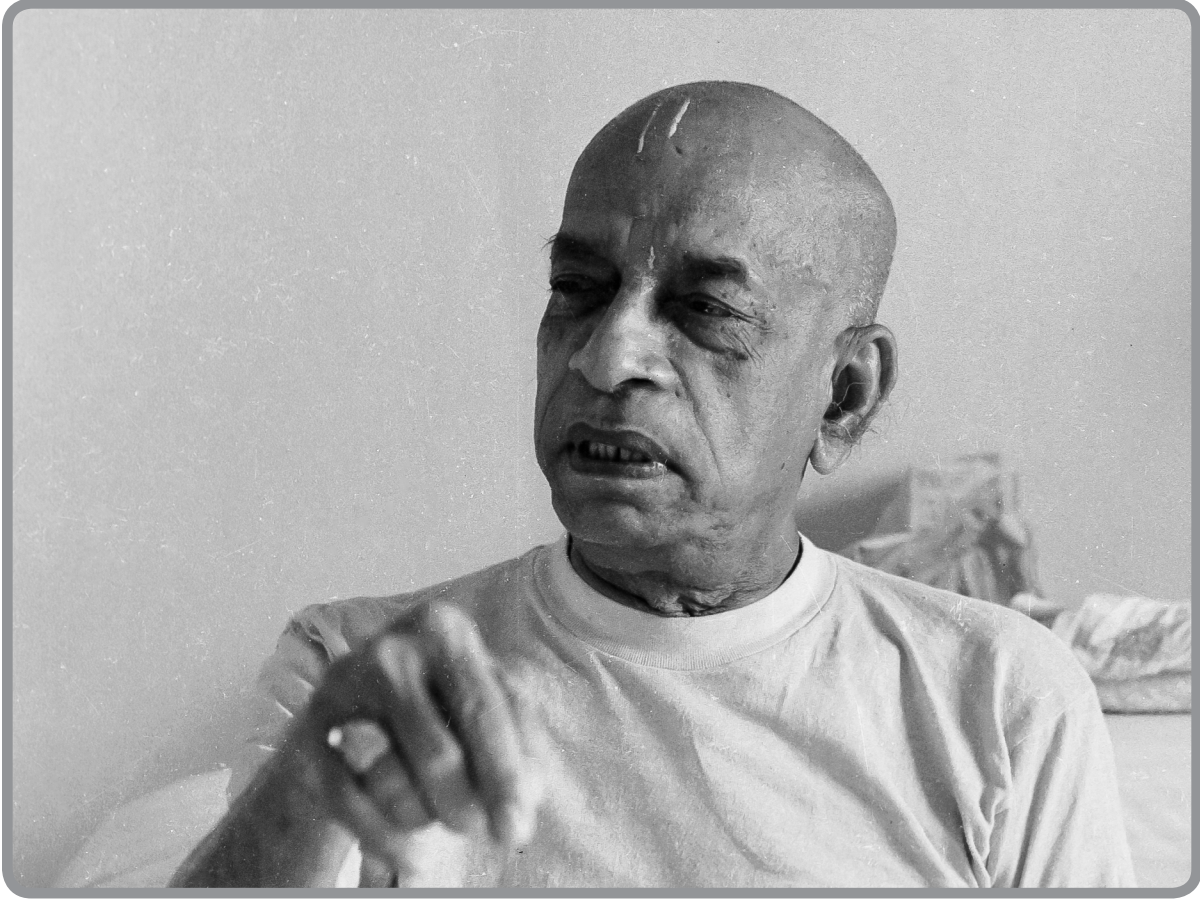
The Holy Name of Śrī Hari is surely all that be.

Yes! *Harināma* is the only thing left to us that will still work and give full effect. But only when chanted without offenses!

In our creeping old age, when your disciples are increasingly leaving this world in front of our very eyes to run back to your lotus feet, we beg to chant more rounds so that we will remember the Lord and His Tulasīrāṇī at the time of death. All else will be stripped away from us!

How could you be so compassionate that you accepted cooked preparations from your disciples when your digestive fire was practically nonexistent? As you said, “A young person can’t eat too much, and an old person can’t eat too little.”

Bhakti Viśrambha Mādhava Swami



Candramauli Swami

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

“I was born in the darkest ignorance, and my spiritual master, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

*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*

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

Śrī Vyāsa-Pūjā

Dear Śrīla Prabhupāda,

By your appearance in our life you have revealed our great fortune—pure devotional service unto Śrī Kṛṣṇa, the Supreme Personality of Godhead—along with clearly showing us the horrors of living a materialistic life, a life without service to Kṛṣṇa. Without you, Śrīla Prabhupāda, this life would have taken me on the roller coaster of sensual pursuits, only to die a pitiable death after a wasted life, then again to have to re-enter the womb of material existence to perpetually take birth and suffer, life after life.

How can the great debt we owe Your Divine Grace be repaid? Factually, it is not possible by any means, in this life or in an accumulation of many lives. We are eternally indebted. As you have stated in your purport to *Śrīmad-Bhāgavatam* 4.22.47:

The word *vinoda-pātram* can be divided into two words, *vinā* and *uda-pātram*, or can be understood as one word, *vinoda-pātram*, which means “joker.” A joker’s activities simply arouse laughter, and a person who tries to repay the spiritual master or teacher of the transcendental message of Kṛṣṇa becomes a laughingstock just like a joker because it is not possible to repay such a debt. The best friend and benefactor of all people is one who awakens humanity to its original Kṛṣṇa consciousness.

Although it is impossible to repay our debt to you, still, as your devoted servants we want to try by pleasing you by our practice of devotional service and our efforts to give others what you have given us.

So the situation is so difficult that . . . It is very difficult to push on this movement, but still we have to do it. [Lecture on *Bhagavad-gītā* 7.1, San Francisco, 17 March 1968]

You designed a plan to make the entire world Kṛṣṇa conscious, a plan that includes many programs and projects for spreading Lord Caitanya’s mercy. Book distribution, *harināma saṅkīrtana*, and *prasādam* distribution are powerful programs that have brought Lord Caitanya’s mercy to every continent on the globe.

As I read your books and hear your lectures and your conversations with your disciples, I understand how much you wanted us to establish self-sufficient rural communities as places for devotees to live and as a means to bring others to Kṛṣṇa and save them from the modern degraded, soul-killing, materialistic civilization.

In 1977, the year you departed from our personal presence, you greatly emphasized the part of your mission you regarded as “unfinished”:

[Śrīla Prabhupāda said:] “I have only done fifty percent of what I want to do. The farms have to be done. If they are established, *varṇāśrama* will be established.” [TKG’s *Diary*: 10 August 1977]

Śrīla Prabhupāda was most enlivened to hear the report of New Govardhana Farm. His Divine Grace in the last month or so has been stressing the importance of these farm projects, and said, “This is the next aspect of Kṛṣṇa consciousness which I wish to push forward. If I am able to travel again, then I shall visit the farms and make them perfect. On these farms we can demonstrate the full *varṇāśrama* system. If these farms become successful then the whole world will be enveloped by Kṛṣṇa consciousness.

“From your letter I can understand how nice this farm is. I am very happy to see fresh vegetables, fresh fruits, grains, the devotees taking sumptuous *prasādam* and chanting Hare Kṛṣṇa. This is the actual meaning of human life. It is a very good farm, from your letter I can understand. Whatever you build, get the building materials locally. If you can manufacture tiles locally, then your house problem is solved. Build up bamboo frame, and on it place tiles. In any event get everything locally. I wish to make a farm tour and then I shall surely visit your farm.”

I suggested to Śrīla Prabhupāda that he was the Farm *Ācārya*, but Śrīla Prabhupāda said, “Kṛṣṇa is the Farm *Ācārya*. Baladeva is holding a plow, and Kṛṣṇa is holding the calf. Kṛṣṇa advised Nanda Mahārāja not to perform Indra *pūjā* but to worship the land, Govardhana, because it was supplying all foodstuffs for the residents of Vṛndāvana and the cows as well.” So Śrīla Prabhupāda wants you

Homages from Non-GBC Sannyāsīs

to develop this farm very nicely, as it will be the future program to present to the world as the ideal of Kṛṣṇa consciousness. In the cities, we are interested for preaching, but we cannot present the ideal *varṇāśrama* system; this is only possible at the farms, so they are very important. [Letter from Tamāl Krishna Goswami to Hari Śauri Dāsa, 10 August 1977]

Vaiṣṇava is not so easy. The *varṇāśrama-dharma* should be established to become a Vaiṣṇava. It is not so easy to become Vaiṣṇava. . . . Therefore this should be made. Vaiṣṇava, to become Vaiṣṇava, is not so easy. If Vaiṣṇava, to become Vaiṣṇava is so easy, why so many fall down, fall down? It is not easy. [Śrīla Prabhupāda in a room conversation, 14 February 1977, Māyāpur]

Śrīla Prabhupāda, on a morning walk in Māyāpur in April 1975 you talked about an upcoming war between Pakistan and India:

Śrīla Prabhupāda: Pakistan will start the war with India. And then everything will be . . .

Devotees: Oh! Whew!

Devotee: Pakistan will start a war . . . [devotees talking among themselves].

Just this month (April) I was reading how Pakistan has now become a great nuclear power and many of the world powers have turned their attention to the threat that Pakistan poses for India.

These signs of global turmoil indicate even more the urgency of establishing farm communities worldwide.

Last December I was able to spend a week at the Govardhan Ecovillage farm project in Wada, just north of Mumbai. The devotees of the Śrī Śrī Rādhā-Gopīnātha Mandira, under the careful and expert guidance of His Holiness Rādhānātha Mahārāja, have done wonders in developing a rural farm project that serves many humanitarian and spiritual purposes, along with serving as a viable preaching project that is attracting many Westerners from around the world to visit it in its capacity as a retreat center for yoga and natural living.

Just a few of the programs and features at the Ecovillage are:

- Animal care (cow protection)
- Alternate energy
- Water conservation
- Soil bio-technology
- Organic farming
- Arts and crafts
- Green buildings
- A Vedic culture and education center that regularly conducts systematic study of *Śrīmad-Bhāgavatam*
- An orphanage and school for young children, available to the neighboring villagers
- A branch of the Bhaktivedanta Hospital that administers medical care to both devotees and local villagers
- A yoga retreat center: Each year hundreds of yoga students from the US and other Western countries spend up to a month. Many are being attracted to the practice of Kṛṣṇa consciousness.
- Just last year the temple of Śrī Śrī Rādhā-Vṛndāvana-Bihārī—full-sized marble Deities—was opened on the farm. Regulated daily worship is now taking place.
- Web-site: ecovillage.org.in

Govardhan Ecovillage can act as an ideal model to be adopted worldwide in providing the fourth and final phase of your mission: establishing Kṛṣṇa conscious rural communities. Entirely based on the principles of self-sufficiency, these farms will be places of education for social and spiritual development, along with a viable way to attract nondevotees to the natural, healthy lifestyle of simple living and Kṛṣṇa consciousness.

Śrī Vyāsa-Pūjā

Śrīla Prabhupāda, your vision of self-sufficiency is gradually taking shape, yet as a worldwide project there is much to be done. Please empower us to expand it more and more.

Humbly,

Candramauli Swami

Candraśekhara Swami

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

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

Last year I started my adventure of trying to reach out via the Internet, and as a result I am deeper into the effort this year. I had hoped to be further along, but it seems that the technology of the Internet is more “checkered and variegated” than I had suspected. Moving into new projects without letting go of the previous ones is tricky.

In general, Kṛṣṇa seems to be giving me way more than I can keep up with, so I am praying today for you to help me cope with new projects and responsibilities. There is much to do, and I am taking inspiration from others as I see devotees all over the world take on new challenges and reach out to the world’s people yet to be freed.

As always, my dear Śrīla Prabhupāda, I’m asking you to help me sincerely hear the holy name, my only shelter and inspiration. I heard a class given by Mahātmā Prabhu in Māyāpur this year during the spring SGGS meetings. He mentioned that upon being asked how to improve chanting, you simply replied that one should just “try to hear oneself chanting sincerely.” When I heard that, it did not seem very special, but upon trying to put myself in that mood, I have found that it really does help me chant better.

Your servant,

Candraśekhara Swami

Homages from Non-GBC Sannyāsīs

Dānavīr Goswami

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

*namas te sārāsvate deve gaura-vāṇī-ṛacārīṇe
nirviśeṣa-śūṇyavādi-pāścātya-deśa-tārīṇe*

*Jaya Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata (108) Śrī Śrīmad A.C. Bhaktivedanta Swami
Prabhupāda-kī jaya!*

My dearest Guru Mahārāja, Śrīla Prabhupāda,

Please accept my most respectful obeisances at your lotus feet.

Much of ISKCON's structure comes from initiatives originally begun by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Your order to construct a Temple of the Vedic Planetarium in Māyāpur presents an opportunity for ISKCON to complete yet another unfulfilled desire of Śrīla Bhaktisiddhānta— an Institute of the Vedic Planetarium.

The year 1896 was the year Your Divine Grace appeared and the year Śrīla Bhaktivinoda Ṭhākura inaugurated international *saṅkīrtana*, and it was also the year Śrīla Bhaktisiddhānta published his translation of the *Sūrya-siddhānta*. (It was for this work that *jyotiṣa paṇḍitas*, who had seven years earlier seen early manuscripts of the book, awarded him the title of Śrī Siddhānta Sarasvatī at the age of fifteen). Śrīla Bhaktisiddhānta said Śrī *Sūrya-siddhānta* was “the base text for Hindu mathematical astronomy.” Interestingly, 1896 also saw the beginnings of Śrīla Bhaktisiddhānta's formation of an institute to train young men with an aptitude for mathematics to study classic texts for calculating the movements of the planets, specifically the sun and moon (essentially the central point of the *Sūrya-siddhānta*). He named it the Sarasvata Chatuspati [Institute]. It was based at the Bhakti Bhavan, home of Śrīla Bhaktivinoda Ṭhākura. Members were educated in the brahminical fields of Vedic mathematics, astronomy, and *jyotiṣa*. The institute also served the Vaiṣṇava community by calculating timings for different observances, published as the *Bhaktibhavāna Pañjikā*.

This institute also had another purpose. It was a vanguard for challenging Western conceptions of astronomy and astrology that were beginning to gain traction in India despite contradicting the traditional Vedic astronomical understanding.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in the introduction to the *Sūrya-siddhānta*:

Nowadays in India a new brand of experts has cropped up, who laud newly invented *siddhāntas* and care not for the tradition based on *Sūrya-siddhānta*. . . . Some have received from their gurus a few formulas of the Western astronomers obtained as translations, and on that basis seek honor as astronomers while thinking themselves genuine disciples of their gurus. Others, although ignorant even of solstice calculation, prefer to follow a particular independent-minded Western astronomer. I hope that by reading this original version they become submissive to their own gurus, to the predecessor gurus of Bhāskara [the original compiler of the work] and others, and to him who gave intelligence to them all, the Rishi who is the author of *Śrī Sūrya-siddhānta*.

Western scholars were taking advantage of the apparent differences between certain *jyotiṣa* texts and the cosmology found in the *Purāṇas*. It is said that the very publication of the *Sūrya-siddhānta* was a response to an earlier edition published by one Śrī Bāpudeva Śāstrī, commissioned by an American Christian minister, whose premise was that the Vedic understanding was “in need of improvement by Western astronomy.”

Bhakti Vikāsa Swami writes in Śrīla Bhaktisiddhānta's biography:

By thus effecting a denial of the Purāṇic worldview, Bāpudeva had collaborated in compromising Vedic culture with contemporary scientific perspectives. From 1841 he had taught both Indian and European astronomy at the Benares Sanskrit College and had published voluminously in Sanskrit and English, promoting knowledge of European astronomy and modernization of Indian astronomy. His pupils and intellectual scions dominated the astronomical scene in Benares until the end of the century, when his conclusions and techniques were challenged by Śrī Siddhānta Sarasvatī at the Sārasvata Chatuspati.

At the behest of his former pupils, Śrī Siddhānta Sarasvatī agreed to debate with an accomplished student of the now elderly Bāpudeva, the subject being perspectives on astronomical precession. On 2 January 1902 in Calcutta, with Rāya Bāhādur Rājendra Candra Shastri, president of the Royal Society, as chairman, Śrī Siddhānta Sarasvatī's superior learning and power of elocution left that scholar so completely trounced that Śrī Bāpudeva Shastri—his theories and reputation having been shredded—involuntarily passed stool and urine in the assembly.

Ultimately, Śrīla Bhaktisiddhānta, on the order of his spiritual master, Śrīla Gaurakiśora Dāsa Bābājī, ended this work to serve the critical need of the time, to leave aside all other matters and preach the Absolute Truth. The institute of bright young men studying and promoting the classic texts of Vedic astrology and cosmology halted after his withdrawal from the field.

In a letter to Svarūpa Dāmodara Prabhu written in April of 1976, Your Divine Grace gave a mandate for an Institute of the Vedic Planetarium (IVP):

Please accept my blessings.

Now our Ph.D's must collaborate and study the 5th Canto to make a model for building the Vedic Planetarium. . . .

Distances are also described in the 5th Canto just how far one planet is from another.

We can see that at night, how the whole planetary system is turning around, the pole star being the pivot. Each planet has its orbit fixed but the sun is moving up and down, north and south. It is not that we shall accept the theory that the sun is fixed up and the others are all going around the sun. That is not correct. Even the 7th star is rotating once around the pole star in each 24 hours. The whole universe is just like a big tree, that is a fact. I do not think that the modern astronomers have any such idea that the whole universe is like a big tree. The planets which are full of living entities are one after another, one above the other. The relative positions of the planets is fixed up but the whole thing is turning. The sun is going north and south, it has its own orbit below the moon. So now you all Ph.D.'s must carefully study the details of the 5th Canto and make a working model of the universe. If we can explain the passing seasons, eclipses, phases of the moon, passing of day and night, etc., then it will be very powerful propaganda.

I am sending this letter to you, and you can make photocopies of it and send to our other Ph.D.'s and begin serious research into the matter in detail. But one thing, I am convinced that the universe is just like a great tree as described therein.

I hope that this meets you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

The formation of an Institute of the Vedic Planetarium (IVP) would not only continue the work of Śrīla Bhaktisiddhānta's Sarasvata Institute, facilitating devotee scholars to master the classic astronomical texts challenging Western cosmological misconceptions, but would also be the only way we will competently explain the four things directed by Your Divine Grace in the above letter. The idea is to explain how what is described in *Śrīmad-Bhāgavatam* translates into what we observe with our own eyes.

This is something our ISKCON cosmologists have been grappling with from the outset—how to reconcile the Purāṇic descriptions with the *jyotiṣa* descriptions (which seem more in line with physical observation).

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Ultimately this requires a working virtual model illustrating how they work together. This means considerable research and computation by those specializing in Sanskrit, mathematics, and astronomy. If properly done, the finished product would make even a Western scientist's jaw drop.

Your Divine Grace said to Svarūpa Dāmodara about the *Sūrya-siddhānta*: "If it is available, get it. He [Śrīla Bhaktisiddhānta] was one of the authorities about the sun's movements."

Essentially, the *Sūrya-siddhānta* is the means by which this project could be done. We may consider the titles of its chapters:

- Of the true places of planets
- Of lunar eclipses
- Of parallax in the solar eclipse
- Of the projection of the eclipse
- Of heliacal rising and setting
- Of the moon's rising and setting and the elevation of her cusps

The challenge is attracting and supporting the talent to do this complex work.

One example of the complexity Śrīla Bhaktisiddhānta is referring to can be seen in the following passage.

During a solar eclipse, if we multiply the perpendicular (kotii) in kalas, with mean half-duration of the eclipse (stithyardha), and divided by the corrected half-duration of the eclipse, we will have the corrected perpendicular. If the square of the latitude of the base (bhuja) and the square of the perpendicular be added, and the square root of the sum be taken, then we would have the hypotenuse. From the half-sum of the measures of the sun and moon, if the hypotenuse be subtracted, we would have the amount of the obscuration (grasa) at a given time.

Or:

Using the time of rising in the pranaas (udaypraana) of a place, calculate the ecliptic-point longitude (sayana) at the end of a phase. Multiply its sine (bhujajya) with the sine of greatest declination (paramapakramajya—1,397) and divide the product with the sine of co-latitude (lambajya) of that place, then we will have the rising (udaya) at the end of a phase. To determine the meridian ecliptic point (madhyalagna/dasam) using the time of rising at Lanka in praanas, if the declination (kranti) and the latitude of the meridian ecliptic point be on the same direction, add, else subtract them. The result is the meridian zenith distance in degrees (natagsa), whose sine is the meridian sine.

But there is hope. Śrīla Bhaktisiddhānta writes in the introduction to the *Sūrya-siddhānta*:

Persons consider that the Surya Siddhanta is so difficult that it is impossible to understand. . . . [but] If a person versed in preliminary knowledge of mathematics reads the chapter of the beginning slowly, it is not difficult to understand. Of course, one has to do a considerable amount of computation. . . .

One may ask if there is a precedent for engaging devotees in the demanding service of astronomical calculation. One of the functions of Śrīla Bhaktisiddhānta's Saraswata Institute housed at Bhakti Bhavan was to produce an almanac called Śrī Navadvīpa Panjaka. It listed timings of Vaiṣṇava observances and was printed on the same presses that printed the Sajjani Toshani. This was done on the order of Siddha Jagannātha Dāsa Bābājī Mahārāja. The *bābājī* had advised Śrīla Bhaktivinoda Ṭhākura of the need for such an astronomical almanac, "for those cultivating *Suddha Bhakti*."

During my work of writing and compiling five books on Vedic cosmology, I found a number of enthusiastic mathematically-trained devotees with exactly the skills that such an institute would need. I have been humbled by the brilliance and abilities of these devotees that the Lord sent. This can be seen in some of the ground-



breaking calculations and research presented in the book *Bhugola Tattva*. At our offices in South India that were the base for our ToVP-commissioned research, I saw that the right atmosphere was essential to facilitate this kind of study. My role was encouraging these young scientist-devotees to work hard in a Kṛṣṇa conscious environment that the company of a *sannyāsī* often brings. As a result of our enlivening service together, many of these devotees still keep in touch with me and could potentially support our work at the IVP.

And we should expect many more of these young men to appear. Also from Śrīla Bhaktisiddhānta's introduction to the *Sūrya-siddhānta*:

Every year thousands of young Hindu men are gaining proficiency of mathematics. It is our hope that many among them would respectfully pursue with great care the indigenous mathematical and astronomical sciences.

Your Divine Grace's mandate to create a working model demonstrating the most complex aspects of subtle and gross planetary movement is truly daunting. Fortunately you taught us that through applied intelligence along with fidelity to our disciplic succession, anything can be done.

The time for the creation of a thorough virtual model is upon us, as we face the impending completion of the great temple/planetarium. When it opens, we can expect the world to come to Māyāpur, as Your Divine Grace predicted: "This will automatically be advertised. As soon as the temple is finished, people will come like anything."

You are the perfect shelter, the perfect teacher, the perfect friend. On our own, we are dancing dolls in Māyā's hands. Thank you for saving us from the mire of material existence, where we had been rotting since time immemorial and where we were destined to remain. Now we try to help others in Kṛṣṇa consciousness. However, Your Divine Grace cautioned us:

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First of all save yourself; then try to save others. Or both things can go on simultaneously. The same example. If you want to save somebody who's drowning you must know that I may not be washed away. I have to remain strong; then I can save him. [Conversation, 14 February 1977, Māyāpur]

O spiritual master, kindly give us strength and courage and fulfill our prayer to be eternally engaged in Lord Kṛṣṇa's devotional service under your direction (*mahat-sevām dvāram āhur vimukteḥ*). By your mercy, let us become proper disciples and not misuse this auspicious opportunity. Hare Kṛṣṇa.

Your eternal servant,

Dānavīr Goswami

Dhīraśānta dāsa Goswami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances, falling at your lotus feet.

Recently I was asked a question: "What is humility? Can it be recognized by an external show? Can one walk with a straight back, smile and laugh, but still experience humility, or is it something deeper?"

I explained that real humility is not an external show but a genuine softness of the heart due to a willingness to confront one's pride. Therefore one can be natural and normal. Needless to say you can laugh, smile, and walk with a straight back and be humble at the same time, without any difficulty.

However, one should not be anxious to have the satisfaction of being honored by others but should rather acknowledge that any achievement in one's life has come from the investment of others.

The material conception of life makes us very eager to receive honor from others, but from the point of view of a person in perfect knowledge—one who knows that he is not his body—any honor pertaining to the body is useless.

We are reminded of your own genuine humility. Here are some of the exchanges you had with us via letters that showed how extremely humble you were:

I hope you all pray to Krishna so I may be able to execute my duty properly. [Written 28 June 1967]

Actually I am dependent on your mercy. [Written 28 August 1976]

You cannot survive without my mercy and I cannot survive without your mercy. It is reciprocal. This mutual dependence is based on love—Krishna Consciousness. [Written 22 January 1976]

Although officially I am your Spiritual Master, I consider you all as my Spiritual Master because your love for Krishna and service for Krishna teach me how to become a sincere Krishna conscious person. [Written 16 December 1967]

On behalf of Krishna I am accepting your sincere service, but on the whole, I am servant of the servant of Krishna. Therefore I may be in designation your Spiritual Master, but actually I am servant of the servant of Krishna, and because you are all sincere servants of Krishna, I am your servant. [Written 15 February 1968]

Śrī Vyāsa-Pūjā

Actually we are all conditioned souls, so our demand from Krishna to accept us is unreasonable. From my personal point of view, I think that I am so sinful that I cannot even approach Krishna to show me any favor. But I have only one hope—my Spiritual Master—He is very kind. So some way or other He is dragging me towards Krishna. [Written 10 March 1969]

Śrīla Prabhupāda you are a *nitya-siddha*, an eternally liberated devotee. In one sense there is no need for you to accept a spiritual master, for you are already perfect. However, you presented yourself as a sinful conditioned soul dependent on the mercy of your spiritual master and your own disciples.

In a similar way, your spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, although a very learned scholar of the *śāstras* and the son of Śrīla Bhaktivinoda Ṭhākura, submissively enquired from Śrīla Gaura Kīśora dāsa Bābājī, who by all material standards was illiterate. Gaura Kīśora dāsa Bābājī sent him home saying, “You are a great poet and scholar. How can you learn from me?” But Bhaktisiddhānta Sarasvatī explained, “Whatever I have learned, whatever I know, is irrelevant unless I submissively surrender unto you.”

Śrīla Prabhupāda, you have picked me up out of the darkness of ignorance and have now given me the status of *sannyāsa* so I can increase my service to your lotus feet.

I have no humility, but I am aspiring to be *dāsa-dasānudasa*—to be the most insignificant, infinitesimal atomic servant and atomic particle of dust at your lotus feet. Please grant me even a drop of your humility. Please help me to always be conscious that I am simply a reflection of your great mercy.

Your insignificant servant,

Dhīraśānta dāsa Goswami

Gaṇapati dās Swami

*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*

I offer my respectful obeisances to all sincere followers of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda, and humbly request you to read this with a generous heart. All glories to Śrīla Prabhupāda!

Śrīla Bhaktisiddhānta Sarasvatī has emphasized the principle of *dṛg-dṛśya-vicāra*:

Draṣṭā (the seer) and *dṛśya* (the seen)—are we *draṣṭā* or *dṛśya*? Whatever I have to say, my whole message is based on proper comprehension of this truth. But how few people have really understood this *dṛg-dṛśya-vicāra*? Kṛṣṇa is the only *draṣṭā*, and all else are *dṛśya*, objects of His *darśana*. Rather than attempting to analyze or measure the Absolute—what to speak of exploiting His *śaktis*—one should “see oneself as the object of enjoyment of, and object of seeing by, the supreme enjoyer and seer.” The same principle of *dṛśya* that applies to the *sevya-bhagavān* also applies to the *sevaka-bhagavān*, Śrī Guru. Just as Kṛṣṇa is *adhokṣaja*, and cannot be measured by our defective material senses, similarly, His representative the bona fide spiritual master cannot be measured by our defective

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senses. We cannot see him with our material vision. Therefore, the Guru is the seer, *draṣṭā*, and we must put ourselves in the position as the object to be seen, *dṛśya*.

After hearing from, eulogizing, and rendering service to Śrīla Prabhupāda for forty-plus years, I still find him to be mystifying and incomprehensible (here I am not referring to his *svarūpa* in Goloka-līlā). This should not be surprising, for in Prabhupāda's own words, "*Vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya*: Even the most learned or experienced person cannot understand the movements of a Vaiṣṇava." How, then, can I expect to?

Examining the original *śloka* that Śrīla Prabhupāda is here paraphrasing, we see that *vaiṣṇavera* refers to one whose *kṛṣṇa-prema* has awakened: *yāñra citte kṛṣṇa-premā karaye udaya*. It is hardly possible to comprehend the psychology and activities of even a mundane sentimentalist who has "fallen in love" with another *baddha-jīva*, what to speak of the love-imbued *mahā-bhāgavata*! Therefore, we are cautioned to adhere to his instructions and follow in his footsteps (*anusaraṇa*), rather than to try to imitate him (*anukaraṇa*).

We can just imagine the agony of those who, attracted by the charisma of a false guru, have had to rationalize his less-than-ideal behavior in order to salvage their faith and allegiance. We are extremely fortunate that Śrīla Prabhupāda, although not bound to customary standards of regulation and moral behavior, strictly upheld them in order to save us from such a predicament.

Thank you, Śrīla Prabhupāda
—exemplar extraordinaire.
Ācārya's life an open book
—in age of hypocrites, rare.
No doubt about your character,
no blemish on your repute,
actions selfless and spotless,
no fault—you live in truth.

And yet, dear devotees, there are those who take offense with the unabashed and uncompromising way in which Śrīla Prabhupāda presented the message of the previous *ācāryas*. Fault-finders seize the opportunity to focus on his "heavy" statements. Whether we choose to call them "inconsistencies," "contradictions," "problems," or just plain "mistakes," I confess that such statements have caused me much consternation. They may be likened to the fiery component of a chutney too sweet to resist.

We are warned not to consider the *ācārya* an ordinary person. Devoid of personal aspirations, he is the external manifestation of the Paramātmā for the seriously inquisitive student. Gurudeva is *sākṣād-dhari*, but he is also a *śuddha-vaiṣṇava*—either a perfected *sādhaka* or a descended nitya-siddha *pārṣada*. *Guru-tattva* is very subtle, almost inconceivable. Only he upon whom the Guru bestows his merciful glance will have his *darśana*. It's true, I don't really need to understand Śrīla Prabhupāda in order to serve him, but . . . when that service is preaching, there arises a necessity—not simply to repeat like a parrot—but to understand the justification for his statements so as to be able to defend them. We are thus faced with an obligatory challenge: how to repeat the message of our guru so as to not compromise or dilute the principle yet not appear like fanatics. Cultured individuals are aghast at what some mindless zealots say and do in the name of their religion and its leaders, and it is largely due to these fanatics that atheism is forging ahead in the modern world. We do not want to embarrass Prabhupāda as others have embarrassed Jesus and Mohammed.

Recently in India, an antagonistic blogger has brought Śrīla Prabhupāda's remarks about women and rape into the public forum. While these comments may not personally disturb us because we are able to view them in the wider context of his prodigious literary contributions and his ideal character, we have to admit the difficulty in communicating this context to the public. This event may come and go, but be assured, there are more on the horizon. There are many statements which we may be called upon to defend once/if Gauḍīya Vaiṣṇavism actually becomes relevant and threatening to the status quo. We should not hope that these comments remain hidden, nor should we simply pass them off as products of cultural or linguistic

idiosyncrasies. Rather, we should be motivated to entertain the hard but important questions such as: the meaning of spiritual perfection, the difference between principle and detail, the relationship between relative and absolute, and, in general, the thorny issue of hermeneutics.

To prepare ourselves to explain and defend Śrīla Prabhupāda's statements in a sober and intelligent way is, I feel, more valuable an offering than mere flowery words and petals. Although we cannot request Prabhupāda to come personally to confront his critics, as Śrī Caitanya Mahāprabhu was requested by Tapan Miśra and Candrasekhara, we can certainly beg him to bless us with the determination and intelligence to act in both a loyal and responsible manner. May he, as *sevaka-bhagavān draṣṭā*, be pleased to see and utilize us for this purpose.

Your servant in Śrīla Prabhupāda's service,

Gaṇapati dās Swami

Guṇagrāhi dās Goswami

Dearest Śrīla Prabhupāda,

Please accept my prostrated obeisances at your lotus feet.

I am writing this offering to you while sitting at my desk in your temple in Buenos Aires, Argentina. Although the meaning of *Buenos Aires* in English is "good airs," the air is not at all very good, nor is the water, the economy, the crime rate, the education, the leaders, or the moral fiber of the people. I often hear people here say that they would love to move away from Argentina if they only had the money, and I have been asked here many times what made me choose to give up residing in the US, where everything is so much better. My answer to them is a simple one: For me "much better" means to be where my heart is—with my spiritual master, who is giving me everything I will ever need to be happy in this world and who is present where I am doing my utmost to serve his mission. My life with you, Prabhupāda, is glorious, and I would not and could not live without the shelter of your service, even if I were offered all the opulence and comfort on earth. In that connection I submit to you this poem:

Heaven or Hell

Sometimes some thoughts from my past come to mind—
Nearly sweep me away, but I fail to find

Real meaning and joy in such recollections.
Thus I feel no desire for further reflections.

Those early days brought material pleasure,
But gone is that taste in light of the treasure

Of the Holy Name and all that It brings,
Like love in my heart, peace to my being,

Knowledge, faith, and devotion to you—
A profound transition from the times I once knew.

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Some focus more on the comforts in life
And blindly ignore the impending strife

That will come as old age and disease
Turn pleasure to pain and destroy as they please.

Thus when I'm faced with a chance to be free
Of some inconvenience, I try to see

The toll that this choice would have upon me.
If it's less dedication, I'll never agree.

For changing my life for one with more ease
Is just not an option if you're to be pleased.

Serving your feet and the Holy Name:
In heaven or hell, to me it's the same.

Your unworthy disciple,

Guṇagrāhi dās Goswami

Hanumatpresaka Swami

Esteemed Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. And readers, ISKCON devotees, please also accept our respects. I request your blessings that this effort to illuminate Śrīla Prabhupāda is well coordinated with the other offerings on this auspicious day of Vyāsa-pūjā.

We try to always look at your lotus feet, Śrīla Prabhupāda.

We are actually very small, and we tend to look first at your gigantic left small toes. The result is that we realize how small we are and how we cannot offer much service. Maybe as we chant we can be part of a choir of grains of dust under your lotus feet in Vṛndāvana—all of your disciples in ISKCON chanting as particles of dust under your feet.

By our little lazy, self-motivated, chanting of these *mahā-mantras*, and mostly by your mercy, we hope that our chanting can actually reach Harā, Kṛṣṇa, and Rāma and be of use to Them.

We have heard that They have such unlimited desires for each other's happiness that even little particles of dust can contribute with practical value.

That's all we want—to just be situated at your lotus feet in the association of ISKCON devotees chanting the *mantras* you have given us. We feel that whatever else comes from that will be useful.

Thank you.

We hope that, by your mercy, this year will see a great radiation of the message of Lord Caitanya all over the world. Then people will become peaceful and be able to look toward their real self-interest.

Hanumatpresaka Swami

Hridayānanda dās Goswami

Dear Śrīla Prabhupāda,

I bow at your lotus feet and offer you my eternal gratitude for your supreme, eternal gifts.

One morning as we walked with you through Rancho Park in Los Angeles, you stopped to make a crucial point. As we gathered round, you dramatically presented *Bhagavad-gītā* 11.33, where Kṛṣṇa tells Arjuna to “just be the instrument for actions that I have already performed.”

Dramatically playing the part of Kṛṣṇa, you said, “Arjuna, do not think that any of these soldiers will go home to their families. I have already slain them. Now if you like, you be the instrument and I will give you the credit. Otherwise, someone else will get the credit, for it will be done by My arrangement.”

This is the subtle art of Kṛṣṇa consciousness. As Lord Kṛṣṇa, and you, warn us, we should not think that we are the doers, and yet you and Kṛṣṇa encouraged us to “take the credit,” and in Kṛṣṇa’s words, “gain the glory,” by enthusiastically acting as Kṛṣṇa’s instrument. In the *Bhāgavatam*, Tenth Canto, the glorious King Yudhiṣṭhira resolves this paradox when he tells Kṛṣṇa, “I want to perform the Rājasūya sacrifice, which brings great power and opulence, so that the world can see the advantage and the glory of serving You.”

Please help me embrace your transcendental offer, following in Yudhiṣṭhira’s and your footsteps. You often proclaimed the success of our mission so that people would see the glory of Kṛṣṇa and join Him. Please empower us now with preaching potency and humility so that in the right consciousness we may act as your empowered instruments to spread your mission.

Your servant,

Hridayānanda dāsa Goswami

Janānanda Goswami

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

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

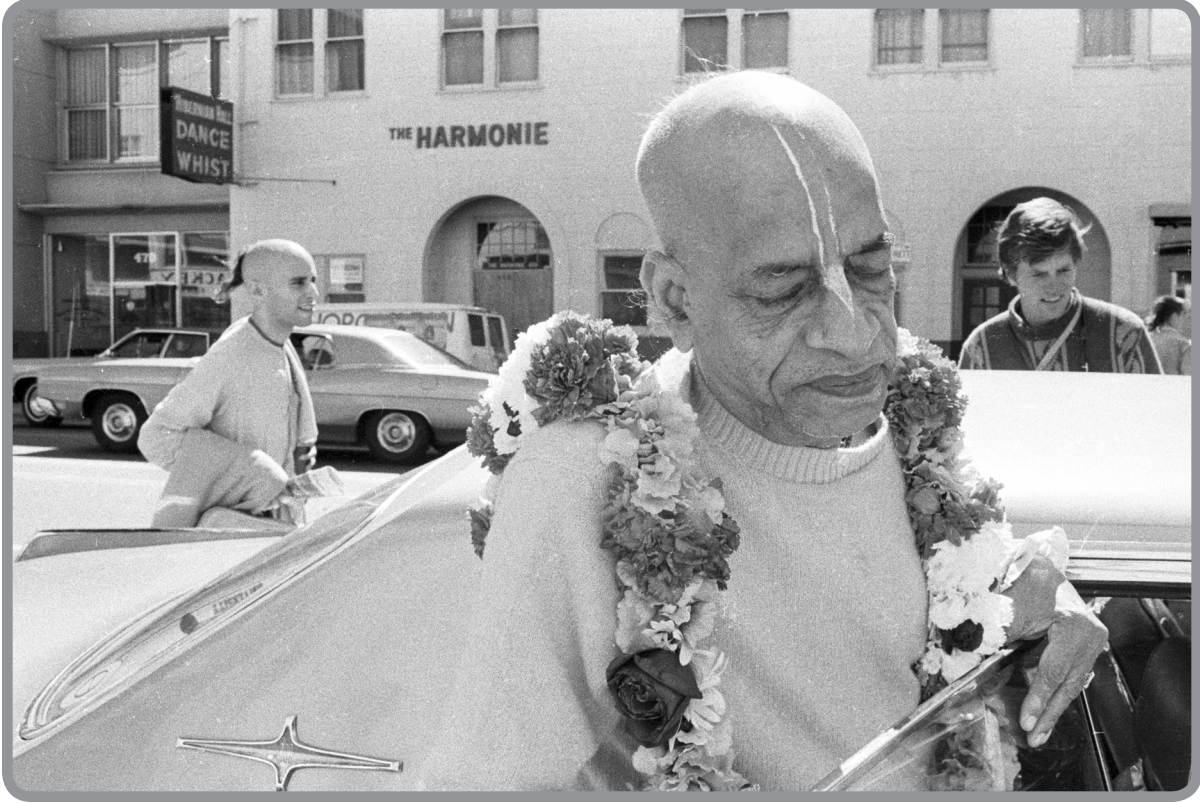
*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

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

Dear Śrīla Prabhupāda,

It is 3 am. I suddenly awaken unexpectedly—only a few hours rest—no alarm. A late night and poor health indicated I should have had a long sleep. But today is April 15. It is the deadline for submission of offerings

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to your Vyāsa-pūjā book. Yes, another alarm is going off. Something is calling within. It's an emergency and an urgency. I have to report to you, Śrīla Prabhupāda. This is the most purifying and enlivening service; it cannot wait another minute.

I put everything aside—forgetting my health issues, the tiredness, the packed line-up of *darśanas* and service later in the day. This is my last chance to absorb myself fully in the nectarean soothing rays of complete association with you, Śrīla Prabhupāda—at least until next year. To hell with everything else . . . well, not exactly. No *maṅgala-ārati*, no class, no breakfast. Everything takes a back seat in preference to you. To glorify you is the essence of anything of value. My heart begins to focus on you and your unlimited gifts. I hide in the room, door locked. Nothing else seems important at this point. I forget where I am, or even who I think I am. This is perhaps the most absorbing meditation on you and reality throughout the entire year. There is no room for *māyā* or negative thoughts.

This day, Vyāsa-pūjā, is the most important, “blessed event,” unknown to the people in general and even sometimes to devotees. It squeezes in on the back of Janmāṣṭamī. Without our honoring this day in its fullness, is it possible to understand or enter into the fullness of any other aspect of the spiritual realm? How can we clearly understand the meaning of Janmāṣṭamī, or any other event, without properly honoring you?

Glorifying the Lord and glorifying the Lord's devotees are the same. Or, rather, glorifying the devotee is more important than glorifying the Lord directly. Narottama dāsa Ṭhākura explains this fact: *chāḍiyā vaiṣṇava-sevā, nistāra pāyeche kebā*. One cannot be liberated from material contamination without sincerely serving a devotee of Kṛṣṇa. [Additional Notes at end of *Śrīmad-Bhāgavatam* 10.1]

What will I write? It is tough. I have no clear foundation—only now starting. With a few hours left. It's hard at the best of times for me to write offerings on this most auspicious occasion, what to speak of at the eleventh hour. No choice. You are preparing us for death. We cannot delay.

Śrī Vyāsa-Pūjā

Perhaps I can write a eulogy, or maybe remembrances, some heart-pourings, reports, realizations, an appeal, a philosophical presentation, a series of relevant quotes, a list of thank-yous? Nothing is fixed—except it is directed to you. My mind flickers back and forth.

After a short while I notice my heart going to the same topic again and again, despite other temptations. This year is the fiftieth anniversary of your journey to the West. Yes, falling at your feet, this is what I want to thank you for, with my entire being. That event is the unwinding, the fulfillment of Lord Caitanya’s prediction. The prediction of Bhaktivinoda Ṭhākura. You are that person who appeared in order to fulfill those statements—the *mantra-upāsaka*, the *senāpati-bhakta*.

Other than the obvious historical significance of this year, what is it that is reverberating with me so strongly? Clearly it is that fifty years ago you deposited the two most valuable assets in everyone’s account. Everyone can draw on these, no matter who they are, and get unlimited interest. What are those assets?

“Mārkine Bhāgavata-dharma” and “Prayer unto the Lotus Feet of Kṛṣṇa.”

I meditate on these poems—the very foundation of the mission. They are a mission statement of your heart for the whole movement—not so much in terms of the executive details, but the means to be the fulfilling instrument of the Lord’s will. In these two poems, everything is contained that is required for our Kṛṣṇa consciousness. They are priceless jewels, the guiding lights for all of us. They are the basis of success for one and all in our spiritual lives.

Perhaps for many, July 11, 1966—the fiftieth anniversary of the incorporation of ISKCON—carries more weight. However, the fiftieth anniversary of the incorporation of ISKCON will have no tangible meaning without the pervasive presence of the flavor of these poems. There would be no incorporation without your journey. What is the value of the form or structure of a mission without the essential substance fueling it? In these poems you have revealed that substance as clear as a bell. Surely they form the root of your movement, or should we say the life force activating it. Anything that has been achieved in this movement—be it book distribution, *nagara-saṅkīrtana*, temples, devotees, congregational preaching, restaurants, farms, schools, *āśramas*, strategic planning, the TOVP, and everything else we take for granted in our little worlds—has evolved from the mood expressed in your first-ever writings in the Western world. To the degree our activities are based on that mood, there will be genuine success.

In these two poems I find reassurance, strength and courage, enthusiasm, humility, tolerance, mercy, total dependence, solidifying unity in the diversity around us, purity, unending love, and just about anything else a devotee may need to rise above the mire of illusion and become what he should be.

The revelation of your writings and teachings takes tangible shape in the framework of these poems. Daily I try to read these two most significant revelations, which you wrote in September of 1965 onboard the *Jaladuta* (“Prayer”) and at Commonwealth Pier (*Mārkine*).

Devotees often ask how to maintain enthusiasm in their service. In these two poems we can find the answer. If we are feeling alone, longing for good association, helpless, or whatever state of forgetfulness we may be in, just sing these poems and enter into their mood, enter into your association. The strength to preach boldly is found in these poems. I pray for the day when I can imbibe the message of these love songs.

In a statement similar to the one Prahlaḍa Mahārāja made to his father, Jaḍa Bharata said to King Rahūgana: . . . *vinā mahat-pāda-rajo-bhīṣekam*: “My dear King Rahūgana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. . . . The Absolute Truth is only revealed to one who has attained the mercy of a great devotee.”

What is the inner meaning of Jaḍa Bharata’s and Prahlaḍa’s statements? The meaning is found in these two poetic *cintāmaṇi* gemstones. You further expand upon the mood and the purpose of these two writings in your purports:

After being initiated and receiving the orders of the spiritual master, the disciple should unhesitatingly think about the instructions or orders of the spiritual master and should not allow himself to be disturbed by anything else. This is also the verdict of Śrīla Viśvanātha Cakravartī Ṭhākura, who, while explaining a verse of *Bhagavad-gītā* (*vyavasāyātmikā buddhir ekeha kuru-nandana*, Bg. 2.41), points out that the order of the spiritual master is the life substance of the disciple. The disciple

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should not consider whether he is going back home, back to Godhead; his first business should be to execute the order of his spiritual master. Thus a disciple should always meditate on the order of the spiritual master, and that is perfectional meditation. Not only should he meditate upon that order, but he should find out the means by which he can perfectly worship and execute it. [Śrīmad-Bhāgavatam 4.24.15, purport]

And in your morning walks, lectures, and conversations:

We must not be disappointed that no one is hearing Kṛṣṇa consciousness. We will say it to the moon and stars and all directions. We will cry in the wilderness, because Kṛṣṇa is everywhere. We want to get a certificate from Kṛṣṇa that “This man has done something for Me.” Not popularity. If a pack of asses says you are good, what is that? We have to please Kṛṣṇa’s senses with purified senses. [Prabhupāda-līlā, Chapter 3, “A Visit to Boston, 1968”]

So somehow or other, it has begun, the blessings of Bhaktisiddhānta Sarasvatī Ṭhākura, as he wanted me, he desired me. So because he desired, my . . . I am not very expert or educated or nothing extraordinary, but only thing is that I believed in his word. That is . . . You can say that is my qualification. I believed cent per-cent in his word. So whatever success is there, it is just due to my firm faith in his instruction. So I am trying to follow. And by his grace, you are helping me. So actually, the responsibility will now depend on you. . . . So you should know it, that this movement should be pushed on. . . . When I came first in Boston, I was thinking, “Oh, who will accept these Vaiṣṇava rules and regulations? These people are after meat and wine and illicit sex, and how they will accept it?” I was hopeless: “How they will chant?” You see? So by the grace of Lord Caitanya Mahāprabhu, at least, I am hopeful that this movement can be accepted by anyone. It is not so hopeless as I thought. [Lecture on the Appearance Day of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, 7 February 1969, Los Angeles]

You cannot expect favorable situation. It is not possible. When I came in America, I never expected any favorable situation. I wrote that poetry in disappointment, that “Who will accept this?” That is the position. By Kṛṣṇa’s grace, gradually it will become a favorable situation, but don’t expect any favorable situation. You have to handle unfavorable situation and make favorable situation to preach. . . . So Nityānanda Prabhu, He went to preach to Jagāi and Mādhāi. There was no favorable situation. They were drunkards. They caused injury on the body of Nityānanda Prabhu. So this is preaching with only unfavorable situation. You cannot expect favorable situation. And still you have to preach. That is preaching. They will speak like madmen, so many things. They are mad, after all. *Nūnaṁ pramattaḥ kurute vikarma*. They have no sense. All materialistic persons are madmen. Still, by the order of superior, Caitanya Mahāprabhu, we have to do this preaching work. Actually, the American boys are fighting against so many unfavorable situations. They are sometimes beaten in the airport, you know that? Still they are preaching; that is preaching, that is preaching. “The unfavorable situation, so let me give it up,” that is not preaching. Yes, we must know that there is unfavorable situation, still I have to do. [Room Conversation, 10 August 1976, Tehran]

I look at the clock—it is now 8 a.m. Where am I, where have I been? Oh, I am back in the world around me, sitting in my room looking out the window at the bleak horizon. Have I been on the *Jaladuta*, a journey across the ocean, being relentlessly tossed by the waves of *māyā*? Helpless, frightened, hopeless. Somehow, in the middle of that tumultuous ocean you came as the captain of the ship to guide us to safe waters. Being fixed at your lotus feet is the only safe position. If only these moments of absorption in remembering you would never end.

I hope that this offering will inspire devotees to take shelter of the message of these two poems. If we do so, our consciousness will be transformed and we will become more effective instruments for the fulfillment

of your desires to please your guru.

Thank you, Śrīla Prabhupāda, for giving us a glimpse into the spiritual world, allowing us to enter into your unlimited heart to some degree. May these two poems and the message within them be my guiding force forever in my service at your lotus feet. Without the shelter of your lotus feet, I have no shelter. May our hearts continually be cleansed in submission at your lotus feet. Besides your mercy, there is nothing of value.

Aspiring to become a puppet in your hands, I remain

Your lowly servant,

Janānanda Goswami

Kadamba Kānana Swami

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances. All glories to Your Divine Grace. All glories to the disciples and followers you have created.

You often quoted the following line from a song by Śrīla Narottama Dāsa Ṭhākura:

*pāpī tāpī yata chilo, hari-nāme uddhārilo,
tāra sākṣī jagāi mādhai*

“The sinful, suffering souls are now being delivered by harināma; Jagāi and Mādhai are proof of this.” Śrīla Prabhupāda, you have delivered thousands of Jagāis and Mādhaïs through harināma and devotional service in the saṅkīrtana movement.

In the early days of 1966, before starting ISKCON in the Matchless Gifts storefront, you stayed in a Bowery loft and were also holding preaching programs there. One day a journalist came to interview you. His first question was “What are all these people doing here?” You replied, “I don’t know, and they don’t know either.” From that humble beginning you established a worldwide movement of devotees. In 1975 you said, “Some are not following the spiritual standard, but I am simply working with whatever men Kṛṣṇa sends to push on this mission.” And in the course of a few years you turned crows into swans, the fallen into the saintly—Jagāis and Mādhaïs transformed.

In the *Bhagavad-gītā* (18.78) it is stated:

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir dhruvā nītir matir mama*

“Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power, and morality. That is my opinion.”

You had no other interest than the interest of Kṛṣṇa, and Kṛṣṇa reciprocated. Not that he made it easy for you—you battled opposition every step of the way. There was so much struggle, but you never gave up. From the onset you had heart attacks on the *Jaladuta*. That’s when most people would have stopped. But you wished to carry on, and Kṛṣṇa came in your dream and rowed a boat and told you not to worry, that He would make the ocean calm. And the Atlantic became more peaceful than ever. You survived and carried on against all odds, and in the end victory upon victory was yours.

One professor called you dogmatic for saying that Kṛṣṇa is God! Your response was “Why is he so

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dogmatically saying that Kṛṣṇa is not God, when he hasn't seen Him?" *Tatra śrī vijayo bhūtiḥ!*

From 1966 to 1977 ISKCON grew into a worldwide movement, and you were at the helm, directing your followers to push on and face many challenges. Girirāja Mahārāja and Tamāl Krishna Mahārāja were fighting for the Juhu land. Ādi Keśava had to deal with a brainwashing case in America, and he told you that the court wanted evidence this movement is authorized. You answered, "Present all my books in the court; that is our evidence." Victory was yours.

You tirelessly traveled around the world fourteen times in eleven years to preach and inspire the devotees. When you had a cold upon arriving in New York, out of concern devotees said, "You don't have to travel so much, Śrīla Prabhupāda; just rest." You said, "If I don't travel so much, who will deliver you?"

You are delivering us all—by your pure devotion, by your preaching, by your example, by your love for Kṛṣṇa, by your loving dealings with devotees. The generation of devotees who joined your movement after you left this world also repose their faith in you. We offer our obeisances to them.

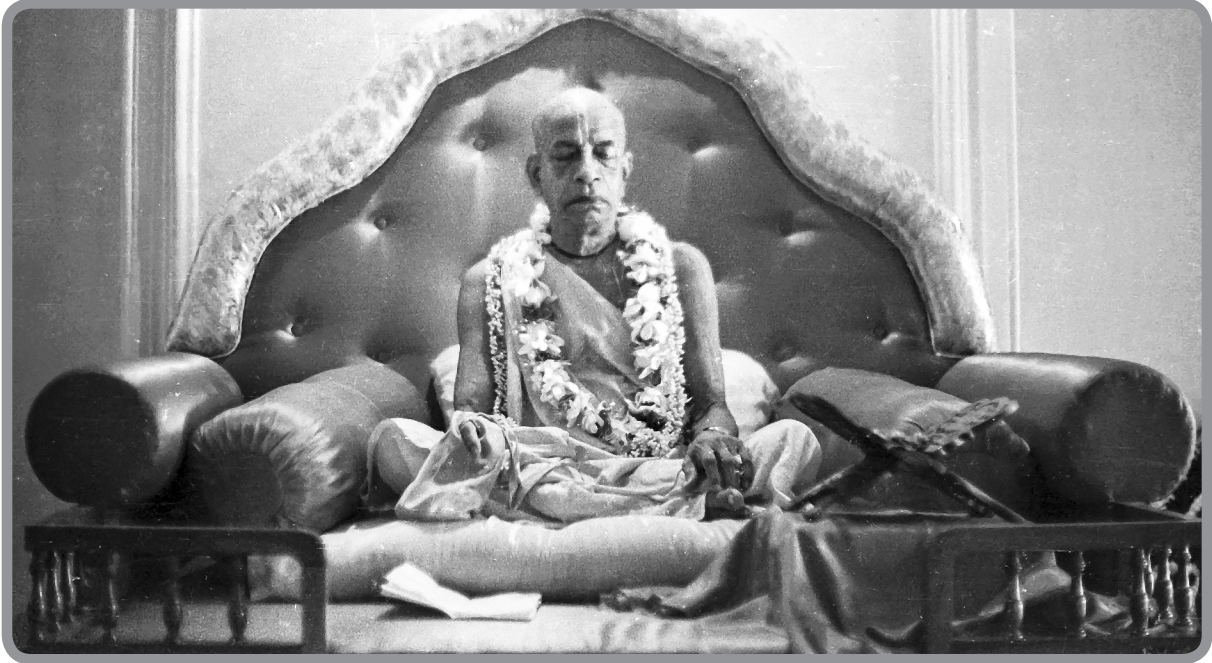
Now thirty-eight years have passed since 1977. Your disciples have been following you for forty years or more. They have become wonderful Vaiṣṇavas. They have strong faith in Kṛṣṇa, and especially in you. They are blissful, deep, and wise. Devotees who joined after 1977 have been around for over thirty-five years, or thirty years, or twenty-five or twenty or fifteen or ten or five, or even for one day, and they are also outstanding in their own ways and have wonderful qualities of saintliness. I bow down to all of them. You are coming to me through them, just as Mādhavendra Purī came to Śrī Caitanya Mahāprabhu through his disciple Paramānanda Purī. As Lord Caitanya said upon meeting Paramānanda Purī: "Today Mādhavendra Purī is standing before me in the form of Paramānanda Purī."

You are delivering the three worlds, from one person to the next to the next, reaching out to many, touching some to a small extent for now, and touching some to such a great extent that they are ready to surrender. In the years to come you will bring many, many more souls to Kṛṣṇa through your books, your institution, your followers, and your example.

Thank you for allowing us to assist you by performing some service in your mission.

Your servant,

Kadamba Kānana Swami



Keśava Bhāratī Dāsa Goswami

Dearest Śrīla Prabhupāda,

O my eternal master, my spiritual father, my best friend! I offer my heartfelt obeisance and loving service to you.

This past year, inspired by my dear friend and godbrother Vaiṣeṣika Prabhu, I made a vow to read out loud forty-one pages of your *Śrīmad-Bhāgavatam* every day. Remembering how you stressed the reading of your books as an essential part of our *sādhana*, for your pleasure I started from the preface on 6 September 2014; and today, 14 April 2015, I reached the twentieth chapter of the Canto Nine. Indeed, one who reads forty-one pages every day will finish the entire *Bhāgavatam* in just one year.

As easy, simple, and obvious as this practice seems, the result of doing it has surprised me. It has offered me a striking reminder of how profound your association is and how readily available you are through your books.

In June 1977, you spoke these stirring words:

Whatever I have wanted to say, I have said in my books. If I live, I will say something more. If you want to know me, read my books.¹

I was fortunate to be in your room in Vṛndāvana and to hear you speak the following words, just a few days before you departed from this world:

Just go on discussing *Śrīmad-Bhāgavatam* among yourselves and everything will remain clear.

This past Kārtika, we who yearly gather in Govardhana to celebrate that holiest of months—by reading your books out loud for five hours a day—came across the same thought enshrined in one of the final purports you dictated during those last days:

Thus the more we read *Śrīmad-Bhāgavatam*, the more its knowledge becomes clear. Each and every verse is transcendental.²

Is it any wonder then that by reading forty-one pages of the *Bhāgavatam* every day I am going through a kind of revival in my consciousness? Is it any wonder that I am realizing more and more, even after forty-three years of practicing Kṛṣṇa consciousness, how essential associating with you directly—by systematically reading your books, especially *Śrīmad-Bhāgavatam*—is to our progressive spiritual lives, individually and collectively?

It had been more than sixteen years since I'd systematically read the whole *Bhāgavatam* with your purports. Of course, I've always read your books, especially the *Gītā*, and memorized a few of the verses therein. And my service during those sixteen years of editing Gopīparāṇadhana Prabhu's translations and commentaries, and Śivārāma Swami's writings, kept me in constant contact with your books as I cross-referenced and checked the writing for fidelity to your teachings, and so on. As a result of all that, I never felt any spiritual lack.

But when I again began systematically reading the *Śrīmad-Bhāgavatam* in the mood of associating with you out of gratitude, something wonderful happened. It felt as if clouds were parting and rays of sunshine were entering my heart. I now feel renewed like a wide-eyed new devotee. In this way, you have made it clear to me that you are pleased.

Now I have made my full commitment to use whatever energy I have left in my old age to help devotees I meet revive their taste for reading your books and to teach new people coming into your society to become

¹ TKG's *Diary: Prabhupāda's Final Days*, 9 June 1977.

² *Śrīmad-Bhāgavatam* 10.13.54, purport.

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fixed in the basics of Kṛṣṇa consciousness, especially in reading your books out loud.

In the places I visit regularly, I have noticed a disconcerting trend: many devotees are losing their taste for reading your books and are relaxing the basics they first learned when they joined your movement.

Some older and mature devotees are concentrating on the higher topics included in your books, and understandably so after forty years of seriously practicing *bhakti-yoga*. But partly as a result, I've also noticed that new devotees tend to be brought into higher topics prematurely, before they are fixed in the basics. Anyone who regularly hears your recorded material and reads your books knows without doubt the tremendous sacrifice you made for us all by sticking to the basics in your daily teachings the entire time you were physically with us.

Furthermore, time causes everyone to forget in this material world. No matter who we are, then, if we, as your disciples and followers, don't continue to read your books sufficiently and properly, the results, both individually and collectively, will be catastrophic to your movement in the long run.

Thus, you yourself write:

All the devotees connected with the Kṛṣṇa consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.³

This purport, coming as it does at the end of the *Madhya-līlā* of *Śrī Caitanya-caritāmṛta*, speaks volumes about the need for all devotees, neophyte or advanced, to continue to hear the basics of Kṛṣṇa consciousness, for those basics are sprinkled throughout the foundational scriptures you translated, from beginning to end. We must read them all continuously for the maintenance of our own consciousness and for the empowerment to spread Kṛṣṇa consciousness and to properly represent you.

You also state in your preface to *Śrīmad-Bhāgavatam*:

The only qualification one needs to study this great book of transcendental knowledge is to proceed step by step cautiously and not jump forward haphazardly as with an ordinary book. It should be gone through chapter by chapter, one after another. The reading matter is so arranged with its original Sanskrit text, its English transliteration, synonyms, translation and purports so that one is sure to become a God-realized soul at the end of finishing the first nine cantos.⁴

Now, after forty-three years of practice, I've once again gone from the beginning of *Śrīmad-Bhāgavatam* deep into Canto Nine. And what have I found in this canto, just before the *Bhāgavatam* enters Śrī Kṛṣṇa's pastimes? The story of the he-goat and she-goat told by Mahārāja Yayāti to his wife Devayānī! That we are not this body, that sex life is the basic principle of material existence, that happiness here in this material world is nothing but a horse egg, that the energies of the Lord are all-powerful and insurmountable by the limited strength of our intelligence and senses. All such sobering reality checks are drilled into our consciousness in a singular way in the *Bhāgavatam* by all the great personalities present in its pages and by the sparkling elucidations of your masterful purports.

You gave yourself to the world, Śrīla Prabhupāda, through your Bhaktivedanta purports. Your purports teach us how to think for ourselves spiritually so that we can choose to become completely dependent on the will of the Supreme Lord. The spiritual training you give there is unique in the history of the world.

Is it any wonder then that you emphasized so strongly the importance of hearing and distributing your books? This was your transcendental plot: to uplift human society, to re-spiritualize it by the mass distribution of your books.

You therefore define your books in terms of *kīrtana*:

These books I have recorded and chanted and they are transcribed. It is spoken *kīrtana*. So book

³ *Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 25.278.

⁴ *Śrīmad-Bhāgavatam*, preface.

Śrī Vyāsa-Pūjā

distribution is also chanting. These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing.⁵

I want to live in the *Bhāgavatam*, to make the *Bhāgavatam* my home, and to bring others into this transcendental abode. As Śrīla Sanātana Gosvāmī prays:

*asādhū-sādhutā-dāyinn ati-nīccatā-kara
hā na muñca kadācin mām premṇā hṛt-kanṭhayoḥ sphura*

O [*Śrīmad-Bhāgavatam*] bestower of saintliness to the unsaintly, O exalter of the most fallen, please never leave me. Always appear in my heart and my voice with pure love.⁶

This desire of mine will be possible to attain only by your causeless mercy, Śrīla Prabhupāda. So on this auspicious day of your appearance, I fall at your lotus feet and beg you to be kind to this fallen soul so that he can assist you in your mission with his full energy.

Hare Krishna.

Your aspiring servant,

Keśava Bhāratī Dāsa Goswami

Krishna Dās Swami

Dear Śrīla Prabhupāda,

I offer my most humble and respectful obeisances to you, who out of your unlimited compassion and mercy have brought Kṛṣṇa consciousness to the most fallen souls of the Kali-yuga.

All glories to your lotus feet, which the worldly-minded people think were located in the material universe, but which are always actually in Goloka Vṛndāvana. Your lotus feet stand always above the rest, and therefore let me rest my aching head at these glorious lotus feet!

All glories to your lotus hands, which are stretched out free for all to grasp on to, but which few are willing to take shelter of. Your hands are soft and gentle, yet you are unwilling to relinquish even the smallest devotee like us.

All glories to your lotus mouth, from which such a stream of nectar flows that we cannot estimate its oceanic extent. Through your Bhaktivedanta purports you are presenting drops of this oceanic nectar, and therefore you are the *paramahansa* of the whole world.

All glories to your lotus eyes, through which you see everything through the Vedic spectacle, and thus so effectively open our eyes through the torchlight of knowledge.

All glories to you, Śrīla Prabhupāda, because by your blessings countless souls are coming alive at last. Because you are uncontaminated, simply by your contact the most fallen becomes the most exalted. Therefore you are praised in the scriptures as even more merciful than the Supreme Person.

⁵ Letter to Rūpānuga Dāsa, 19 October 1974.

⁶ *Śrī Kṛṣṇa-līlā-stava* 416.

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sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

“The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari.”

yat-pāda-saṁśrayāḥ sūta munayaḥ praśamāyanāḥ
sadyaḥ punanty upasprṣṭāḥ swardhuny-āpo 'nusevayā

“O Sūta Gosvāmī, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use.” (Śrīmad-Bhāgavatam 1.1.15)

One can approach Kṛṣṇa only by the mercy of the bona fide representative of Kṛṣṇa. How can we know how to approach Kṛṣṇa by ourselves? Only someone who already knows how Kṛṣṇa wants to be approached can direct others in the proper way of approaching Him. For this reason the spiritual master is honored and respected as much as Kṛṣṇa Himself. This can be easily seen in Your Divine Grace, for who among us would know anything of the Supreme Absolute Truth, the all-attractive Śrī Kṛṣṇa, without the causeless mercy of our spiritual master?

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

“I was born in the darkest of ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto Him.”

Śrīla Prabhupāda, you are a genuine bona fide spiritual master, teaching in accordance with the revealed scriptures, without any personally motivated interpretations, as the mailman delivers the letter without writing anything on it himself. In this way, you show the student the source of divine knowledge, Śrī Kṛṣṇa, so that the student can now see. You also show us how to live according to the revealed knowledge, or in other words in accordance with the directions in the scriptures themselves.

What can I say? What can I do? What can I write to communicate? Kṛṣṇa consciousness is perfect. Śrīla Prabhupāda, you are the perfect spiritual master. Everybody should fall at your lotus feet in humility and surrender. You have made your mercy available to everyone, and anybody who wastes this opportunity is a fool. Who else is showing so plainly the beautiful truth, the Supreme Person, Śrī Kṛṣṇa? Who else is teaching us how to love Kṛṣṇa the way Kṛṣṇa wants to be loved?

I prostrate myself at your lotus feet and offer my most respectful obeisances and undying gratitude again and again and again.

Your servant,

Krishna Dās Swami

Kṛṣṇakṣetra Swami

Dearest Śrīla Prabhupāda, revered Vaiṣṇava Ṭhākura,

I am fortunate to again offer prostrate obeisance unto your blessed feet on the occasion of your divine appearance celebration. Always at the feet of Viṣṇu, dear to Lord Kṛṣṇa, you are known as the perfect embodiment of the fusion of *bhakti* and *vedānta*, as the master (*svāmī*) of both. As the exalted servant of Bhaktisiddhānta Sarasvatī, you have infused the Western lands with *gaura-vāṇī*, freeing them from the confines of impersonal, empty (mis)conceptions of ultimate reality.

Your Vyāsa-pūjā celebration is always an occasion for renewed rejoicing. In particular, we rejoice in the grand flow of your luminous words in the form of your books, lectures, and conversations. Yet, for myself, as I rejoice in your enlightening words, I also wish to ponder your silences. Your moments—and sometimes longer stretches—of silence are by no means those of the impersonalist, who (with so many words) claims that words cannot reach to ultimate reality. Rather, your silences are indicators, in a variety of ways, of your deep connection with Kṛṣṇa, and reminders for us, your followers, that silence is a necessary condition for proper hearing.

There were any number of occasions on which you exhibited sublime silence. On one occasion, your silence was your refusal to descend to the level of useless argument: Representatives of a certain publisher in India, no doubt feeling threatened by the success of your *Bhagavad-gītā As It Is*, assembled to severely vilify you, pitching one volley after another of vitriol to your face. Yet you remained completely silent throughout the tirade, and when those men had nothing further to say, and you refused to reply to them with even one word, they could do nothing but leave in embarrassed silence. Thus by your noble silence you showed your superiority to your would-be adversaries, exhibiting the sublime character of a true *sādhū*.

At other times, on more than one occasion, when you have been aware of a disciple's improper, fallen behavior, you have been silent while that devotee has been in your presence, simply allowing the person to understand for himself the need to correct his waywardness. In a not-unrelated spirit, on a certain occasion, knowing that the intentions of a disciple to serve you were misdirected, but nonetheless were meant to please you, you silently agreed to receive a massage with sandalwood oil to encourage the (insistent) disciple who had supplied the oil, despite knowing that it would make you ill (as it indeed did).

Although on many morning walks you spoke vigorously, often debating with disciples and friends on numerous topics, sometimes as you walked you remained silent, softly chanting *japa*. One such occasion was in the summer of 1974 at Schloss Rettershof, Germany. At the time, as I accompanied you and a few other devotees through the wheat fields down to the nearest village, I felt some disappointment at your silence, only to realize my foolishness in expecting you to engage in one of your animated conversations I had heard about or heard recordings of. In retrospect, I cherish the memory of your silence on that occasion. Of course, you were not at all silent at that time. Rather, you were softly chanting *japa*, surely communing with your Lord in ways that I may never comprehend, and simultaneously teaching us the importance of meditatively chanting the holy names in all circumstances.

Indeed, on occasion, devotees witnessed you silently and unexpectedly withdraw into what could only be called *samādhi*, returning to outward consciousness after some minutes with humble words of apology. Thus—in case we needed reminding—you reminded us what a huge gulf yawned between yourself and us in terms of the level of our consciousness, putting into sharp relief the reality of our great fortune. You showed, sometimes with your silences, your patient determination to bridge the gulf for us, enabling us to also approach the Lord under your watchful guidance.

In your *Bhāgavatam* lecture just prior to giving me formal initiation, you spoke of the necessity of preparing oneself for the final test, comparing the situation of facing death to the solo flight of a newly trained pilot. Now that you are no longer physically with us, and now that you seem to be “permanently” silent, I need all the more to remember the instructions you have imparted during training—during your manifest

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presence. At the same time I must be self-reliant, recalling how, whenever important decisions were to be made, you always consulted with some of your disciples: You encouraged and expected your followers to be “independently thoughtful.”

On this present occasion of celebrating your presence through your *vāṇī*, I beg for your blessings to also remember your instructive, meaningful silences, praying that I may learn from you the art of attentively listening, culturing the bounty of Kṛṣṇa’s kindness through your explicit and implicit guidance in the course of my life.

Praying to be your servant, I remain

Kṛṣṇakṣetra Swami

Lokanāth Swami

My dear Śrīla Prabhupāda,

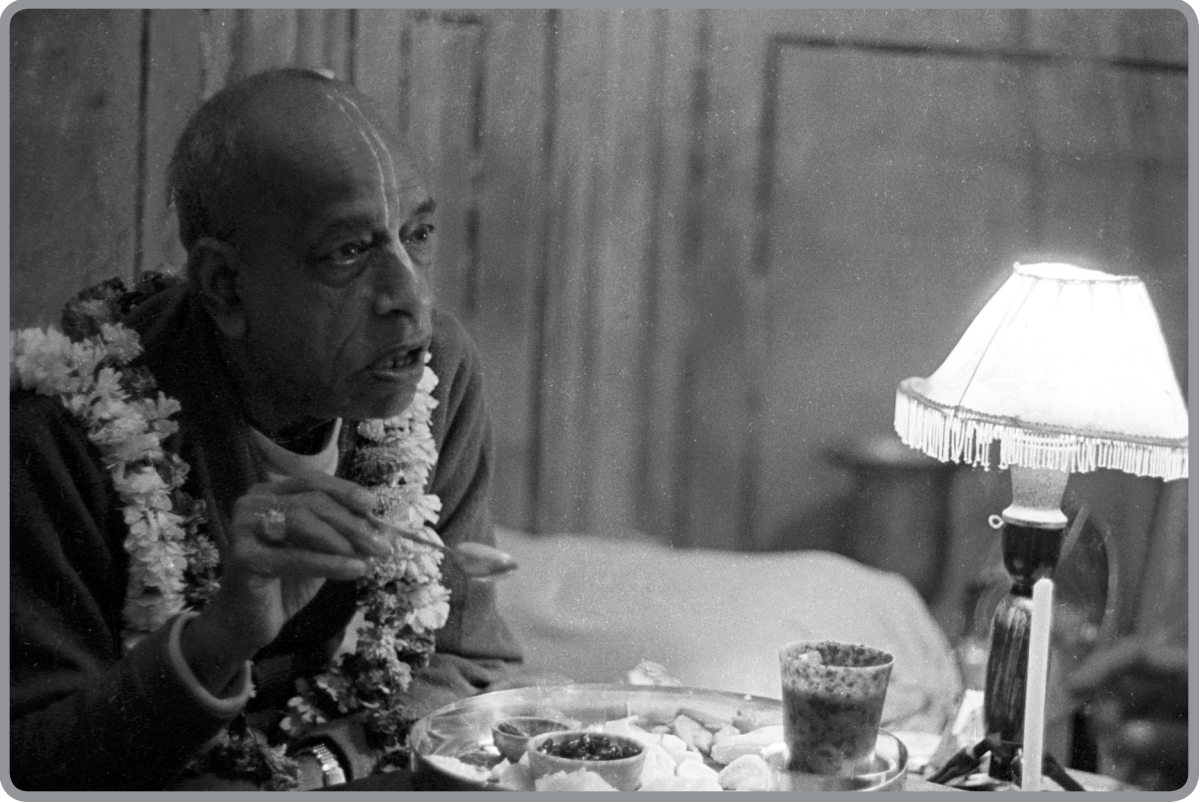
Please accept my most humble obeisances at the dust of your divine lotus feet on this most auspicious occasion of your Śrī Vyāsa-pūjā. It is the 119th anniversary of your appearance, as well as the golden anniversary of your departure to America. Your incredible journey was no accident. It was undoubtedly a divine arrangement of the Supreme Lord.

In Calcutta, in 1922, your Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura, at your very first meeting with him, startled you and the friend you’d come with by saying, “You are educated young men. Why don’t you preach Caitanya Mahāprabhu’s gospel in the Western countries?” Thus began a chain of events that culminated in the last encounter with your wife, when you issued her an ultimatum: “You have to choose between me or tea. Either the tea goes or I go.” She chose tea. Being finally free from your family obligations, the time had come to solely concentrate on your most important mission—to fulfill your Guru Mahārāja’s instruction to preach in the West.

In the business world there is this well-known phrase: “80% of the time for preparation, and 20% for execution.” The greater the quality time devoted to preparation, the more effective and successful the execution. Starting in 1922, 80% of your lifetime was dedicated to preparing for this mission, and for execution you spent just the last twelve years, the remaining 20%, with us.

You thought of becoming successful in business to support your family, but more importantly to assist your Guru Mahārāja’s mission. To achieve this, you moved to Allahabad, and together with Dr. Ghosh you opened up Prayag Pharmacy. You generously served your Guru Mahārāja’s Gauḍīya Math every time his disciples approached you. Although you traveled extensively throughout north India to promote your business, your mind was constantly engaged in thoughts of your Guru Mahārāja’s instructions to you: “Preach in the Western world.” This culminated in your spiritual master accepting you as a disciple in 1933 in Allahabad. As Abhay Charanaravinda, you started writing and publishing articles. In 1947, the year of India’s independence, the Gauḍīya Vaiṣṇava society honored you with the title “Bhaktivedānta.” It was in 1950, at the age of fifty-four, Śrīla Prabhupāda, that you retired from married life. In 1952, in Jhansi, you prepared a League of Devotees charter, and a year later, on 16 May, on the occasion of its launch, you already had the vision of expanding beyond India.

It was this League of Devotees in Jhansi that was the seed which blossomed into your worldwide institution, the International Society for Krishna Consciousness. Just recently I was in Jhansi, and the devotees there proudly stated that ISKCON had had its conception in Jhansi, with its gestation period in Vṛndāvana and its delivery in New York.



Śrīla Prabhupāda, you then traveled to the holy city of Vṛndāvana, not to retire but to further prepare for your future preaching mission. You lived a simple life in Śrīla Jīva Gosvāmī's Rādhā-Dāmodara temple, and by residing close to the *samādhi* and *bhajana-kuṭīra* of Śrīla Rūpa Gosvāmī, you prayed that Rūpa Gosvāmī would empower you to propagate *gaura-vāṇī* worldwide in the English language. In those days you were translating *Śrīmad-Bhāgavatam* and also publishing *Back to Godhead*. Although Vṛndāvana was your home, on a regular basis you had to take the third-class train to Delhi to get your *Bhāgavatam* volumes printed. Then you would go into the streets of Delhi and personally distribute them. You were reminded of what Bhaktisiddhānta Sarasvatī Ṭhākura had mandated you at Rādhā-kuṇḍa: "If you get money, print books." You did not have much money, but with the little you had, you stoically followed that instruction.

So it was here in Vṛndāvana that you lived for six full years, further solidifying your preaching strategy and preparing yourself for the mission. When you were finally prepared, the key question arose: How would you travel to the West? There were hurdles, humiliation, and hours of waiting at Śrīmatī Sumati Morarji's office, but Śrī Caitanya Mahāprabhu was not going to let His *senāpati-bhakta* down, and He arranged your voyage on the *Jaladuta* to America. Śrīla Prabhupāda, you were the *deva-dūta*, the messenger of God, preparing to travel on the *Jaladuta*. In your diary, which later became known as *The Jaladuta Diary*, you wrote meticulously that you undertook the train journey to Calcutta, commencing in Bombay. Śrīla Prabhupāda, you wrote,

To start for Calcutta by the Calcutta Mail via Nagpur. Starting from Bori-Banrer(?) at 19 hours in the evening. Vide Ticket Dt 24/7/65. Luggage booked. Receipt No. A116695 paid Rs. 12/20.

ISKCON devotees in Nagpur are very proud of the fact that their Prabhupāda traveled "to New York via Nagpur." To commemorate the fiftieth anniversary of this day in 1965, the ISKCON Nagpur devotees are planning a big celebration on 24 July 2015, when the same train arrives at 11 a.m. at the Nagpur railway station.

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In Calcutta you embarked upon your journey on the *Jaladuta*, which departed at 9 a.m. on Friday, 13 August 1965, carrying you as the most precious and significant cargo that would ever land in America. Your personal possessions were only a suitcase, an umbrella, and some dry cereal. At Cochin, Kerala, where the boat docked overnight, two hundred three-volume sets of your *Śrīmad-Bhāgavatam* were loaded onto the cargo boat. Śrīla Prabhupāda, some years ago I had the opportunity to visit the Scindia Navigation Company guesthouse-cum-office at Cochin. This was the place where you had stayed when the boat had docked overnight. We were surprised to meet the very same lady who had cooked for you there way back in 1965. She mentioned that even on the evening of your departure you had managed to conduct a preaching program, never failing to seize the opportunity to share Kṛṣṇa consciousness.

Then, in the middle of the vast Atlantic ocean, onboard the *Jaladuta*, you experienced seasickness and suffered two heart attacks, but Kṛṣṇa took care of His *deva-dūta* by taking charge of the boat. You celebrated Janmāṣṭamī in the company of the ship's crew. Beginning with just that one Janmāṣṭamī in 1965, fifty years later Janmāṣṭamī is celebrated by your ISKCON in one hundred and fifty countries worldwide. All glories to you, Śrīla Prabhupāda!

Fifty years ago the Bostonians would not have paused for even a moment, but now very many have stopped “absorption in material life” and are following in your footsteps. Now, fifty years later, the Commonwealth Pier in Boston will be reverberating with the sound of *kīrtanas*, *mṛdaṅgas*, and *karatālas*, commemorating your arrival in America. The announcement of your arrival in Boston has reached every corner of the world, and devotees from all corners of the globe will be eagerly awaiting your arrival on October 3, 2015.

Your first arrival at Boston's Commonwealth Pier was unannounced and unknown. You had just arrived in a major American city. Captain Arun Pandia requested you to join him for a walk on the streets of Boston. You walked into a busy commercial area and perceived a densely populated city determined to stay the way it was—people working tirelessly for material happiness. Observing the fast pace of the American lifestyle, you were inspired to write the profound poem “*Mārkinē Bhāgavata-dharma*,” which captures your humble prayers and deep realizations. Śrīla Prabhupāda, it was at Commonwealth Pier that you composed the lines of that poem that are now so famous throughout ISKCON:

O Lord, I'm just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like. I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

On 13 July 1966, merely ten months after you arrived in New York, the International Society for Krishna Consciousness was officially founded there, with you, Śrīla Prabhupāda, naturally, as its founder-*ācārya*. And with that the execution of your Guru Mahārāja's instructions and the propagation of Kṛṣṇa consciousness began a new and glorious phase.

This year, there is a most important theme that is being celebrated all across ISKCON, and that is the arrival of you, ISKCON's founder-*ācārya*, in America. ISKCON centers worldwide are preparing for major celebrations of this most momentous event in the planet's history, and at these celebrations we will all enthusiastically retrace and rejoice in the transcendental journey of our *senāpati-bhakta*—from Calcutta to Allahabad to Jhansi to Vṛndāvana, to Mumbai, moving on to Calcutta via Nagpur, then on the *Jaladuta* to Cochin, to Boston, and then finally to New York.

Śrīla Prabhupāda, in the twelve years that followed your arrival in the US in September of 1965, you traveled the globe fourteen times. You not only established 108 temples but breathed life into farm communities, *gośālas* and *gurukulas*. You managed and governed the worldwide ISKCON Society through your Governing Body Commission and established the Bhaktivedanta Book Trust, which continues to print and distribute your books. You wrote and published seventy books, initiated five thousand disciples, wrote eight thousand letters, and conducted hundreds of public programs and room conversations. You attended the festivals in Māyāpur and Vṛndāvana, Ratha-yātrās worldwide, and an endless number of other festivals. Your presence at all these festivals was ubiquitous. How can we forget those now-celebrated daily morning walks complemented

with conversations that straddled a range of different topics? These walks took place irrespective of where you were in the world, and in spite of the challenging weather conditions.

Śrīla Prabhupāda, the world has been benefited immensely from all that you did, and we are all indebted. I am truly indebted. In fact, the whole world is completely indebted to you. Once, in a meeting with your disciples one of them asked how we could become free of this debt. Your initial response was that it was not possible. After a pause, you responded: “There is one thing you could do. You do as I did.” Then there was also one of your final instructions: “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.”

On the occasion of the fiftieth anniversary of your departure for the West, we pledge to work cooperatively and to rededicate ourselves with renewed enthusiasm to protect the institution you founded and to insure that your ISKCON continues to flourish all over the world.

Please enable us, Śrīla Prabhupāda, and empower us to do as you did.

Your eternal servant,

Lokanāth Swami

Nava Yogendra Swami

My dear *gurudeva* Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace, who is an ocean of mercy and who is very kind upon the most fallen souls of this Kali-yuga.

Śrīla Prabhupāda, your appearance on this planet is most auspicious in this age because this Kali-yuga is most inauspicious and people are losing faith in real *dharma* (*sanātana-dharma*). You are always present, guiding all to the right place. You are the ever well-wisher of everyone, like the Supreme Lord, Śrī Kṛṣṇa. You are doing everything for us. I am not able to do anything. Your mercy is my only hope. There are so many challenges in front of us, from within and without. To the whole world you gave pure devotional service, which is most auspicious, but the influence of Māyā is so heavy that people in general have no taste for it. Śrīla Prabhupāda, please be merciful to all living entities. Without your mercy, nothing is possible (*ohe! vaiṣṇava ṭhākura, doyāra sāgara, e dāse koruṇā kori*’).

The task of preaching you have given me is going on only by your mercy, and many souls are getting attracted to your mission. I see only your causeless mercy behind all this.

Your appearance on this planet is like the full moon rising in the darkness of night. The whole world is amazed to see your miracle—how you are transforming the hearts of people around the world and attracting them to Kṛṣṇa’s lotus feet. By seeing this, everybody is singing your praises, declaring how magnanimous you are!

Please keep on showering your mercy so that I can continue my service unto your lotus feet with full enthusiasm, birth after birth.

Today we celebrate your appearance in this world. You came to show everyone how to live in and leave this world remembering Kṛṣṇa and go back home, back to Godhead.

I remain your eternal servant,

Nava Yogendra Swami

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Pārtha Sārathi Dāsa Goswami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories unto you.

Due to my failing and fragile health, I have spent the last five months living in Vṛndāvana trying to go deeper into the ocean of *bhakti-rasa*. During my peaceful and contemplative visit, I have had the opportunity to consider more deeply your contribution to our Vaiṣṇava *ācāryas*.

Your two main contributions are your books and your mission. Your mission, the International Society for Krishna Consciousness, is your personal contribution to the *sampradāya*. ISKCON is your body, and you are the heart of ISKCON. You have established and continue to maintain a bona fide *sampradāya* in the Western countries. And you accomplished all of this in only twelve years, an accomplishment that clearly puts you in the *śakty-āveśa* category.

ISKCON is your manifestation to serve Śrī Caitanya Mahāprabhu. It is your joy, it is your success, and it is your life.

So Lord Caitanya's *sampradāya*. [laughs] That is my joy, that we have now a *sampradāya*, a party of Lord Caitanya in the Western country. That is my success. That's all. I have no value—insignificant—but somehow or other you cooperated, and you are still cooperating as Lord Caitanya's *sampradāya*. That is my life. Thank you very much. [Lecture, San Francisco, 4 July 1970]

As it is your joy, success, and life, so it is also the joy, success, and life of your disciples.

As your disciples and followers, we will achieve perfection when we become *tad-ātmā* or *āveśa* with your desires. *Tad-ātmā-bhāva* means the mood of becoming one with that object. When an iron rod is placed in a fire, it becomes red hot, and although maintaining a separate identity, it becomes one with the fire and performs the action of the fire.

If you feel joy, success, and life from your ISKCON mission, your sincere followers will also feel those same sentiments.

All we need to sustain the mission and expand it is purity. We, as your followers, need to become spiritually advanced. Purity is the force. As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said:

If there is no power in the powerhouse, even thousands of light bulbs will not give illumination. Similarly, without sincerity and purity there is no use of a big institution and thousands of followers. [Bhaktisiddhānta Vaibhava, Volume One]

Cooperation among the Society's members, enthusiasm to preach, maturity, and deeper realizations of *bhakti* will all automatically manifest themselves as we traverse the stages of *anartha-nivṛtti*, *niṣṭhā*, and *ruci* and finally come to *āsakti*, and then the exalted stage of *bhāva-bhakti*.

This stage of *bhāva*, or as you termed it “devotional service in ecstasy,” and then the next stage, *prema*, is your ultimate legacy. You have left a legacy of love, not law.

Through your books and your personal mission the legacy is available to anyone, and it will continue to be available for many thousands of years. This is your gift, Lord Caitanya's *sampradāya* in the Western countries, and I humbly thank you that I can play some small part in this.

Personally I am not fit to be called your disciple, but by your kindness you have allowed me to associate with my godbrothers and godsisters. In your absence those representatives of yours have become my life and soul.

Bowing down to your lotus feet and the lotus feet of your disciples and granddisciples, I remain

Your eternal servant,

Pārtha Sārathi Dāsa Goswami

Prahlādānanda Swami

Dear Śrīla Prabhupāda,

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

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

Under the spell of Māyā's illusions, and based on material considerations, conditioned souls imagine that they have become greater or lesser than others. After all, conditioned souls have come to the material world to compete with one another for supremacy—for the supreme position of God.

In her prayers, Queen Kuntī says that if a soul wants to free himself of material pride and illusion, he must take shelter of Lord Kṛṣṇa and develop a feeling of dependence on Him. On the other hand, she says, there are those who are intoxicated by material consciousness and anxious for material gain, such as wealth, learning, bodily beauty, position, and power. However, they become maddened by the illusionary energy and cannot chant Lord Kṛṣṇa's names feelingly.

The *Bhagavad-gītā* (13.32) says that the soul is eternal, transcendental, and beyond the modes of material nature. Despite contact with the material body, the soul neither does anything nor is entangled. Since the material energy can only put the soul in illusion but not change his essential nature or eternal position, the soul remains the same in all material circumstances.

From a spiritual point of view, so-called advancement through material gain has no ultimate value. Real progress for the soul is spiritual. Everything else is simply a change from one illusory, conditioned state of existence to another. Thus a soul can choose to either orient his desires toward material consciousness, which will entangle it in illusion, or toward the true, spiritual conception of being Lord Kṛṣṇa's eternal servant.

The way a soul orients his desires mainly depends upon what he associates with, because different types of association accord with different subject matters for hearing, chanting, and remembering. Material association will focus one's hearing, chanting, and remembering on fulfilling material desires, whereas spiritual association focuses one on the spiritual desire to please Lord Kṛṣṇa. Indeed, Lord Caitanya Mahāprabhu's mission focuses on such pure, spiritual desires, especially on the desire to become Kṛṣṇa conscious and help others achieve the same state. The greatest service a soul can render to others is to help them reawaken their real nature as servants of Lord Kṛṣṇa.

Lord Kṛṣṇa's instruction to Arjuna to "just become my instrument and fight" is the same as Lord Caitanya Mahāprabhu's instruction to everyone to "become a guru and tell everyone about Lord Kṛṣṇa." The best position in the material world is to become instrumental to Lord Caitanya Mahāprabhu's mission. As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura told you, Śrīla Prabhupāda, "this will do good for yourself and others."

Lord Caitanya didn't want us to tell only people we don't know about Lord Kṛṣṇa but also our family members, friends, and acquaintances. Lord Rābhadeva especially mentioned that anyone with a responsibility in the material world should try to free his or her subordinates from birth and death by helping them become Kṛṣṇa conscious.

If we remember such instructions from the Lord and His representatives and use our transcendental discrimination and expertise to engage everything and everyone in Lord Caitanya's *saṅkīrtana* movement, we'll become instrumental in changing this world from Narakaloka to **Vaikuṇṭhaloka**.

Your aspiring servant,

Prahlādānanda Swami

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Śacīnandana Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories unto your lotus feet.

How does *bhakti* make her appearance in the heart of a conditioned soul? *Śāstra* unanimously declares that this happens only by the contact with a great soul and by his kind mercy.

*naiṣāṁ matis tāvad urukramāṅghrīm
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhīṣekaṁ
niṣkiñcanānāṁ na vṛṇīta yāvat*

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.” (*Śrīmad Bhāgavatam* 7.5.32)

Just as electricity can be accessed only from an electric source by a power line, *bhakti* comes into the heart only through the agency of a great devotee. Only by the blessing of such a devotee will the consciousness of a fallen soul become inclined toward the Lord.

One may roam throughout the three worlds, but one will not find a greater blessing than the rare gift of Kṛṣṇa consciousness, which frees one from the prison house of repeated births and deaths in this material world and bestows *prema*.

On your divine appearance day I would like to especially glorify your unprecedented mercy. Generally it is said that Śrī Caitanya Mahāprabhu is the most merciful of all incarnations. But your mercy is even greater.

The other day I read a verse describing Śrī Caitanya Mahāprabhu's mercy:

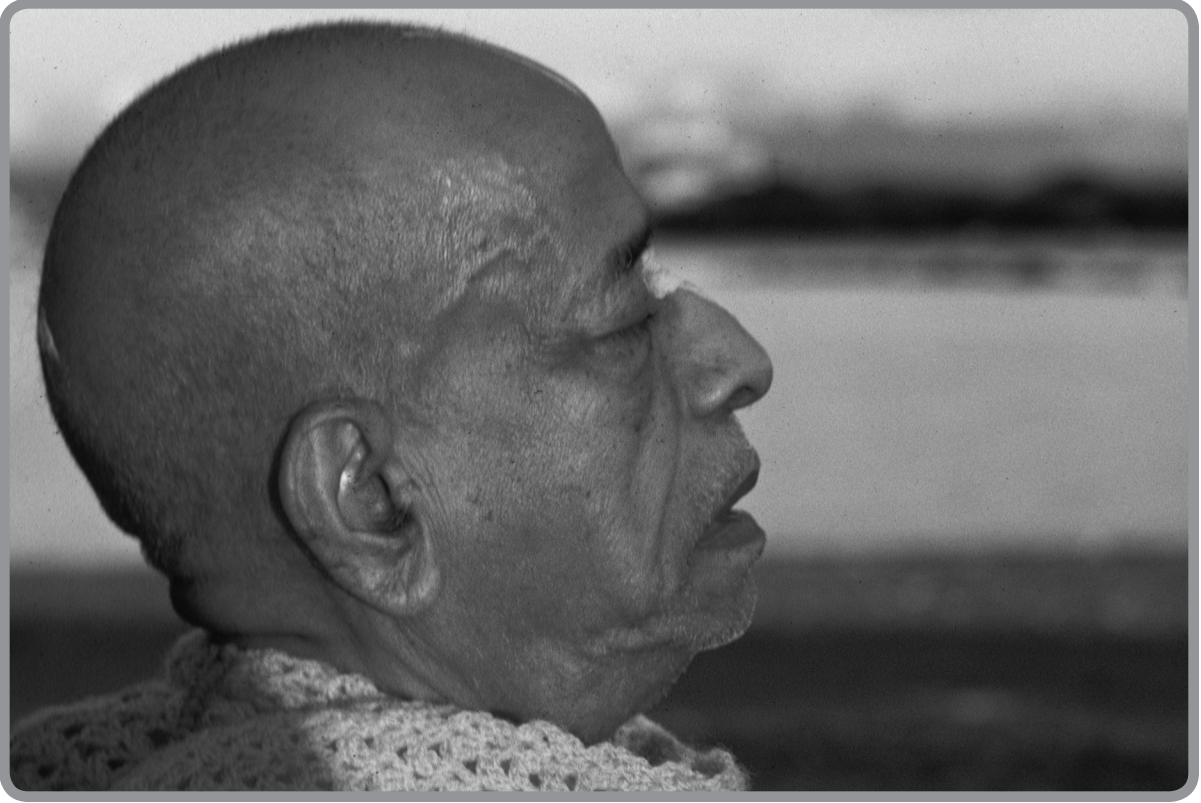
*na yogo na dhyānaṁ na ca japa-tapas-tyāga-niyamā
na vedā nācārā kva na bata niṣiddhādy-uparatiḥ
akasmāc caitaṇye 'vatarati dayā-sāra-hṛdaye
pūmarthānāṁ maulīm param iha mudā luṅṭhati janāḥ*

“Now that Lord Caitanya, His heart filled with the unlimited ocean of mercy, has descended to this world, those living entities who had formerly never practiced *yoga*, meditated, chanted *mantras*, performed austerities, followed various Vedic restrictions, studied the *Vedas*, performed spiritual activities, or refrained from sins have become able to easily plunder the crest jewel of all goals of life, *prema-dhana*.” (*Śrī Caitanya-candrāmṛta* 111)

In my service as a preacher I constantly see with my own eyes how persons who previously never engaged in any spiritual practices and who never even thought of refraining from sinful activities become devotees and experience the blissful gifts of Kṛṣṇa consciousness just by coming in contact with you in some way or another.

Śrīla Prabodhānanda Sarasvatī Ṭhākura expresses his surprise about the unrestrained mercy of Śrī Caitanya, who does not consider the eligibility of the persons He blesses with *kṛṣṇa-bhakti*.

*pātrāpātra-vicāraṇaṁ na kurute na svaṁ paraṁ vīkṣyate
deyādeya-vimarśakaḥ na hi na vā kāla-pratikṣaḥ prabhuḥ
sadyo yaḥ śravaṇekṣaṇa-praṇamana-dhyānādinā durlabhaṁ
dhatte bhakti-rasaṁ sa eva bhagavān gauraḥ paraṁ me gatiḥ*



“He does not consider whether a person is qualified or not. He does not see who is His own and who is an outsider. He does not consider who should receive and who should not. He does not consider whether it is the proper time. The Lord at once gives that nectar of pure devotional service which is difficult to obtain even be hearing the messages of the Lord, seeing the Deity, offering obeisances, meditating, or following a host of spiritual practices. That Supreme Personality of Godhead, Lord Gaurahari, is my only shelter.” (Śrī Caitanya-candrāmṛta 77)

Normally we find in this world that sympathy is given only to these who are qualified. When a person sees someone who is always quarrelsome, lazy, misguided, and totally disturbed, he usually avoids and even hates such a person. But you never give up on the conditioned souls, and in this way you follow Lord Nityānanda, who even gave His mercy to the Jagāis and Mādhāis of His time.

These two qualities of yours—to give unconditional mercy and to not discriminate between the worthy and the unworthy—have totally captured my heart. More often than not I find myself lacking in these qualifications: I become selective and judgmental, even when I don’t want to, and in this way stop being an agent of mercy.

To give pleasure to your heart I would like to share an almost unknown example of how your mercy is distributed indiscriminately:

During the last Kīrtana Mela in Śrīdhām Māyāpur, many local cable TV providers carried to their viewers the live broadcast of the *kīrtanas*, held in front of Śrī Pañca-tattva. One devotee had to leave the *kīrtana* in the temple to purchase some groceries in the market. He was surprised when he heard a typical ISKCON *kīrtana* in the shop. When he asked where it was coming from, the *sabji wala* pointed to a small TV set stuck between the potatoes and beetroots. There our devotee saw the broadcast of the enlivening *kīrtana* in the Pañca-tattva temple. “I listen to your *kīrtana* all day,” the man said. “Your Prabhupāda has made miracles happen by spreading *kīrtana* all over the world.”

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Today I am standing before your towering mercy, by which your movement is reaching conditioned souls all over the planet. I am impressed by the far-reaching influence of your *kīrtana*, which goes on so strongly. I am especially impressed by the tsunami-like expansion of Kṛṣṇa consciousness in India, Russia, and everywhere else. I am so proud of you and so amazed.

Please always cast your merciful glance upon me. You have captured my heart, and all I can do is try to show my gratitude to you through whatever service you empower me to do.

Śrīla Prabhupāda-kī jaya!

Your thankful servant,

Śacīnandana Swami

Satsvarūpa dāsa Goswami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you!

On this sacred anniversary of your appearance day, I want to thank you, as I do every day, for your magnanimous gift of Kṛṣṇa consciousness. At great sacrifice you boldly came to America at seventy years of age, in ill health and with no financial or institutional support. You single-handedly established the Hare Kṛṣṇa movement. You depended on Lord Kṛṣṇa, and from humble beginnings in New York City you chanted Hare Kṛṣṇa, lectured from the *Bhagavad-gītā*, gradually gained followers, and lived to see the fabulous expansion and success of your International Society for Krishna Consciousness (ISKCON). Now fifty years later ISKCON is firmly rooted, with hundreds of centers worldwide and many thousands of serious followers. Your place is recognized as the founder-*ācārya* of ISKCON, and you are the pre-eminent instructing guru for all the present-day practitioners of Kṛṣṇa consciousness associated with your Society.

I wish to express my own gratitude to you as one of your followers. I came to you in the beginning of your preaching, in New York City in 1966, as a lost soul. You saved me and gave me a vigorous life of devotional service. Under your personal guidance I assisted in your movement with various services over the years. I am now seventy-five years old and still enthusiastically serving you and your movement, mainly by writing and taking care of disciples. You are my best well-wisher, master, and friend. You are my eternal guide, and I pray to continue serving you in the next life.

I am your humble servant,

Satsvarūpa dāsa Goswami

Smita Krishna Swami

My dear Śrīla Prabhupāda,

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

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

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

It was in August 1971 that I got initiated by Your Divine Grace. The initiation was by letter. I had written you a letter requesting initiation and sent it along with a small collection of *guru-dakṣiṇā*. The letter Your Divine Grace wrote in reply contained my spiritual name and the basic directions for my devotional service. There was also a blessing.

What now captures my attention in this letter is your request that I “go for street San Kīrtan as far as possible.” A couple of weeks ago I was on a *harināma* party on the streets of Stockholm. It was a lively event that attracted passersby—some even danced and chanted with us.

How far is “as far as possible”? And what is impossible? You said that *impossible* is a word in a fool’s dictionary. So clearly you regarded nothing as impossible. You did what many thought impossible. You took *harināma saṅkīrtana* to the Western world, and then all over the planet. For you nothing is or was impossible. In your letter you asked me only to do street *saṅkīrtana* “as far as possible.” That feels achievable for me. You did not ask me to do the impossible. Thank you.

But for you, nothing was impossible. In the Invocation of *Śrī Īśopaniṣad*, in the last paragraph of the purport, you write:

The completeness of human life can be realized only when one engages in the service of the Complete Whole. All services in this world—whether social, political communal, international or even interplanetary—will remain incomplete until they are dovetailed with the Complete Whole. When everything is dovetailed with the Complete Whole, the attached parts and parcels also become complete in themselves.

Here you speak of dovetailing all services with the Complete Whole. Even interplanetary service. Does that indicate universal, interplanetary preaching? We could say “That’s impossible!” but clearly you do not think so. Today the preaching of Kṛṣṇa consciousness is spreading all over the globe. This phenomenon would certainly have seemed impossible to someone who saw you struggling alone all those years in India, and even to the small band of followers you had when you incorporated your *International Society for Krishna Consciousness* in the tiny storefront in New York in July of 1966. So, why not interplanetary preaching? Clearly the saying “the sky’s the limit” doesn’t apply to you, Śrīla Prabhupāda. Thank you.

But, my dear Śrīla Prabhupāda, am I even trying to do the possible?

Bhaktivinoda Ṭhākura’s song “Ohe! Vaiṣṇava Ṭhākura” is all beautiful, but I especially like the last line:

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting
“Kṛṣṇa! Kṛṣṇa!”

Am I even running? Am I trying to see where you went? But, for sure, you have Kṛṣṇa, so somewhere behind I’m running along calling to you: “Prabhupāda! Prabhupāda, do not leave me behind!”

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For you nothing is impossible. Indeed, by your mercy everything is possible, even delivering this fallen soul. That is my conviction. Please bless me that I may be worthy of your blessings.

Your servant,

Smita Krishna Swami

Subhāg Swami

*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*

Śrīla Prabhupāda, in February-March 1973 you planted the seed of Kṛṣṇa consciousness in Jakarta, Indonesia. This year marks the 42nd anniversary of your arrival in Indonesia, and it is appropriate to offer you the ripened fruits of the tree that has sprung from the seed you planted many years ago.

Many unsung devotees have taken the responsibility of caring for the seed, and many others have taken charge when the seed sprouted into a creeper, which was nourished by their chanting of the holy name and strict adherence to the instructions of the previous ācāryas, instructions you have so mercifully distilled within your books. Now, by the efforts of your sincere followers, the creeper is developing into a strong tree despite having faced many turbulent storms that threatened to uproot it.

His Holiness Gaura-Govinda Swami and His Holiness Bhaktisvarūpa Dāmodara Swami gave so much needed protection to keep the creeper strong. Many devotees gave their lives protecting this young tree. Among this tree's caretakers is His Holiness Kavicandra Swami, who, without considering comfort or convenience, is relentlessly preaching there and guiding the devotees to distribute the holy name and your books. Also among the gardeners is His Holiness Rāmāi Swami, who is always encouraging the devotees to enthusiastically take part in Caitanya Mahāprabhu's *harināma saṅkīrtana*. By the sincere efforts of these and other devotees, Śrīla Prabhupāda, we are seeing the tree develop fresh leaves and branches.

His Holiness Bhakti Rāghava Swami is yet another inspirational caretaker nurturing this tree with so much love and affection, implementing a practical *varṇāśrama* system, helping the devotees practice what you taught—to become Kṛṣṇa conscious and remain happy by depending on the land and cows. Śrīla Prabhupāda, you used to say that ISKCON is your body and all of us who are assisting you are your limbs. Actually, it is you who are doing everything. Just as Kṛṣṇa said to Arjuna, *nimitta-mātram bhava savya-sācin*, we are simply instruments in your hands.

Now in Indonesia your books are being translated, printed, and distributed in ever-increasing numbers. *Brahmacārīs*, *gṛhasthas*, men and women, young and old—everyone is taking part in *saṅkīrtana*, and we can see the tree of ISKCON in Indonesia producing such sweet fruits and flowers. Universities and companies are inviting our devotees to give regular lectures on *Bhagavad-gītā As It Is*. Recently professors of a telecom university called up the devotees and requested them to send seventy copies of *Bhagavad-gītā As It Is* for their new batch of technical students. The government authorities invite our devotees to bring the Jagannātha chariot to take part in the Independence Day parade and carnivals. And a few times they awarded the prize for the best float to Lord Jagannātha. Ratha-yātrās are being held in all the islands of Indonesia, and each

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and every Ratha-yātrā is attended by devotees from all corners of the country. Mayors and other government officials come to attend our Ratha-yātrās, and they encourage us to organize such festivals every year.

A traveling bus party has also been launched recently, and *brahmacārīs* from the different temples are joining the team and giving a boost to the book distribution scores. How such wonderful events are happening one after another is simply inconceivable. Queen Kuntī prayed to Lord Kṛṣṇa: *na lakṣyase . . . naṭo nāṭyadharo yathā*: “You remain invisible, exactly as an actor dressed as a player is not recognized.” But by your causeless mercy we are able to recognize you, Śrīla Prabhupāda, moving among us, guiding us at every step. Otherwise, how is it that we saw so many people of different faiths—Christians, Buddhists, Muslims, and Jews—coming so naturally, pulling Lord Jagannātha’s chariot and dancing with the devotees in ecstasy? Indeed, we do see you among us, Śrīla Prabhupāda.

The sweetest, most wonderful fruit that has come from this tree is the feeling of unity among all the devotees. We see that whenever they come together for any festival, especially Ratha-yātrā, the whole atmosphere becomes surcharged with a common feeling, the feeling that we belong to one large family, the family of Kṛṣṇa. Your family, Śrīla Prabhupāda. This is the essence that is helping the tree have strong roots to hold tightly to the ground. In the words of Ṭhākura Bhaktivinoda, this tree will continue to grow for the next ten thousand years, which means it is yet to grow many more branches and give many more sweet fruits. Surely, Śrīla Prabhupāda, you must be so happy to see an abundance of fruits growing on the different branches of your own tree. Indeed, without a doubt, from the spiritual world you must be blessing all your wonderful gardener children and grandchildren who are taking so much care of this tree.

*ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya*

“Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.” (*Caitanya-caritāmṛta*, Ādi 5.142) Śrīla Prabhupāda, you are a true representative of Kṛṣṇa, and you are fulfilling the desires of Caitanya Mahāprabhu. You prayed to Lord Kṛṣṇa to make you dance as He likes. We pray to you, Prabhupāda, that since we are all puppets in your merciful hands, now please make us dance as you like. Whatever wonderful results we are now seeing in front of us, whatever seemingly impossible tasks have been accomplished, all the credit goes to you. Like small children who have just learned to walk, we have only attempted to collect a few fruits from your tree with our small, tiny hands and have brought them to offer to you for your pleasure. Please accept these little offerings. Thank you, Śrīla Prabhupāda. Please keep us engaged in your service.

Your servant,

Subhāg Swami

Śukadeva Swami

Dear Śrīla Prabhupāda,

Please accept my prostrated *daṇḍavats* at your divine lotus feet. All glories to you.

Not forgetting your life and teachings and staying in your ISKCON mission have enabled me to walk through another year without major mistakes in devotional life. As an anchor protects a ship in rough waters from being swept away and lost at sea, your teachings protect us from being lost in this ocean of birth and death and carried away from the lotus feet of you and Lord Kṛṣṇa.

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You taught us how spiritual life resembles the parallel tracks of a railway line. Just Kṛṣṇa is not enough, and just the guru is also not enough. One needs both. The mercy of the Lord will bring us to the shade of the lotus feet of the spiritual master, and serving the spiritual master sincerely will evoke the grace of the Lord Kṛṣṇa.

In spiritual life we can't exclude anyone. Everyone is part and parcel of the Lord. We have to learn to appreciate everyone. We should feel at home anywhere and with anyone. This is possible when we don't forget you. When we don't forget you we can see the Lord's presence in everyone, everywhere. When we always remember you, you are willing to guide us at every step in life.

In the second chapter of the *Gītā* Kṛṣṇa says, "Some look upon the soul as mysterious, some hear about the soul as mysterious, some talk about the soul as a mystery, and some, even after hearing about the soul, don't understand anything about it." Śrīla Prabhupāda, you are so transparent and transcendental that only you could make common men understand the soul so clearly and practically. Understanding the nature of the soul enables one to appreciate the infinite Personality of Godhead, Kṛṣṇa.

The more I wonder how a person like me became a devotee of Kṛṣṇa, the more I am forced to appreciate your causeless mercy. Śrī Caitanya Mahāprabhu is mercy personified, and you are the personification of the mercy of Gaurāṅgadeva. Otherwise, what you did would be a humanly impossible task. From your life and teachings we understand that you always tried to satisfy your spiritual master, and thus you received all empowerment from the Lord.

Now it is up to us to try to please you, and to the degree that we do so we will be saved and remain effective in our service. As our *ācāryas* have sung, *yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā-sāra*: "When I examine myself, I find nothing of value. Therefore your mercy is essential to me."

Therefore we conclude that whatever success we have had in pushing on your mission, it cannot be due to our tiny efforts but is all the result of your mercy. It is all the Lord's internal energy at work, though it may look as if an individual has done something. On this day I pray to you with all the sincerity that I can muster: please enable me to submit myself fully and be blessed in my life.

An ever-aspiring servant of your servants,

Śukadeva Swami

Trivikrama Swami

My dearest Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet,

By the mercy of Lord Śrī Kṛṣṇa, I am beginning to realize just how exalted your position is. Some may say that every disciple will naturally praise his guru as *jagat-guru*. But if we use the intelligence given by Kṛṣṇa, we will be able to objectively ascertain that you have established a spiritual institution, ISKCON, that can change the course of history. I say "can" because it will require that your disciples and other followers humbly cooperate with your desires.

I am becoming more optimistic that this humble cooperation is unfolding. It is very enlivening to see how so many are cooperating to bring up the project you so ardently wanted in Śrīdhām Māyāpur. This cooperation is required in all spheres and aspects of ISKCON if we are to do something really wonderful for your pleasure.

Otherwise, as history has shown, when the empowered representative of God leaves the planet, his followers will inevitably fight and the movement he established will become reduced to different factions.

When Lord Jesus departed, we saw the Eastern Orthodox Christians and Roman Catholics and later Protestants creating schisms. Even your Guru Mahārāja's movement, the Gauḍīya Math, was balkanized, and

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what to speak of Islam, where the Shia and Sunni are even now killing each other in the name of religion.

You were fully aware of this danger and therefore taxed your brain to create an institution that could be protected from this defeat, that would remain united even after your departure. This is clear for all to see in your Last Will. I had the good fortune of being there when you signed this document in Vṛndāvana with the lawyers present.

If we are able to rise to this task of cooperating by keeping you in the center, by remaining humble in your presence, then your position as the one who had the ability and empowerment to accomplish this will be clear for all to see. Then we will begin to see your books recognized by all intelligent people, and we can expect to see your mission rapidly expand, bringing forth a change in the misdirected human race.

By your mercy and the mercy of Lord Caitanya and Lord Nityānanda, and as predicted by Śrīla Bhaktivinoda Ṭhākura, a Golden Age will begin to unfold in this Iron Age of Kali, with you as the leader of this spiritual revolution. This is your mood—*Bhāgavatam* in one hand and sword in the other. No sane person can deny that the world is in desperate need of such a revolution.

So our goal is clear: to assist you in carrying out this revolution. And all can join with us in this task. No one is excluded, except those who would minimize your accomplishments or who doubt your position as the one who is empowered to lead us in this fight.

Śrīla Prabhupāda-kī jaya!!

Your very insignificant servant,

Trivikrama Swami

Varṣāṇā Swami

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you.

The sun is now setting. Ominous clouds roll in and a threatening wind begins to blow, reflecting our internal state of feeling your separation. Whenever the Lord or His empowered representative departs from mortal vision, crisis is inevitable and darkness ensues. Yet both historically and practically, we see that dark shadows can never overcome light, except for relatively brief episodes of time.

When uncertainty and obscurity prevail, I turn inward to meditate on you while visiting the various places in New Vrindavan graced by your lotus feet. Treading the path leading from the elevated site in Bahulavan where you delivered your Bhāgavata Dharma discourse decades ago, I find no trace of the footprints left by the hundreds of devotees who came to hear, honor, and worship you there. Instead, the lane is marked only by the fresh hoofprints of our newest ox calves, Hari and Priya.

Stepping over those imprints, while continuing down from the sacred hilltop of Bahulavan, brings verses from the *Bhāgavatam*'s Tenth Canto to life, echoing the words you delivered at this very spot during Janmāṣṭamī 1972. Śrī Śrī Rādhā-Vrindavan-chandra had just arrived from the Old Vrindavan farm, and you had come to install Them in the new temple lovingly built by Their devotees. As the eventful day continued into the evening festivities for Śrī Kṛṣṇa's birth at midnight, devotees swarmed around your lotus feet, almost like the sages gathered to hear the same pastimes of Kṛṣṇa spoken by Śukadeva Gosvāmī to Mahārāja Parikṣit.

Throughout the narration of the advent of Śrī Kṛṣṇa, a theme kept recurring:

“O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of *mahājanas* [great saints, sages, and devotees]. By this simple process,

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one can cross the ocean of nescience as easily as one steps over the hoof-print of a calf.” [Śrīmad-Bhāgavatam 10.2.30]

As neophyte devotees, we had sorely experienced being tossed about by the tropical winds of our conditioning while drowning in the salty-teared ocean of our suffering. Yet in one memorable evening, you demonstrated how to calm the storms which inevitably arise in our minds. Both your person and words kindled the living spirit of *vraja-rasa* in our consciousness.

Śrīla Prabhupāda, your loving mercy bridged the infinite gap between our material consciousness and the spiritual world. “Crossing the ocean” was no longer a metaphor. As shipwrecked and stranded castaways, we saw that our hope of being rescued someday was no mirage. Your magnanimous presence delivered us as we relished the rich *līlā* contained in the advent of Kṛṣṇa. You gifted to us the experience of this truth, knowing its deeper import would take us a lifetime to realize. In those moments with you, our spiritual journey suddenly became an enticing and attractive adventure.

As the more philosophical second chapter of *Kṛṣṇa* book began, many devotees showed signs of drowsiness. You, on the other hand, with your profound taste for hearing and chanting, became increasingly radiant, alert, and absorbed. Inspired by your example and by the readings, we discovered our life stories placed within a larger picture, where Kṛṣṇa’s love embraces all souls from the ancient past to the unending future. That tiny temple room *became* the boat which transported all who were present over the ocean of nescience to the spiritual world.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf’s hoof-print. [Śrīmad-Bhāgavatam 10.14.58]

As the evening progressed and midnight approached, we were immersed in your eager anticipation of the birth of Lord Kṛṣṇa. The final *kīrtana* and *ārati* brought the day’s activities to a crescendo. Then our thoughts turned toward the most blessed event of the next day—your divine appearance.

When the sun rose and dissipated the morning fog, a pastoral scene unfolded. Cows and calves, adorned with beautiful designs made with the varying hues of New Vrindavan clay, decorated the landscape. The stage was set for the most blessed event: Śrī Vyāsa-pūjā. Here, where I stand now, at the bottom of Govindajī Hill, you passed the ox shed where I was tending Bhūmi and Dharma—two of our very first oxen. You smiled approvingly as you boarded Hayagrīva’s Volkswagen to ascend to the hilltop, where Śrī Śrī Rādhā-Dāmodara awaited to preside over the festivities.

Within that rustic hilltop pavilion where we congregated to worship your lotus feet, you captured our hearts and led them into deeper perspectives on Vraja-dhāma. As we listened, the sacramental nature of your words became evident. More than instructing, informing, or even inspiring, your words truly *became* the experience of what they told, *creating* the reality of what you were expressing. In this one transformative event, all we had seen and heard before about Guru and Kṛṣṇa now took on new meaning, depth, and vitality. We could see that although you are eternally situated in the spiritual realm, you were simultaneously here with us to train us for entrance into the supreme abode and to embody the culture of the loving relationships prevalent there.

By your divine grace, Kṛṣṇa’s lotus feet became accessible and we were transferred to Vṛndāvana. We caught a glimpse of the destination awaiting disciples who attain maturity in true worship of Śrī Guru, those who honor his life and his instructions by their actions. The memory is immortalized and etched upon our hearts. It sustains us.

While the relentlessly destructive waves of Kali-yuga sweep away everything in their path, there is an alternative found in the gentle eddy of your *vāṇī*, wherein floats a majestic ark designed to arrive in due course of time at our spiritual homeland.

Śrīla Prabhupāda, you have enticingly urged us on board. Though storms may rage and fierce winds howl, we cling to your lotus feet to secure us on your boat, the sole means of crossing over. You are the captain bearing the torch that dispels the darkness, as well as the tender father anointing our eyes with the balm of love.

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The crest jewel of the treasure chest of your enduring presence lives on in your *samādhi*, the Palace of Gold, constructed by your young inspired disciples working in a spirit of shared sacrifice, eagerly anticipating your living there. Our shock, disappointment, and shattered hopes when you departed this world passed with the dawning realization that you had indeed already taken up eternal residence there. Thus among the prominent gems you bequeathed us, we find the most priceless of these within the Palace's walls: service in separation.

Although the understanding of *vapu* and *vāṇī* remained theoretical while you were here physically, your disappearance has forced us to mature in a bittersweet way as you show us the realities of a perennial spiritual relationship. In the Lord's pastimes, separation is considered the highest ecstasy, awarding the deepest communion. Similarly, in that internal realm, our relationship with you grows closer because nothing external can interfere any longer—our union is enhanced so long as we cling to your lotus feet by following your instructions.

Though my body lives on and I strive to go forward, my thoughts still reflect on bygone days. I turn again to Kṛṣṇa book, as you invited us to do on that eventful evening in 1972. The message, the hope, the despair, and the delight in the pastimes portrayed therein resonate more deeply and vibrate more sweetly with each passing year. Truly the nectar of Kṛṣṇa's words, enriched with deep remembrance of you, brings life to our soul. Descriptions of His pastimes, along with tellings of yours, carry us while we pass through this mortal world.

Now it is certainly the season for turning inward and letting go of the material attachments which anchor our lives to the shore of material existence. As we enter deeper into association with you through this memory, we find you continuing to lead us in *kīrtana*. The cries welling up from our troubled hearts become songs of gratitude, and our stumbling feet find the first steps of a dance.

In the *kīrtana* of internal life, you continue to bring new vitality to every aspect of our existence and reveal deeper wonders of reality emerging from behind the veil of ordinary existence. There forgiveness, kindness, devotion, and God are more than mere words or theological concepts. They become real and touch us at the very core of our being.

Your glories are as unfathomable as the deep ocean, yet you have mercifully come to assist us. The boat by which you have already crossed over still lingers on this side because it is part of the all-pervading spiritual realm, where time and physical limitations are conspicuous by their absence. The safe haven on the distant shore where you await our return draws closer at hand.

Now, forty-three years later, there is little evidence of the temple, the pavilion, or the community which hosted the 1972 festivities I am recounting. Still, your spiritual presence is deeply felt, and the impressions of our young oxen calves imbedded in the New Vrindavan mud proclaim that here Dharma's four legs stand firm, holding Kali-yuga at bay. And you, dear Śrīla Prabhupāda, are the touchstone who reduces the vast dark and stormy ocean into the insignificant quantity of water contained in the auspicious and meaningful hoofprints of a calf.

Your servant in separation,

Varṣāṇā Swami

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Vedavyāsapriya Swami

Dear Śrīla Prabhupāda,

I offer my humble obeisances to you millions of times because I am very grateful and indebted to your divine gift of Kṛṣṇa consciousness.

For many years after your departure I felt that I had not done much substantial service for your pleasure. But then in 2002 I was afforded the opportunity to perform something substantial for your pleasure by the grace of your very dear disciple His Holiness Tamāl Krishna Goswami. The opportunity came in the form of a simple request born out of his own pleasure and happy mood, a request he made to me just a few days before he left us to join you.

On the morning of March 7, after he had arrived in the GBC meeting room and greeted all his senior godbrothers, he embraced me and told me that his disciples had written to him good things about me, that during my trip to Fiji I had helped them. He happily requested me to do this every year. His happy mood was really appealing, so I told him that now I would consider Fiji my second home and would visit there yearly.

Then on March 12, the last day of the meetings, there was a surprise agenda item concerning me. Tamāl Krishna Mahārāja was in attendance but I was not, as is the custom. But after the discussion I entered the GBC meeting room, and there was a heaviness in the air. I was informed by the GBC chairman that the proposal was withdrawn by the party who had proposed it, and that was the end of it. I was greatly relieved, because I had not even been consulted and was unnecessarily dragged in. There was a silence for awhile to observe my reaction. But I had none.

Tamāl Krishna Mahārāja got up from his chair and sat with me for two minutes. He told me not to get discouraged and that politics was not for me. But he again very earnestly requested me to visit Fiji and help his disciples.

On the morning of March 15 Mahārāja left his body and joined you. The separation I felt from him was a divine experience, just like the separation I felt when you had left us, even though at that time I was merely an early infant.

I took to heart as a divine order Tamāl Krishna Mahārāja's request that I preach in Fiji, and especially that I help his disciples. Under that auspices we were able to witness the construction of a beautiful temple in Sigatoka Town, which opened in December 2010. But I have further undertaken the project of ornamenting the whole structure for your pleasure, Śrīla Prabhupāda. I have no knowledge of how to do it, but I have pressed on with the project in a spontaneous mood. There has been a setback that has halted the progress temporarily, but regardless, we have sustained the enthusiasm infused by Tamāl Krishna Mahārāja.

Dear Śrīla Prabhupāda, we pledge to finish the work on the Sigatoka temple and offer this spiritually edifying facility for your and Tamāl Krishna Mahārāja's pleasure next year on July 27, the fiftieth anniversary of your establishing ISKCON. I hope I may be able to taste the satisfaction described in the sixth verse of the second chapter of the First Canto of Śrīmad-Bhāgavatam:

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihata yayātmā suprasīdati*

Please accept this pledge on this auspicious anniversary of your divine appearance.

Your servant,

Vedavyāsapriya Swami

Yadunandana Swami

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

*namas te sārasvate deve gaura-vānī-ṣṛacārīṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tārīṇe*

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

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

Beloved Śrīla Prabhupāda,

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

There is no point of comparison between any benediction that can be attained in this world, or even in the state of liberation from material existence, and having your association, even for a short time. For me, your association comes especially through the reading, study, teaching, and preaching based on your books. Even reading a short section of a purport you have written transforms my very being. What to speak, then, of regularly studying and helping others to study your books. A lowly person like myself gets immense benefit from associating with Your Divine Grace through your books. This is your boundless mercy.

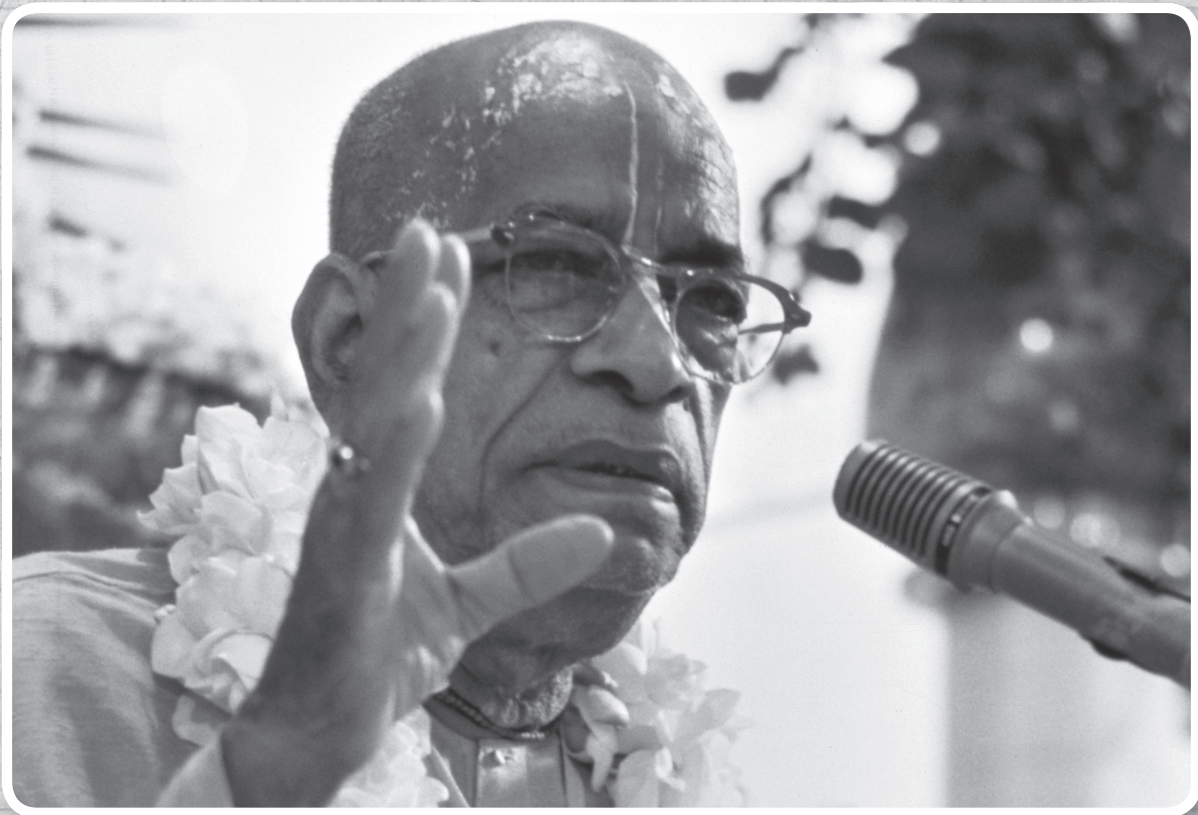
Another way I’m getting your personal association is through reading and listening to the testimonies of those fortunate souls who were able to have your *vapu* association. By reading their heartfelt experiences, I feel transported to your personal presence and feel inspired to serve your mission.

And a third way I have your personal association is by serving your mission of spreading the holy name of the Lord to every town and village of the world. As I wrote you last year, presently my primary focus of service centers on Spain, the *prabhu-datta deśa* you have given me. By your mercy, more souls are coming forward to take part in the Kṛṣṇa consciousness movement in Spain, and step by step the temples are improving and new programs are starting. I would like to find the way to spread Śrī Caitanya Mahāprabhu’s movement in this country as fast as wildfire. I experience that the Lord wants us to endeavor. Therefore He does not easily give us big results. Still, I pray to your lotus feet that we may be empowered to understand and execute what needs to be done at every step to bring thousands of conditioned souls to a state of Kṛṣṇa consciousness. Please become manifest strongly in my heart so I can serve you and Śrī Caitanya Mahāprabhu effectively.

With heartfelt gratitude I bow down at your lotus feet thousands of times.

Your servant,

Yadunandana Swami



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Homages from ISKCON Centers

Accra

Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Grace.

On this occasion of your appearance celebration, our prayer is that you may bless us to be able to always hold fast to the instructions you have given us in your books, lectures, conversations, and letters.

We here in Ghana, in western Africa, are trying to follow your divine orders, conveyed to us by our spiritual masters, who are your direct disciples and granddisciples. As you explained to one of your early disciples:

Our only business is to present Krishna Consciousness to the ignorant mass of people, and if such people agree to hear in consideration of our important position in the material world, it is a great opportunity to place our submission, and thereby our mission is fulfilled. Acaryas in the disciplic succession of Lord Caitanya teach us that we shall try to place the message of Lord Caitanya very humbly to the people in general and that will make us successful in our service to the Lord. [Letter to Janārdana, April 1968]

Dear Śrīla Prabhupāda, it is our great fortune—by your special mercy upon us—that today in Ghana Kṛṣṇa consciousness and Kṛṣṇa's devotees are being accepted favorably by all classes of people. Several platforms have been provided for us to showcase Kṛṣṇa consciousness—radio, TV, and *harināma saṅkīrtana* in every town and village across Ghana. The devotees and the teachings are being appreciated. So many of your books are being distributed all over the country, and the result is that many enthusiastic *bhaktas* are coming to participate in Kṛṣṇa conscious activities and help the preaching mission.

Dear Śrīla Prabhupāda, we are begging for your continued divine guidance and empowerment so we may remain in your eternal service and be able to contribute to the fulfillment of your mission—*gaura-vāṇī-pracāriṇe*.

Your grandchildren and great-grandchildren at ISKCON Accra, Ghana.

Adelaide

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

“I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.”

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your divine lotus feet. All glories to Your Divine Grace! All glories to Śrī Śrī Rādhā-Śyāmasundara, the principal Deities in Adelaide.

*jīve sākṣāt nāhi tāte guru caitya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe*

Śrī Vyāsa-Pūjā

“Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.” (*Caitanya-caritāmṛta*, Ādi-līlā 1.58)

The rise of materialism and atheism has reached new heights in the present world. Liberalism is influencing every branch and level of government and religion. People are rejecting core moral values and engaging in unbridled sense gratification, thinking this to be the highest goal, although history warns us of dire consequences when core morality is rejected. The completely bewildered material civilization is wrongly directed toward sense gratification, in spite of your warning that it only ends in misery, dissatisfaction, and frustration. But your warning is not being heeded. You lucidly explain that by self-realization and performing devotional service to Hṛṣīkeṣa, one can become eternally happy. The time now is even more right for vigorous distribution of your books to eliminate ignorance.

Śrīla Prabhupāda, on this blessed day of your appearance, with folded hands the devotees in Adelaide humbly beg you to bestow special blessings on us so that we will be able to disseminate your teachings accurately, without deviation or dilution. We are still inexperienced, and thus we make mistakes, but by your causeless mercy, inspiration, guidance, and compassion upon us we can surely rectify them. We once again promise to work cooperatively to spread your glories here in South Australia.

We beg to remain

Your servants at the Śrī Śrī Rādhā-Śyāmasundara temple in Adelaide, Australia.

(written by Ādi Puruṣa Kṛṣṇa Dāsa)

Ahmedabad

Dearest Śrīla Prabhupāda,

Please accept millions of our obeisances at your lotus feet.

As we think of how great you are and how small we are, we remember Arjuna’s feelings upon seeing the universal form in the *Bhagavad-gītā* (11.39–42). He prays:

*vāyur yamo ’gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas te ’stu sahasra-kṛtvāḥ
punaś ca bhūyo ’pi namo namas te*

You are air, and You are the supreme controller! You are fire, You are water, and You are the moon! You are Brahmā, the first living creature, and You are the great-grandfather. I therefore offer my respectful obeisances unto You a thousand times, and again and yet again!

*namaḥ purastād atha pṛṣṭhatas te
namo ’stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvaṁ samāpnoṣi tato ’si sarvaḥ*

Obeisances to You from the front, from behind, and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

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sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

Thinking of You as my friend, I have rashly addressed You “O Kṛṣṇa,” “O Yādava,” “O my friend,” not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses.

Just as Arjuna begged Kṛṣṇa's pardon for perhaps offending Him while eating with Him or sitting together, we also beg your pardon for any offenses we may have committed in our dealings with you, not knowing your greatness. In the future we may also commit offenses, due to our wretchedness. Please forgive us.

All our difficulties arise from forgetting that we are eternal servants of Kṛṣṇa and that our position is as eternal servants of your lotus feet.

bhayam dvitīyābhiniveśataḥ syād
iśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. [Śrīmad-Bhāgavatam 11.2.37]

kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane

Kṛṣṇa is situated in everyone's heart as the *caitanya-guru*, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without. [Caitanya-caritāmṛta, Madhya 22.47]

In the form of the Supersoul the Supreme Lord acts as a spiritual master from within the heart, and externally He appears as a bona fide spiritual master. You appeared as the external manifestation of the Supersoul. Just as the Supersoul is everywhere, you have wonderfully spread yourself everywhere by the *saṅkīrtana* movement. In every town and village people are singing “Jaya Prabhupāda!” It is our firm conviction that you alone are responsible for our deliverance. No previous qualification other than your association through your books, your disciples, and your *saṅkīrtana* movement brought us to devotional service.

mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya

Śrī Vyāsa-Pūjā

“Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of *kṛṣṇa-bhakti*, one cannot even be relieved from the bondage of material existence.” (*Caitanya-caritāmṛta*, *Madhya* 22.51)

As stated by Lord Caitanya to Sanātana Gosvāmī in the *Caitanya-caritāmṛta* (*Madhya* 22.84):

*kṛṣṇa-bhakti-janma-mūla haya ‘sādhū-saṅga’
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.”

*na sādhayati mām yogo na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā*

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity, or renunciation.” (*Śrīmad-Bhāgavatam* 11.14.20)

No amount of previous knowledge, association, or experience could result in one’s becoming devotee. *Bhakti sañjātayā bhaktyā*: “*Bhakti* is born out of *bhakti* alone.”

*tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha*

“Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.” (*Śrīmad-Bhāgavatam* 11.20.31)

*yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmena śreyobhir itarair api*

*sarvaṁ mad-bhakti-yogena mad-bhakto labhate ’ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati*

“Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.” (*Śrīmad-Bhāgavatam* 11.20.32–33)

Sometimes I hear someone glorify his or her meeting with such-and-such *bābā*, such-and-such *siddhi-yogī*, etc. But according to Prabodhānanda Sarasvatī, there is zero merit—no, in fact, *negative* merit—in such association.

*kaivalyam narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-ṭaṭālī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhava-vatām taṁ gauram eva stumaḥ*

“For those who have attained the merciful sidelong glance of Lord Gaurāṅga Mahāprabhu, impersonal liberation becomes as palatable as going to hell, the heavenly cities of the demigods become as real as flowers imagined to float in the sky, the poisonous fangs of the untamable black snakes of the senses become broken, the whole world becomes full of joy, and Brahmā, Indra, and all the other great demigods become like tiny

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insects. Let us glorify that Lord Gaurāṅga.” (*Caitanya-candrāmṛta* 5)

It is only by the mercy of Śrī Śrī Gaura-Nitāi and the Pañca-tattva that anyone can learn the first word of real spiritual life in Kali-yuga, and you alone introduced Śrī Caitanya Mahāprabhu and the Pañca-tattva to the fallen human society, thereby miraculously lifting the most fallen persons to the top of spiritual world leadership. It is only by your fervent prayers that Lord Kṛṣṇa agreed to reveal the most confidential knowledge of *bhakti* to those who took your shelter.

We have to always remember that we were not even pious Hindus. We broke all the rules of decent human life. Our only claim to fame was that we were the most fallen, and Lord Caitanya is very merciful to the most fallen. *Patita-pāvana-hetu tava avatāra*.

That is why you left your transcendental abode in Vṛndāvana and came to the most fallen place, New York City, USA, the capital of Kali-yuga and the headquarters of *rajo-guṇa* and *tamo-guṇa*. You took the most downtrodden, lost, fallen souls and transformed them into Vaiṣṇavas. One who understands this will ever be grateful to you. Even a simple *saṅkīrtana* devotee is greater than the most famous charlatanic spiritual leader in the world. May we always remain simple surrendered souls at your lotus feet.

Your humble servants at ISKCON Ahmedabad, Gujarat, India.

Allahabad

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

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

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet. All glories to Your Divine Grace.

We are writing this humble offering from one of the places in India you know best, Prayāgarāja, where you lived for thirteen years (from 1923 to 1936) during your *gṛhastha* years. You must have developed a great attachment to this holy Kumbha Nagari, since it is your place of spiritual initiation as well.

I came to know from your dear servant His Grace Hari Śauri Prabhu that you took the *mahānta* of the Veṇī Mādhava temple, His Holiness Swami Omkāra Giri Mahārāja, to Śrīdhām Māyāpur and convinced him to hand over the Veṇī Mādhava temple to ISKCON as a gift. This temple houses the beautiful ancient Deity of Śrī Śrī Veṇī Mādhava, the presiding Deity of Prayāga. Hari Śauri Prabhu told me to find out whether this person is still alive or not.

Last year we met this *mahānta* (now eighty-three), and he welcomed us very warmly. We discussed different things with him, and then he offered us a big packet of *mahā-prasādam*, some books written by him, a cloth, and Rs. 500 as a donation. He said that he wants to install a *mūrti* of Your Divine Grace in that temple. He said that before you came there the temple was in a very dilapidated condition, but after you came and discussed developing the temple, development has progressed, and now the temple is flourishing due to your causeless mercy. Recently he said that ISKCON should take that temple over. We do not know how that is going to be done, but I am sure that by your blessings it should not be difficult. If we can get this temple, it will be a grand victory for your ISKCON.

Being situated at one of your favorite places, we have so much responsibility, such as securing your pharmacy building and your initiation place here. These buildings are of great value to us and all other

Śrī Vyāsa-Pūjā

ISKCON devotees. They are the heritage properties of your ISKCON. As far as possible, I will try my best to get them under ISKCON management, because future generations of ISKCON devotees will want to visit these places related to Your Divine Grace. If they see that these places are not run by ISKCON, they will feel bad, for which we shall be responsible.

I heard that in 1977, when your health was not good and you were staying in Bombay, you said that you wanted to go to the Kumbha-melā at Prayāgarāja, but the doctors prohibited you from flying and train tickets were not available. But you intensely wanted to come here, and miraculously a railway officer came to Bombay and arranged for you to travel by rail to Allahabad along with your disciples. The officer did this by adding two extra new coaches to the Allahabad train. On the way back to Bombay, you and your disciples rode in the same coaches. Such a miracle was possible only for a pure devotee of Lord Kṛṣṇa like Your Divine Grace.

Śrīla Prabhupāda, please guide us so that we shall be able to serve your mission according to your desire. I am sure that you have a great plan for developing Kṛṣṇa consciousness at Prayāgarāja. There are thousands of students here to preach to, and thousands of pilgrims come here every year. The government of Uttar Pradesh is favorable, and some influential people in Allahabad are also extending their helping hands to us. As a result, I am very hopeful about the bright future and great fortune of ISKCON Prayāgarāja.

Thank you so much for giving us the opportunity to serve you here.

Your servants at ISKCON Allahabad (Prayāgarāja), India.

(written by Advaita Ācārya Dāsa)

Amravati

Respected Śrīla Prabhupāda,

Please accept our most respectful prostrated obeisances at your divine lotus feet on this most auspicious 119th anniversary of your appearance day.

Dhyāyan stuvaṁs tasya yaśas tri-sandhyam: Three times a day we should offer obeisances and glorification at your lotus feet. In fact, we should do so at every moment, considering the causeless mercy you have showered on all the hopeless souls of Kali-yuga.

But Vyāsa-pūjā is a special day to express our deep gratitude by glorifying your divine qualities, remembering your pastimes, offering our past services, and seeking your blessings and empowerment for more committed services.

This is a day when your divine presence is felt more intensely in our lives.

There is so much to tell, read, and hear about you that your glorification on only one day seems very insignificant. Why should your official, public glorification take place only once a year?

From this thought arises a resolution to make it at least my own practice to dedicate at least one day every month to hearing and reading directly about you.

In the recent ICC meetings, during the discussion of the “ISKCON 50” celebration, one of the leaders said that the world’s people will understand pure devotional service and *kṛṣṇa-prema* only if they learn about you. Only when they read and appreciate the *Śrīla Prabhupāda-līlāmṛta* will they be able to appreciate the science of the *Bhagavad-gītā*. The more that people become conscious of you—i.e., Prabhupāda conscious—the more they will become Kṛṣṇa conscious.

As His Holiness Jayapatāka Mahārāja said, there is a need to create more awareness of you among people in general throughout the world.

Exactly fifty years ago you left India to spread Kṛṣṇa consciousness throughout the world. This year marks the fiftieth anniversary of your departure from India, the fiftieth anniversary of your first journey to the

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West, the fiftieth anniversary of the difficulties you went through on the *Jaladuta*, the fiftieth anniversary of all your unlimited sacrifices, and so on.

And next year your ISKCON will celebrate the grand fiftieth anniversary of its founding. There are twelve petals of that celebration program. The first petal is “Increasing Prabhupāda Consciousness.” A great contribution to that petal will be Yadubara Prabhu’s release this year of his unique offering, the *Ācārya* movie.

The more we understand you, the more we understand Kṛṣṇa. The more we remember you, the more we remember Kṛṣṇa. The more we love you, the more we love Kṛṣṇa.

In his commentary to the fourth verse of *Śrī Śikṣāṣṭaka*, Śrīla Bhaktivinoda Ṭhākura says that a *sādhaka* can attain the stage of *ruci* only by intimate association with and service to a pure devotee who has already attained that stage. Then only can one truly relish the holy name of Kṛṣṇa.

We have directly experienced the truth of Bhaktivinoda Ṭhākura’s statement through intimate association with your divine recorded sounds. I have introduced this into my daily practice. Every day, immediately after waking up, I listen to your *bhajans* and lectures for at least one hour and try to hear them attentively. Just by this simple practice, my ability to focus on the chanting of the Hare Kṛṣṇa *mahā-mantra* and experience the sweet taste of the holy name is improving very rapidly. Your divine voice transports one from the material modes to the spiritual realm.

On this, your divine appearance day, we fall at your lotus feet and cry for your mercy, blessings, and empowerment so that we may always serve you by remaining constantly connected to you through your recorded sounds, your books, your followers, and most importantly your ISKCON.

Aspiring to be your eternal servants, we remain

Your devotees at ISKCON Amravati, India.

(written by Anantaśeṣa Dāsa)

Austin

Dear Śrīla Prabhupāda,

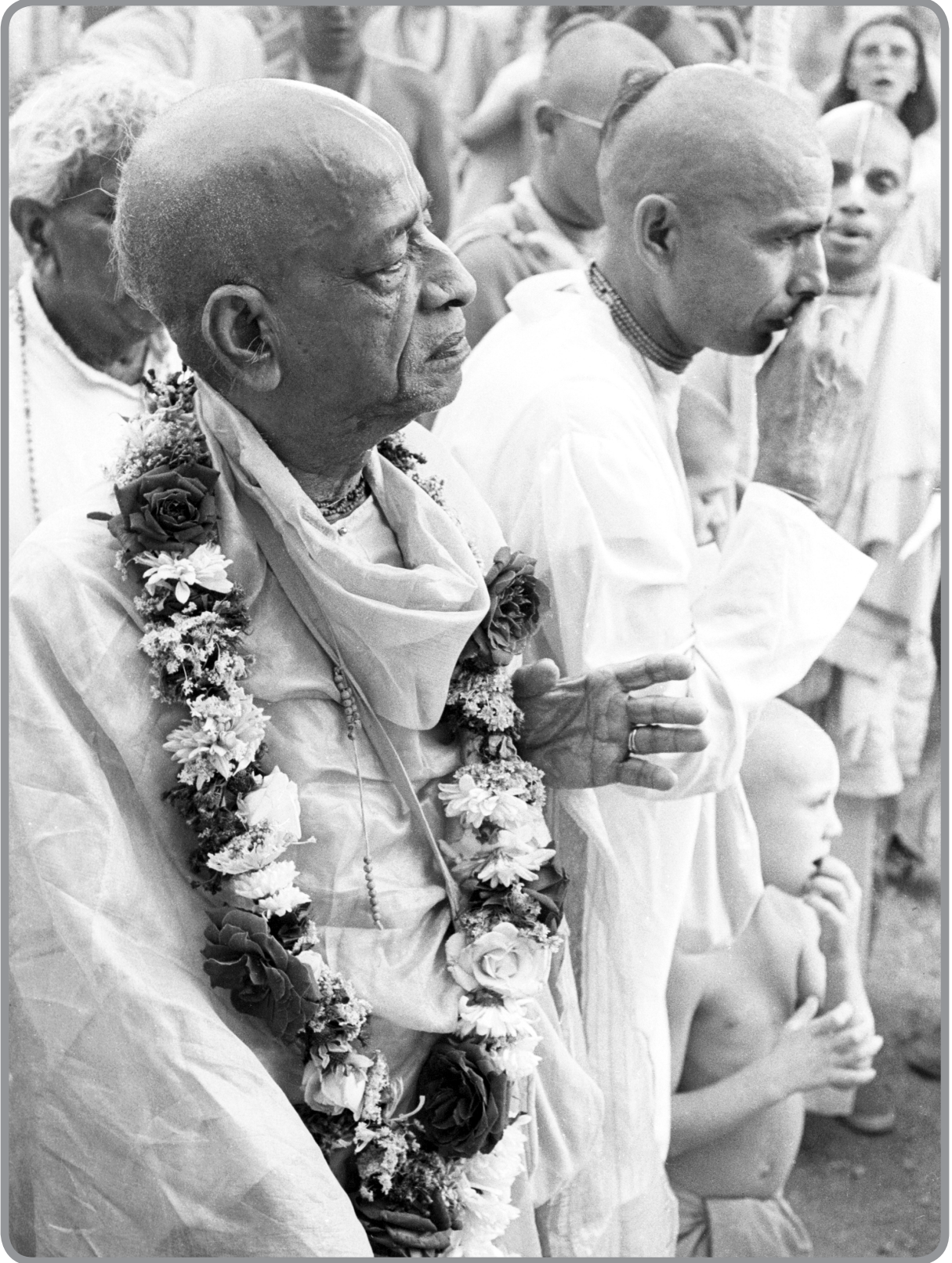
Please accept our humble obeisances at your lotus feet.

Thank you very much for blessing the suffering souls of Austin, Texas, with Kṛṣṇa consciousness. Your mercy first manifested here in 1971, when, on your order, His Holiness Viṣṇujana Swami opened an ISKCON center in Austin at 2906 Dancy Street, near the University of Texas campus. His preaching was glorious. The chanting and dancing of the devotees he inspired made Dancy Street a real dancey street for the first time since it was created in 1887. Through Viṣṇujana Swami you gave the fallen Austinites a chance to taste the nectar for which they had been hankering for millions of years.

You ordered your followers to make the Austin center a grand success, and when there was talk of closing it you said it should remain open. So, for your pleasure, Śrīla Prabhupāda, even though till now our center has been quite small, meeting in the basement of a home, we have carried on here to please you and to bless the suffering souls of Austin with Kṛṣṇa consciousness.

Now, by your grace and Kṛṣṇa’s, we have been able pay cash for a wonderful 1.2-acre property in a nice part of Austin. Just as you named ISKCON’s property in Mumbai Hare Krishna Land, we have also dubbed ISKCON Austin’s property Hare Krishna Land. Once we get professional estimates of how much it will cost to build a temple on Hare Krishna Land, we will begin an ambitious fund-raising campaign. Even now,

Śrī Vyāsa-Pūjā



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however, during the warm months of the year we are serving out the Sunday Feast picnic style at Austin's Hare Krishna Land.

Śrīla Prabhupāda, please bestow your causeless mercy upon us so that we can make your Austin center a spectacularly grand success.

Your eternal servants in Austin, Texas, USA.

(written by Viṣṇupriyā Devī Dāsī)

Bali

*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 obeisances at your lotus feet.

On this very auspicious day of your appearance, we would like to express our deepest gratitude for your guidance and your blessings upon us at the Śrī Śrī Rādhā-Rāseśvara Temple in Bali, Indonesia. Through your disciples who have visited us in Bali, you have given us your causeless mercy so we can build the Śrī Śrī Rādhā-Rāseśvara Temple. This temple affords the opportunity to worship Their Lordships, put on festivals for Their pleasure, and benefit from *sādhū-saṅga*, *kīrtana*, and hearing *kṛṣṇa-kathā*. These activities give us strength and joy in this miserable material world.

Under the guidance of our GBC, *sannyāsīs*, gurus, and especially the instructions and encouragement of His Holiness Subhāga Swami, we have been distributing your books, holding regular *harināmas*, and distribution *prasādam* (Food for Life). We have also been holding Jagannātha Ratha-yātrās in many important cities of Indonesia. In addition, we regularly observe the Ciḍā-dadhi Festival and Candana-yātrā. In several universities we have held seminars to introduce the science of Kṛṣṇa consciousness to students and professors. Please protect us in our activities and bless us with strength and enthusiasm.

Śrīla Prabhupāda, we pray to you to please always keep us under the protection of your lotus feet. Please guide us so we can always work together in devotional service as your good children, helping your mission.

Again we offer our obeisances as your eternal servants.

Your children at the Śrī Śrī Rādhā-Rāseśvara Temple in Bali, Indonesia.

Baltimore

*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*

From the Bowery to Bloomsbury

Dear Śrīla Prabhupāda,

We offer our most heartfelt love and gratitude at your lotus feet. May your glories spread beyond all peripheries of space and time.

His Holiness Mukunda Goswami so beautifully describes your miracle on 2nd Ave. When we read about it, our heart leaps back in time and wants to live every one of those moments when you started this magnificent movement. Just as Lord Rāma defeated the highest citadel of power in Treta-yuga, not with His *nārāyaṇa-sena* or with the demigods or with the assistance of the well-trained warriors of Ayodhyā but with an army of mere monkeys, similarly you defeated the highest citadel of Māyā in the Kali-yuga, not with an army of well-trained scholars or *brāhmaṇas* or aristocrats but with an army of the directionless youth of America, the hippies.

One may ask this question: Was this miracle merely an event from the past that people from today's generation can access only through the pages of a memoir?

We learn that when Kṛṣṇa leaves this planet His pastimes still continue in Vṛndāvana, but in their unmanifest form. A common person without the necessary spiritual qualifications cannot access them. The pastimes change from being *prakaṭa* (manifest) to *aprakaṭa* (unmanifest to common men). Does the same apply to your pastimes?

As you've explained in your books, by the grace of the Lord He sometimes empowers His devotees to display pastimes even more magnificent than His. Unlike Kṛṣṇa's manifest or unmanifest pastimes, which only the most advanced liberated devotees can participate in and experience, your earthly pastimes are fully manifest to all, and everyone can participate in them, from the lowest to the highest. The mercy of this magnificence has no precedence in history and makes your pastimes even more magnificent than the Lord's.

From the Bowery to Bloomsbury. It's happening all over again. You started it all from the Bowery. Now you're manifesting it again on Bloomsbury.

You're starting a new temple on Bloomsbury—a temple that will be a center for learning, applying, and spreading *bhāgavata-dharma* as propounded by you in your books, letters, and oral teachings. You always emphasized making the temple an institution to reach out to the local masses, and we sincerely desire to make this mission the foundation of our temple. By your inspiration we're making a humble attempt to attract the locals through our Bhakti Lounge. It's very humble, and our resources are meager, but we see that souls are getting attracted by your message, and their hearts and minds are being moved. Many are finding solace and strength in your teachings. They look forward to reading and discussing your Bhaktivedanta purports and discussing them threadbare. They are often challenged by you. They fight back and present various retorts, but in the end your brilliant presentation and your compassion win them over, and they find themselves returning again and again. They are getting addicted to you, and they are slowly realizing that they can't escape the truth. As one member said so spontaneously last Sunday: "A few weeks back I would have fought what you're saying tooth and nail, but now I can't help but accept, because it makes so much sense. It's just so freaking true."

You're stirring up many exciting things on Bloomsbury. Your servants have started a Food for Life program of sharing both *prasādam* and books at the local shelters. The residents of these shelters are loving the *prasādam*

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and, to our pleasant surprise, your books too. Many have read books like *The Journey of Self-Discovery* and *The Science of Self-Realization* and are requesting us to start a meditation class there. They are becoming part of your network. You're giving them the true shelter.

Through our college outreach program we're conducting weekly *Gītā* classes at seven local universities of national and international repute. These classes are well-attended by smart and inquisitive students. Thousands of *prasādam* meals and books are distributed at our twice-a-year Festival of India at these campuses. Many students are taking up the process of *sādhana-bhakti* and becoming your loyal followers. As Śukadeva Gosvāmī says in *Śrīmad-Bhāgavatam* (5.1.35): *citraṁ vidūra-vigataḥ sakṛd ādadīta yan-nāmadheyam adhunā sa jahāti bandham*. "Even a person beyond the jurisdiction of the four castes—in other words, an untouchable—is immediately relieved of bondage to material existence if he utters the holy name of the Lord even once." Similarly, Śrīla Prabhupāda, a person is relieved of material bondage by just once coming in touch with your teachings. This truth is experienced every week at the college programs.

You always emphasized reading and distributing your books. Many new initiatives in these two areas are taking place by your inspiration. Baltimore was eighth in North America in book distribution last year, and by your mercy we're striving to improve on that this year. Thousands receive your books at the local festivals, and the next time we see them they share their deep appreciation of your books. We often meet people at these events who have received your books in the past and are drawn back to the book table to get some more.

A new movement is happening on Bloomsbury. You are bringing together devotees from all different backgrounds, and they are enthusiastically giving their lives to you. The energy that became manifest on Second Avenue in 1966 is becoming palpable on Bloomsbury every day.

You always felt every living entity's pain of separation from Kṛṣṇa, and this propelled you to cross the vast seas to come to America. You never forgot the mission of your Guru Mahārāja, despite all the success or obstacles you encountered. The mission to spread Kṛṣṇa consciousness was of utmost urgency to you.

The Third Canto of *Śrīmad-Bhāgavatam* (3.9.24) recounts how Lord Brahmā, before creating the universe, prayed to Lord Viṣṇu that in the course of his activities of creation he would never be deviated from the vibration of the Vedic hymns (*mā rīriṣīṣṭa nīgamasya girāṁ visargaḥ*). Similarly, we, Śrīla Prabhupāda, most earnestly pray at your lotus feet that while we attempt to build a new temple and start many new projects, we may never deviate even for a moment from your books and your mission of spreading Kṛṣṇa consciousness. May we always keep your books at the center of all our activities. May the ever-growing urgency you felt for spreading this movement always stay alive in us and drive us at every moment. May we always keep active to please you and the *guru-paramparā*. May the spirit of the Bowery always thrive on Bloomsbury.

Your insignificant servants at ISKCON Baltimore, Maryland, USA.

Bangkok

Dearest Śrīla Prabhupāda,

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

We are all devotees under the shelter of your lotus feet. We feel fortunate that we have a Kṛṣṇa conscious center in Bangkok and have the opportunity to worship the Deities, Śrī Śrī Rādhā-Govinda. Although all the devotees are working at jobs, we still do our best to follow the morning program set up by Your Divine Grace, and we have our daily *kīrtanas* and classes. We also celebrate all the Vaiṣṇava festivals and Ekādaśis. The younger devotees go on book distribution every Sunday, their day off. We are trying to increase our book distribution, since we know that this activity is especially pleasing to Your Divine Grace. Now we also have

Śrī Vyāsa-Pūjā

a small Govinda's restaurant, and so *prasādam* is always available.

We have many children attending the programs, and we are trying to have special classes for them. We know that they are our future devotees, and so we desire to see that they are given an opportunity to cultivate Kṛṣṇa consciousness.

At present we are having some problems with the government authorities in neighboring towns, who have stopped us from distributing our literature there. We hope we can somehow make arrangements for our *saṅkīrtana* efforts to continue.

This year marks the fiftieth anniversary of your departure from India to begin your worldwide preaching. We are a very small portion of the result of your preaching work. We feel fortunate in every way to be a part of that mission.

With best wishes on this auspicious day of your Vyāsa-pūjā, we remain

Your servants at the ISKCON Rādhā-Govinda Temple in Bangkok, Thailand.

Baroda

*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 this humble offering on the occasion of the one hundred nineteenth anniversary of your appearance.

Upon the inspiration of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you spread the mission of Caitanya Mahāprabhu all over the world in twelve short years. The aim of your mission was to reestablish the principles of *sanātana-dharma*, which were on the decline in human society.

In the *Bhagavad-gītā* (4.8) Lord Kṛṣṇa tells Arjuna that His mission is also to reestablish the principles of religion—*dharma*—in human society:

*paritrāṇāya sādhūnām vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*

“To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.”

To properly assist you in this mission, we should understand exactly what *dharma* is. As recorded in your *Science of Self-Realization* (Chapter 3):

When Lord Caitanya talked with the great devotee Rāmānanda Rāya, the Lord asked him, “What is the basic principle of human life?” Rāmānanda Rāya answered that human civilization begins when *varṇāśrama-dharma* is accepted. Before coming to the standard of *varṇāśrama-dharma* there is no question of human civilization. Therefore, the Kṛṣṇa consciousness movement is trying to establish this right system of human civilization, which is known as Kṛṣṇa consciousness, or *daiva-varṇāśrama*—divine culture.

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In a similar way, you instructed:

So this Kṛṣṇa consciousness movement is trying to revive the original, constitutional position. So one of them, in Kṛṣṇa consciousness movement, is village organization, as you are trying here. Kṛṣṇa, in His natural life, is a village boy in Vṛndāvana. Vṛndāvana is a village. There is no factory, there is no motorcar, there is no big, big skyscraper buildings; it is village. That Kṛṣṇa likes. In the *śāstra* it is said, *vṛndāvanam parityajya padam ekam na gacchati*. Kṛṣṇa is so fond of that Vṛndāvana village life, with His cowherd boys and cowherd girls, *gopīs*, Mother Yaśodā, Father Nanda, and Upananda, uncles, and big family, the cows and the calves, the trees, the Yamunā River. He is satisfied in that life. So at least those who are Kṛṣṇa conscious, they should be satisfied with simple life in the village. That is part of Kṛṣṇa consciousness. [From your lecture at Gītā-nāgarī, 16 July 1976]

While emulating your personal achievements in constructing grand temples and *āśramas* in Mumbai, Vṛndāvana, and Māyāpur, we must continue to recall your instructions about establishing rural communities, where cow protection and agriculture are the main activities.

We must remember these instructions of yours while we lecture to the thousands of visitors who throng the many temples ISKCON has erected here in Bhārata (India) since you left this world over thirty-seven years ago.

Of course, these instructions go out in the purports you wrote in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, which we are distributing widely, in large quantities. We hope the day will come when there will be a general recognition of the importance of these instructions, and that large sections of the urban society will reconsider their urban residence.

At the present moment, human society is enamored by urban life. And they are being misled by those who profit from the urban situation. They don't realize that they are making themselves bereft of peace and happiness in this world.

Prabhupāda, we pray that your guidance, as mentioned herein above, will be taken ever more seriously by all, as the days pass by.

Your servants at ISKCON Baroda, India.

(written by Bāsu Ghosh Dāsa)

Berlin

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. Hare Kṛṣṇa!

The day of your divine appearance is a joyous occasion for all of us. It is also an opportunity to express our gratitude and, perhaps most importantly, to ask for your powerful blessings.

Śrīla Prabhupāda, you have given us the most sublime gift—the opportunity to revive our original spiritual consciousness, the opportunity for transcendental devotional service to Śrī Śrī Rādhā and Kṛṣṇa. You have done this in countless ways, above all by instructing us to chant Hare Kṛṣṇa, by leaving behind our potent transcendental literature, and by sending out your dear servants to reclaim the fallen conditioned souls.

Although necessary and most appropriate, words of praise can never be enough to repay the debt we owe you. The best way to express our gratitude is to take your gifts seriously in our own lives and engage in practical activity that helps others develop their Kṛṣṇa consciousness.

Śrī Vyāsa-Pūjā

For the last few years the development of the Kṛṣṇa consciousness movement here in Berlin has been somewhat stagnant. All the devotees here have the desire in their hearts to change that. But if we are to have any success in this direction, we urgently need your mercy.

Dear Śrīla Prabhupāda, please kindly cast your merciful glance upon all of us. Please protect us and guide us so that we can overcome our outer and inner obstacles, so that we can blossom more and more in genuine transcendental Kṛṣṇa consciousness, so that we can have the spiritual vision and strength necessary to work together selflessly for the higher goal of Kṛṣṇa's pleasure, and so that our association will be spiritually enchanting to all who come in contact with this movement, thus giving you some happiness.

Your aspiring servants in Berlin, Germany.

Boston

Dear Śrīla Prabhupāda,

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

All glories to the *harināma-saṅkīrtana* movement of Śrī Caitanya Mahāprabhu, which is the prime benediction for humanity at large and spreads the rays of the benediction moon.

The whole world has become illuminated by your efforts to propagate the teachings of Śrī Caitanya Mahāprabhu and spread the congregational chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

This year, we, your servants in New Guṇḍicā Dhāma (ISKCON Boston), will be celebrating the fiftieth anniversary of your arrival in America. It is our great fortune that, of all the places you could have arrived first, it was our fair city that was first graced by your divine lotus feet. Your very presence sanctifies all places and turns them into holy places of pilgrimage. So Boston is our first American *tīrtha*. Also greatly significant is that after disembarking from the *Jaladuta* at Boston's Commonwealth Pier, you composed a most important prayer for the Kṛṣṇa consciousness movement, "*Mārkine Bhāgavata-dharma*," "Preaching Kṛṣṇa Consciousness in the West." This poem is a beautiful expression of humility, compassion, and absolute faith in the Lord's mercy. It is your direct prayer to Lord Kṛṣṇa for our deliverance.

In "*Mārkine Bhāgavata-dharma*" you write:

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message. All living entities have become under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion. I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

What kindness, compassion, and magnanimity! "*Mārkine Bhāgavata-dharma*" is a direct request from you, a pure, unalloyed devotee of the Supreme Personality of Godhead, Śrī Kṛṣṇa, for our deliverance from the clutches of the illusory energy, so that we may understand the mystery of devotional service to Lord Kṛṣṇa.

This was not some poetic whimsy, nor some sentimental utterance by a well-meaning religionist. Śrīla Prabhupāda, you are an eternal and empowered representative of Lord Kṛṣṇa, and having seen our degraded condition and abject ignorance, you invoked the Lord's mercy upon us. Therefore, the success of the Kṛṣṇa consciousness movement can be seen as a direct result of this prayer. For when the pure devotee, who is free from material inebriety or duplicity, requests anything from the Lord, the Lord, being bound by love for him, assuredly fulfills his desires. The significance of this prayer cannot be comprehended by our meager intelligence.

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How fortunate we are! How indebted we are to you! Although we were most unfortunate and unqualified for such a sublime benediction of ecstatic loving devotional service to Lord Kṛṣṇa, by your grace and compassion we are now the recipients of the Lord's boundless and inconceivable mercy. This debt can never be repaid, not even in a million lifetimes. Our religion, therefore, is simply to try to please you, Śrīla Prabhupāda, and somehow try to repay our debt by serving your mission.

Our aspiration, then, is that this year's celebration of your arrival in Boston fifty years ago will be a fitting tribute to you.

Begging for your mercy, we aspire to be your eternal servants,

The devotees at New Guṇḍicā Dhāma, Śrī Śrī Rādhā-Gopīvallabha Mandira, Boston, Massachusetts, USA.

(written by Śyāmarūpa Dāsa)



Botswana

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

On this auspicious day, millions of devotees around the world, in so many towns and villages, are celebrating your appearance day.

We would like to take this opportunity to thank you for everything you have given us. In this desert of Kali-yuga you have given us an oasis where we can take shelter from material nature, which is always on the attack. This beautiful ISKCON center in Botswana has come about because you fulfilled Lord Caitanya's prophecy that in every town and village the holy names of Kṛṣṇa will be chanted.

Śrīla Prabhupāda, we pray that, if you so desire, your Botswana temple will become filled with full-time devotees and supported by an indigenous congregation engaged in the service of Śrī Śrī Kṛṣṇa-Balarāma. We want to increase our preaching efforts by starting a Bhakti Vriksha program. With your grace it will be possible in Botswana.

You have given us the greatest weapon against *māyā*—the distribution of *mahā-prasādam*. By your grace we are able to distribute *prasādam* to the temple guests during the Sunday Feasts and in the Food for Life programs held in villages.

Inspired by you, we are trying to give our children the best start in life with our BalGopal group, teaching them *Bhagavad-gītā* verses, telling them pastimes of the Lord, and making Kṛṣṇa consciousness fun for them.

The youth meet weekly. They hold discussions on Kṛṣṇa consciousness, distribute your books, cook, and arrange *kīrtanas*. We encourage them to give classes on Sundays. We beg for your mercy so these preaching programs are successful for your pleasure.

Your *Back to Godhead* magazine is a wonderful preaching tool that has changed lives and inspires us to be Kṛṣṇa conscious. So many subscribers have been benefited in Botswana.

Śrīla Prabhupāda, there is much to do. We beg your mercy that we may achieve our goals for your pleasure.

Your servants in Botswana.

Brahmapur

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

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

Homages from ISKCON Centers

Dear Śrīla Prabhupāda,

By your causeless mercy we are getting many sincere souls to join your mission. We have started regular Sunday youth programs. Every Ekādaśī afternoon (except on Sundays) we go out for *harināma*. The temple construction work has resumed. The brick walls of the ground floor and the first floor are done. The main temple dome is slowly rising. We just acquired a four-wheel-drive vehicle to increase book distribution.

Dear Śrīla Prabhupāda, we really feel that we have been ungrateful to you because our service to you is so meager in comparison to what you did for us at such an advanced age. Please empower us so that we can serve you better by spreading the mission of Lord Caitanya.

Your eternal servants at ISKCON Brahmapur, India.

Brisbane

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances. All glories to you on this auspicious day.

We are eternal servants of Kṛṣṇa, but since time immemorial we have been inimical toward Him, suffering in ignorance. You came to change our hearts and teach us pure, unalloyed devotional service. We are unable to repay you, and there are no words to express our good fortune and gratitude. You gave us the most special gift: to be a part of Lord Caitanya's *saṅkīrtana* movement and assist you in serving your Guru Mahārāja, the previous *ācāryas*, and Kṛṣṇa.

We humbly offer our past year of service and pray that it pleases you:

We continue working on our new temple project. We have a new, simple and affordable design ready and are planning to start construction in the second half of this year.

Once a week we go out into the streets for *harināma*. People are very receptive, and many of them appreciate our presence and participate.

We have two programs every weekend: on Saturdays at the temple for our congregation, and on Sundays at Govinda's Restaurant in the city, where we have our Soul Feast.

We closed one of our restaurants but reopened another in a very good location, naming it "Hare Kṛṣṇa Food for Life." It operates as a budget restaurant, and any leftover *prasādam* is distributed free to those in need.

We are continuing with the growing Bhakti Vriksha program and the Sunday school for our children.

After great success last year, we are preparing our annual Ratha-yātrā festival, to be held in the heart of Brisbane.

We have a new weekly preaching program at the university, where we share different aspects of Kṛṣṇa consciousness with the students.

Recently we started a Bhakti-śāstrī program for our congregational members.

As a community we are also very inspired to see the youth take on more responsibilities—organizing festivals, maintaining preaching activities, and contributing to temple services. Year after year, devotees in our community become more mature and sincere in their devotional service.

In all honesty, our hearts are full of *anarthas* and our attempts to serve you are lacking in many ways. We pray that you please excuse our shortcomings and help remove any obstacles from our devotional path. Dear Śrīla Prabhupāda, in one of your purports you say, "Lord Śrī Kṛṣṇa's mercy is everything." For us, your mercy is everything. We are completely dependent on it. We pray that somehow or other we can please you and be useful in your service.

Your aspiring servants in Brisbane, Australia.

Budapest

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you!

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

*namas te sārasvate deve gaura-vāṇī-ṣṭacārīṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tārīṇe*

Although the devotee of the Lord walks among ordinary people and is visible to them, those who can appreciate the real position of such a person are very rare. Even though we cannot see the anxiety you felt for the people or fathom the depths of your sacrifice for them, still, on the occasion of your glorious appearance day, for the sake of our own purification, let us offer a few words of glorification at your lotus feet. Please accept them by your causeless mercy.

On one occasion when you were talking about the Lord, you explained His unique power, which makes everyone subordinate to Him. At this point a man in the audience stood up and said, “You are talking about God, but I am also God.”

The simplicity, clarity, and power of your response was such that only you could have given it. You replied, “Everyone thinks he is God. You are not so special. Please sit down and listen to the lecture.”

“Wow,” I thought upon hearing that, “this is a complete K.O.”

You know very well what is the real disease of the world, the disease that makes us chose worry as our companion. The false ego—the propensity to think that we are independent, primary enjoyers of our lives and that there is no person who is a supreme controller—is the root cause of all our sufferings.

You came to eradicate this emptiness and impersonalism. You came to uproot the huge banyan tree of material existence, the banyan tree protected by our countless material desires. This whole forestlike banyan tree grew from a single tiny seed: our denial of God’s right to be the original and supreme enjoyer. We planted this seed in our hearts and let the seedling grow, and it became a huge forest where one can live his whole life without hearing about, knowing about, or seeing life beyond the forest.

The path of devotional service—the way to attain the company of the Supreme, a way that is so simple for the pure soul but a struggle inch by inch for one unwilling to let go of the false ego—leads out of this huge forest. There are so many dead ends, false goals, and traps in this forest. Many have started on the road out of the forest, but only a precious few have gotten out. Most of those who have set out have settled somewhere in the forest, under the branches of the tree of a compromised spiritual life.

Lord Śrī Kṛṣṇa sent you to give us the sure way out of this forest. This process is none other than our reinstatement of the Supreme Lord in the center of our lives by following the regulations of devotional service, centering on glorification of the Supreme Person. In this way our pure attachment for Him is awakened, and with it our friendship toward all His creatures.

Kṛṣṇa is so merciful that not only did He give the highest benediction to the inhabitants of the earth, but He empowered great saintly persons such as Vyāsadeva to describe His pastimes in beautiful poetic verses. Thus people born on the earth in the future could easily cross over the ocean of birth and death by hearing and chanting those glories, which are like a strong boat. In fact, those of us who by your mercy are now relishing the glories of Kṛṣṇa through the transparent medium of your purports to *Śrīmad-Bhāgavatam* are the fortunate recipients of the mercy of Kṛṣṇa, who was merciful even to persons yet to be born (*Śrīmad-Bhāgavatam* 11.1.6–7).

Many have tried to pass on the message of the Lord, but they did not make a big impact on people’s lives. When you tried sincerely to pass on the pure teachings of the Lord, the desire to get to know Kṛṣṇa was

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awakened in the hearts of so many people, and they embarked on the path out of the forest of the material world. No one had made such an impression on so many people in such a short time. Your translations and purports started a revolution in the lives of countless people, and millions have set out to achieve the true perfection of life.

Your followers, members of ISKCON, have a twofold task: To transform nondevotees into devotees, and to transform devotees into pure devotees.

One of the main duties of a *śikṣā* or *dikṣā* disciple is to safeguard the service of the founder-*ācārya* so that future generations will have the same chance to advance in spiritual life as those who had your personal association. We can maintain the purity of the path you left us by not only talking it but also walking it—in other words, by becoming living examples of your pure teachings. This task is huge, and we are struggling with so many obstacles to our spreading this spiritual revolution here in Hungary.

You faced similar obstacles when you tried the seemingly impossible, to spread Kṛṣṇa consciousness in a completely foreign civilization without any support. However, as a legacy the founder-*ācārya* always leaves a method by which one can fulfill his spiritual dreams.

You wrote the following in your historic poem “*Mārkinē Bhāgavata-dharma*,” praying for the liberation of all sinful souls:

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.

O spiritual master of all the worlds! I can simply repeat Your message. So if You like You can make my power of speaking suitable for their understanding.

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts, they will certainly feel gladdened and thus become liberated from all unhappy conditions of life.

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedanta, and now, if You like, You can fulfill the real purport of Bhaktivedanta.

On this, your glorious appearance day, we humbly approach your lotus feet and ask these blessings:

That we always have the desire and strength to follow the path you left us.

That we understand our lack of qualification to do our services.

That we be attached not to the result but to following your instructions better and better.

That we rely on the mercy of the Lord rather than on our own abilities.

That we develop the quality that, in your unfathomable humility, you said was your only possession: unflinching faith in the Holy Name of the Lord, the chanting of which is the only spiritual process for this age.

That in the near future we are able to offer you our fulfilled dreams, namely: more mature devotees who give pleasure to you and the Lord, more books distributed by more book distributors who go after the conditioned souls to save them, more *harināmas* and preaching programs, which give the chance to more people to hear our beloved Lord's call deep within their hearts and thus become your new devoted followers, and, finally, more devotees who can be models for us by showing the unflinching faith in, respect for, and attachment to the Holy Name of the Lord that you offer us.

Your insignificant servants at ISKCON Budapest, Hungary.

(written by Ānanda Vṛndāvana Dāsa)

Canberra

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you on this most auspicious day of your divine appearance.

We bow down to your lotus feet with great awe and reverence, for it is by your grace that we will be able to cross over the ocean of material suffering and obtain the mercy of Kṛṣṇa.

We take this opportunity to try to express our gratitude for the unlimited magnanimity you showed by tirelessly preaching Kṛṣṇa consciousness for the benefit of all of suffering mankind.

In the *Caitanya-caritāmṛta*, *Madhya-līlā* 19.151, we find this most wonderful verse:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.”

On this day, all over the world you will be receiving offerings from those very fortunate living entities who have obtained your divine association, either in your *vapu* form or your *vāṇī* form, or both.

In this technological age there is no shortage of the opportunity to associate with you and your wonderful teachings. We simply have to avail ourselves of the abundant nectar that is available. Just as easily as we can flick a switch, press a button, move a mouse, or slide our finger across a screen for sense gratification, we can enter the veritable treasure trove of your *vāṇī* and extract, absorb, and distribute the innumerable jewels of wisdom that lie therein.

You repeatedly said that we should not waste even a moment. Therefore, although technological sense gratification is available so easily and readily, let us refrain from such activities by experiencing the higher taste of associating with you. We pray for the strength, courage, and conviction to dedicate every moment of our lives to spreading Kṛṣṇa consciousness so that there is no time left for engaging in frivolous, time-wasting nonsense.

Here in Canberra, the capital of Australia, the people, although having achieved the gift of the human form of life, are misusing this rare gift by developing and “refining” their animal propensities to the fullest.

In their midst are a number of individuals whose hearts have been touched by your simple but profound message, namely, that all living entities are eternal servants of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

We devotees here in Canberra are from many different walks of life and are at different stages of our spiritual development. Although this is the age of quarrel and disagreement, we are trying to treat each other with love and respect, tolerate one another’s shortcomings, and work cooperatively to spread Kṛṣṇa consciousness according to our individual and collective capacities.

We may not be taking the world by storm, but we are trying to use our time by engaging in Kṛṣṇa conscious activities. These activities include chanting Hare Kṛṣṇa, inducing others to chant, following the principles of spiritual life, engaging in Deity worship, hearing and speaking the philosophy of Kṛṣṇa consciousness, having regular home programs (Bhakta-vriksha meetings), and preaching at the Australian National University. We go out on *harināma*, engage in book distribution, and distribute *prasādam* through our Food for Life program and other methods. Since many of us work in society, we also try to introduce Kṛṣṇa consciousness to our work colleagues, acquaintances, family members, and people in general.

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On this day and every day to come, in whatever time we have left in our brief sojourn in these particular bodies, may we develop the determination to continue and increase our preaching efforts.

You have said that this process of Kṛṣṇa consciousness is “simple for the simple.” With enthusiasm, patience, and perseverance, let us simplify and soften our hearts so that they become completely malleable and we surrender to following your teachings. Thus we will attain the most priceless jewel, pure love of God, which you have so magnanimously distributed to anyone who has the good sense to hold out their hands and hearts to receive it.

Please, Śrīla Prabhupāda, bestow your blessings upon us so that by your mercy we will develop the firm determination to continue on this most wonderful internal journey of the transformation of the heart. How long does that journey take? You answer this question in your purport to *Bhagavad-gītā* 2.72:

One can attain Kṛṣṇa consciousness or divine life at once, within a second—or one may not attain such a state of life even after millions of births. It is only a matter of understanding and accepting the fact.

With each and every second of our remaining time within this material world, let us gladly remove all vestiges of our remaining attachments to dull matter. May we cry out with sincerity when we chant the Hare Kṛṣṇa *mahā-mantra* and live our lives simply to please you by vigorously preaching Kṛṣṇa consciousness with compassion, care, and the greatest respect and love for you.

Your aspiring servants in Canberra, Australia.

(written by Ayodhyādeva Rāma Dāsa)

Cape Town

*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*

Hare Kṛṣṇa, dearest Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to your divine lotus feet. All glories to your wonderful ISKCON movement.

On this occasion of your Vyāsa-pūjā, we want to express our humble gratitude for your unfailing love for all of us. Dearest Śrīla Prabhupāda, 119 years ago you appeared in this mortal world to spread Lord Caitanya’s mission to every corner of this planet. Today, we, the members of ISKCON Cape Town, although situated at the tip of Africa and in fact “at the tip of the world,” feel cared for and spiritually protected by your wonderful arrangements for continuous, global care for the devotees.

We are most happy to have received the greatest opportunity of assisting you in spreading your mission of compassion.

I personally feel I have had the greatest fortune to be in the shelter of the Cape Town devotee community for the past eighteen years, and because of that, my life has been miraculously transformed. Although over the past six years I received the opportunity to perform outreach all around the world, I still call the Cape

Town temple home. And I remain committed to helping the project fully flourish, as per your desire.

Over the years, we Cape Town devotees have worked hard to maintain your local movement's presence by carefully studying and applying your teachings and attempting to share them with the locals. Although our success has been relatively small so far, we have learned from our failures and are building upon this foundation. We certainly wish to offer you a service that is very substantial and most pleasing to you. We know that whatever pleases Your Divine Grace is most beneficial for all of us, as well as for all living beings, due to your immaculate heart being filled with pure love for Kṛṣṇa.

After a long period of difficulties over the years, a number of illustrious devotees, headed by Dhruva Prabhu and Pārijāta Prabhu, secured the temple property and completely freed the temple of its outstanding debt. Now our project has become much more stable and progressive.

We have numerous recent achievements, which we wish to offer you.

Under the expert guidance of His Grace Jyotir-mayī Prabhu, we have been working hard to create a family mood, where everyone feels cared-for and properly engaged in Kṛṣṇa's service to their satisfaction. Devotee care is indeed our main priority.

Although in the past few years we had a hard time distributing your books, the book distribution has increased by 100% since last year and has the potential to grow more and more.

Currently we have many new, young, and enthusiastic devotees who are very dedicated in outreach and disciplined in their *sādhana*. I foresee and hope that many of them will become leaders in our movement. For that purpose we provide them with excellent training in terms of studying your books as well as in the development of their leadership qualities and their personal character.

Our two weekly university programs (at University of Cape Town and Stellenbosch) have been very effective. Many young intelligent people are being exposed to *bhakti* and your divine teachings. We are constantly trying to refresh and improve our university outreach service by building positive and sustainable relationships with the students and staying in touch with them, even after graduation.

A few years ago, under the superb guidance of His Grace Kavi-karṇapūra Prabhu, the Stellenbosch Kṛṣṇa center was inaugurated, and this center has contributed to the development of a large student-devotee community. Many of these student-devotees are taking up responsible positions in the maintenance and the outreach activities there.

Over the past few years we have opened up a successful restaurant at the Cape Town temple, with the result that many new people are constantly visiting. Thus the seed of *bhakti* is planted in their innocent hearts. Every week some of the delicious sweets from the restaurant are supplied to the local stores.

The Food for Life project has grown to such an extent that on some Saturdays we have three teams visiting different locations. Every Tuesday we distribute *prasādam* at schools in conjunction with our student programs. Our dedicated team of devotees enthusiastically give underprivileged communities a chance to receive your mercy in the form of the Hare Kṛṣṇa *mahā-mantra* and *prasādam*.

Our Grahamstown outreach project has been wonderfully successful, and now we are collaborating with the Bloemfontein ISKCON temple, as well as with the devotees from Durban and the Eastern Cape. We have already had six Ratha-yātrā festivals there, and one in East London. Every year, over a period of ten festival days, we distribute over a thousand of your books as well as thousands of plates of *kṛṣṇa-prasādam*.

We are committed to performing *harināma* once a week, on Friday nights.

Last December we started a new weekly radio program called "The Kṛṣṇa Cape Show."

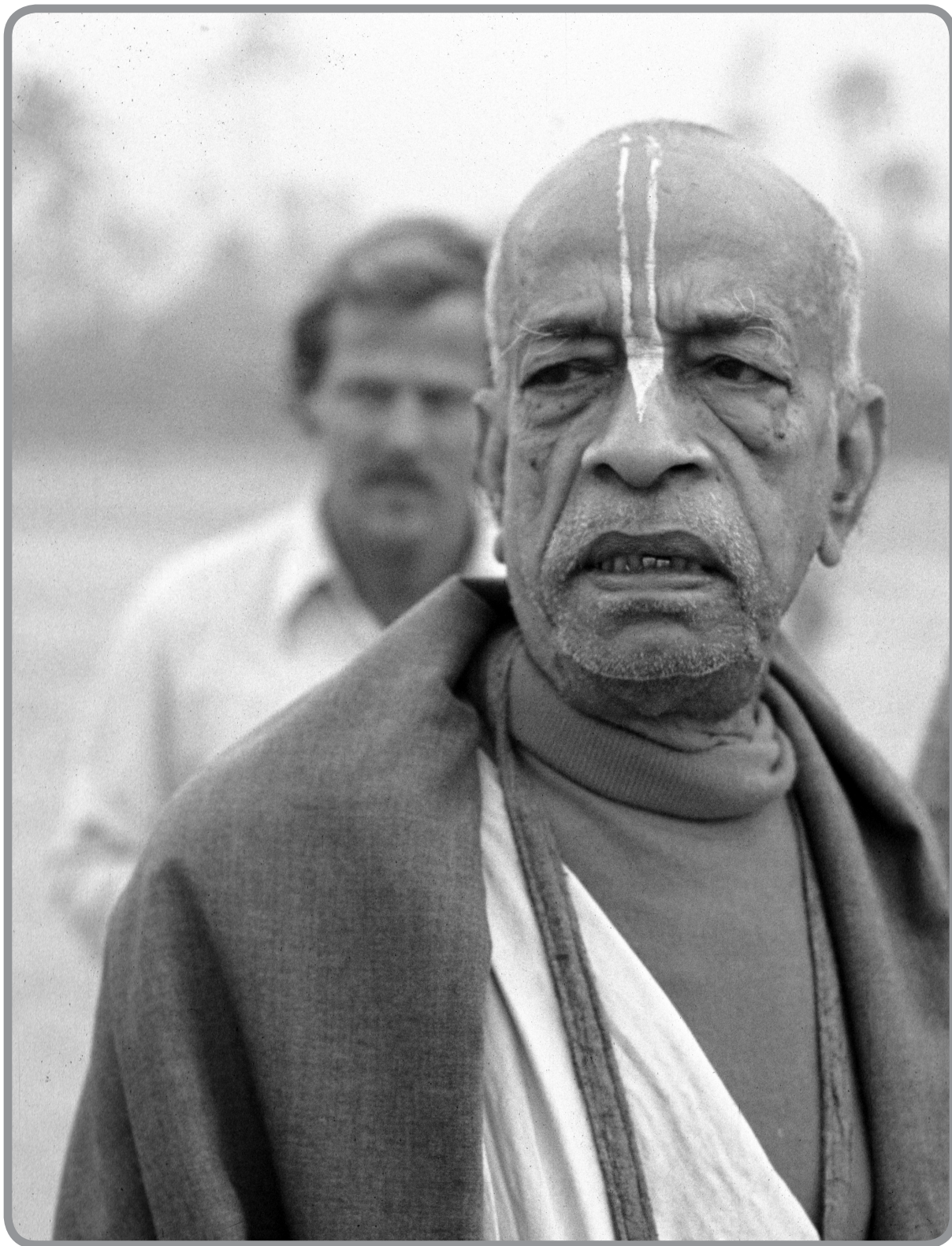
We are active members in the Cape Town interfaith community.

For many years His Grace Śyāmānanda Kṛṣṇa Prabhu has been managing a few weekly Bhakti Vriksha programs for householders.

Once a year in December we perform our local Ratha-yātrā festival, and in that way we are making Kṛṣṇa consciousness available to the broader Cape Town community.

We also have a dedicated venue for yoga classes, and twice a week we have people visiting for yoga and a "Kṛṣṇa veggie meal." Thus they become very favorable to your movement. Only time separates them from becoming surrendered devotees of Kṛṣṇa. We will certainly try to become more capable in reaching out to them with greater effectiveness.

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Śrī Vyāsa-Pūjā

The wonderful and mature presence of your dear disciple His Grace Medhavī Prabhu is also certainly felt. He has been faithfully serving you since the humble beginnings of this temple, and over the years he has contributed a lot to the lives of all the devotees. In the near future he will be able to mentor the local community in a greater capacity. Such able mentorship from a mature devotee is crucial for our success as a growing community.

Looking to the Future

Dear Śrīla Prabhupāda, one of our sincere aspirations is to open an Eco-village project. We would like to show the people a practical model for sustainable green living and also take care of a few cows, as per your desire. Currently we are busy trying to acquire some suitable land for that purpose.

Dearest Śrīla Prabhupāda, our future focus will be on improving the quality and quantity of our in-reach and outreach. We wish to strategize and see how to create a better network of devotees, with the aim of expanding our local ISKCON community even further—so much so that although many new people will come, they will feel at home, and no one will feel lonely and uncared for.

We wish to continuously produce more and more genuine servant-leaders, so that we have a greater collaborative Kṛṣṇa conscious impact on the broader Cape Town society. Indeed, as Your Divine Grace has taught us by example, Kṛṣṇa consciousness is a movement for the re-spiritualization of society.

There is so much happiness and excitement in being part of your movement. There is so much meaning and fulfillment, and when we realize this point we wish to express our humble gratitude to Your Divine Grace by having greater and greater ambitions for devotional service.

We beg for your blessings, and we know that all these achievements are certainly a result of your blessings. Therefore we need your blessings more and more. We hope that with every passing year we can offer you better and fresh results that will make you beam at us. Then we will know that our lives have real meaning.

Thank you, dearest Śrīla Prabhupāda. With gratitude and love, we remain

Your servants at the Cape Town ISKCON community, South Africa.

(written by Vraja Kṛṣṇa Dāsa)

Chandigarh

*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,

Please accept our most respectful obeisances unto your divine lotus feet. All glories unto you and your loving followers in the disciplic succession.

Your glories are unlimited, Śrīla Prabhupāda. For our purification on this most auspicious day, we wish to touch upon one facet of your unlimited glories. By way of this offering, we wish to gain a deeper insight into your ever well-wishing and all-loving heart.

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In fact, the process of *bhakti* is very simple—just like offering a palmful of Ganges water back to the Ganges for the satisfaction of the Ganges. Similarly, we are offering one of your unlimited glories unto you in order to glorify you. We pray that out of your causeless mercy you will be pleased with us and thus shower blessings upon us, bringing about the transformation of our hearts. And that's it: *bhakti* is done.

Bhakti means recognizing Kṛṣṇa's love, receiving that love, appreciating the same, and, being helplessly driven by that love, trying to reciprocate that love. The loving exchanges that follow constitute *bhakti* (loving devotional service).

Recently we celebrated the festival of Śrī Rāma-navamī, the appearance day of Lord Rāma. In the *Caitanya-caritāmṛta* (Ādi 5.150) Śrīla Kṛṣṇadāsa Kavirāja states:

rāmera caritra saba,—duḥkhera kāraṇa
svatantra lilāya duḥkha sahena lakṣmaṇa

“The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.”

Might this not seem to be a strange encapsulation of the pastimes of the all-blissful and all-cognizant Supreme Lord—“full of sufferings”? Lord Rāma personally undertook voluntary sufferings for the welfare of all the living entities, for all time to come. And Lakṣmaṇa, out of His own accord, personally participated in those sufferings. Lakṣmaṇa, being Balarāma, represents the *guru-tattva* and thus shows how the pure representatives of Kṛṣṇa undergo voluntary sufferings to benefit the conditioned living entities in this world.

In various Vaiṣṇava songs we see similar expressions of humility. For example, Śrīla Bhaktivinoda Ṭhākura writes:

āmāra jīvana, sadā pāpe rata,
nāhiko puṇyera leṣa
parere udvega, diyāchi ye koto,
diyāchi jīvere kleśa

“My life is always engaged in sinful activities, without a trace of pious activities. I am always inclined to give great anxiety and trouble to other living entities.”

Sometimes these thoughts cross our mind: “Are the feelings described in the Vaiṣṇava songs for real? Can we ever come to this stage of loving Kṛṣṇa and His devotees so much that self-absorption completely goes away and an eagerness to serve permeates our consciousness?” One aspect of *bhakti* is negation of material life, or the materialistic way of living, but the other aspect is perception of spiritual life, or functioning in spiritual consciousness. Of course, Śrīla Prabhupāda, you tell us that *bhakti* is not an artificial imposition on the mind, but then how are we to relate with these feelings? Surely the pastimes of the Lord or the feelings of the exalted devotees in *paramparā*, as expressed in the Vaiṣṇava songs, cannot be mere poetic expressions, but at least in the *sādhana* stage these seem to be quite high or far out. How will the gap be bridged?

And we find yet another concept elsewhere in the scriptures:

nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

“Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.” (*Caitanya-caritāmṛta*, *Madhya* 22.107) This verse states that all the divine feelings are there within the heart of the living entity, that nothing has to be brought from outside. In other words, rendering loving devotional service is the natural occupation of the soul; it is not something foreign or artificial to the living entity.

So, the living entity has the pure loving feelings for the Supreme Lord within his heart, but at the same time the heart is thickly covered—so much so that the natural constitutional position seems to be an artificial imposition on the mind!

In your purport to *Śrīmad-Bhāgavatam* 1.2.32, you offer a very natural approach to bridge the gap. The translation states: “The Lord, as Supersoul, pervades all things, just as fire permeates wood, . . .” In order to utilize the fire within wood, the fire within has to be brought out. How to make the fire within manifest outside? One may cut the wood, dry it, shred it, or even grind it, but the fire within will still not come out. In fact, we never hear anyone say, “Be careful! Don’t touch the wood; it might be very hot. After all, wood has fire in it!”

No, for the fire within the wood—or the divine love within the living entity—to be brought out, there is a simple procedure, as is explained the purport by your divine self:

As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive ears only, and thus divine existence is gradually realized.

So for the pure love of Kṛṣṇa within the heart of the living entity to become manifest, an external source of love is required. This source is the pure representative of Kṛṣṇa. The bona fide spiritual master comes into the life of a fortunate living entity and showers Kṛṣṇa’s love upon him in the form of his divine instructions, and the living entity, taking these instructions to heart and being overwhelmed by experiencing the guru’s selfless love, tries to reciprocate by engaging in sincere devotional service. In this gradual and natural process of the disciple’s trying to perceive, receive, and reciprocate with the pure, selfless love of his spiritual master, the coverings upon the heart of the disciple are automatically cleared and the pure love for God oozes out from within the deep core of his heart. Then the living entity naturally becomes established in loving reciprocation with the Lord and His devotees—and this is called *bhakti*.

It is said that energy can never be created but can only be transformed from one state to another. Similarly, pure selfless love can never be created. This love can only be received and then shared; no one can give love without having received love, or in other words, one cannot make others “feel loved” without “feeling loved” by Kṛṣṇa and His pure representatives.

Śrīla Prabhupāda, this is what you offered the living entities of this world—pure selfless love of Kṛṣṇa, received in the bona fide disciplic succession of loving personalities. Having received this pure love of Kṛṣṇa from your eternal spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you poured out selfless love by rendering loving service to the downtrodden living entities, the hippies, who were loitering in the streets of America yearning for this love. This is what we often hear from your followers or admirers or disciples: “Swamiji loved us.” Thus being mesmerized by your pure, deep, genuine love, they were helplessly driven to abide by your instructions and render service unto you, a pure devotee of Kṛṣṇa. The downtrodden drug-addicted hippies were trapped into rendering pure devotional service! In fact, the whole ISKCON movement is sustained by the love from one individual—you, Śrīla Prabhupāda.

Today, also, the devotees who received Kṛṣṇa’s pure love through you and who are further sharing this love with others are sustaining the ISKCON movement. And the “hippies” of today—i.e., we—are the fortunate recipients of your great legacy. Although we are plagued with all the bad qualities of the Age of Kali, the pure selfless love of Kṛṣṇa received through the loving personalities in *paramparā* captivates our hearts, for this is what we have been searching for life after life.

Śrīla Prabhupāda, we earnestly beg your blessings that we may not get bogged down by the various external and internal impediments to our receiving this pure love into our hearts. Let us not resist this love; let us cast away our stubborn causeless unwillingness and just agree to be recipients of this love. The sharing of this love with others would then be a natural outcome of the joy in our hearts.

Śrīla Prabhupāda, you may be pleased to know that your center in Chandigarh is doing fine. We are stable and going ahead steadily. With your mercy and blessings and the guidance of senior Vaiṣṇavas, we distributed 36,500 *Bhagavad-gītā*s and *Kṛṣṇa* books during the 2014 marathon, which is a record for Chandigarh. We held six Ratha-yātrās last year, and a hundred devotees took first initiation and thus committed themselves to

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following your instructions. As you desired, we are arranging spiritual courses and seminars in our center. We held a seminar on “The Role of Women in Spiritual Culture,” and another on “Śrī Nāmāmṛta,” conducted by senior devotees. About seventy devotees took advantage of these seminars. We started a Bhakti-śāstrī course in April for fifty devotees, conducted by the Māyāpur Institute. Regular spiritual courses are being held every week for young boys, young girls, and *gṛhastha* devotees.

Kindly continue showering your mercy so that we may be able to serve your mission to our best capacity. Trying to be submissive recipients of your pure love, we remain

Your followers at ISKCON Chandigarh, India.

Chirala

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

This is the first Vyāsa-pūjā offering on behalf of the devotees at the small preaching center in Chirala.

About forty years ago, under the leadership of your disciple His Holiness Acyutānanda Swami, a big pandal was organized here. Thousands of people attended the program, which some of the old people in the town still remember. Now, though, in the big world of ISKCON our little Chirala center is very insignificant. Still, we feel greatly privileged to be able to serve your mission. Under the guidance of your dear disciple His Holiness Bhakti Rāghava Swami, we are trying to preach Kṛṣṇa consciousness in this town. What follows is summary of the present devotional activities we are performing for the pleasure of Your Divine Grace.

- Regular temple programs: morning and evening *āratis*.
- Book distribution (Śivarāma Dāsa is the *saṅkīrtana* leader): We consistently distribute a minimum 200 *mahā* books per day.
- *Gurukula*: We encourage the children and youth to join the *āśrama* for *brahmacārī* training, and we have successfully enrolled twelve kids, rescuing them from the modern slaughterhouse schools and colleges. Apart from engaging in regular devotional activities, they are trained in taking care of cows, holistic agriculture, Vedic cooking, administration, martial arts, accounting and other traditional occupations, and in different kinds of preaching activities—they literally manage the whole temple.
- Girls' home schooling: we convinced a few parents to stop sending their girls to public school and start informal education in the form of home schooling, where they learn traditional housekeeping, traditional cooking, sewing, and other arts.
- *Gośālā*: We are rendering services to four cows and two calves. Our efforts are focused on developing natural grazing lands for the cows. By the mercy of *gomātā* we are able to offer the Deities pure *ahiṁsā* milk, yogurt, ghee, and other milk sweets.
- Children and youth outreach programs: we conduct seminars and camps at regular intervals.
- Village preaching: This is going on under the banner of the ISKCON Daiva Varṇāśrama Ministry, which promotes rural development in India. We are on a marathon to adopt fifty villages as an offering for the upcoming fiftieth anniversary of the founding of ISKCON.
- SADHAKA: to fulfill the first purpose of ISKCON, as stated by Your Divine Grace in 1966, we are developing an institute called The Sanātana Dharma Academy (SADHAKA) to systematically study your books and train preachers to propagate the divine message “as it is.” We presently have around twenty-five students.

We beg at your lotus feet, the only shelter for the most degraded Kali-yugites, to always keep us engaged in your service and protect us from deviating from your teachings.

Your humble servants in Chirala, India.

(written by Hari Kīrtana Dāsa)

Columbus

Dearly beloved and revered Śrīla Prabhupāda,

We offer unto you our most unpretentious prostrate obeisances. You are the marshal of pure devotional service, our thaumaturge and divine confidant. We who are seeking the refuge of Śrī Śrī Rādhā-Naṭabara, Śrī Śrī Gaura-Nitāi, and Śrī Śrī Jagannātha, Baladeva, and Subhadrā Devī express to you our most unrestrained heartfelt gratitude for the infinite blessings you have bestowed upon us.

Your Columbus yātrā is enriched by many sincere devotees spreading the glories of the Lord in myriad ways. Here are some highlights of their activities.

Every Saturday night, your accomplished servants Prema-sindhu Dāsa and Lilā-mañjarī Devī Dāsī host thirty to forty devotees for a festival of Kṛṣṇa consciousness. Prema-sindhu harvests contact information from new guests who enter Rādhā-naṭabara's sanctuary, or from the conditioned souls he meets while dispensing your literature. Due to Prema-sindhu's and Lilā-mañjarī's efforts, many have committed to chanting the Hare Kṛṣṇa mahā-mantra a fixed number of rounds daily and are regularly reading your literary works. In addition, Prema-sindhu and Lilā-mañjarī engage an interested Western audience in understanding the factual approach to Kṛṣṇa's lotus feet.

A recent addition to our association in Columbus generated a symphony perfumed with devotion. Rukmiṇī Devī Dāsī, Nārāyaṇa Prabhu, and Śānikā Devī Dāsī united with Prema-sindhu and Lilā-mañjarī to revive a dormant program entitled "Sacred Sounds." Those in charge of the adjacent Ohio State University student union have transferred the rights to propagate Śrī Caitanya Mahāprabhu's message to all who would lend an ear. Roughly twenty guests are now regularly chanting Hare Kṛṣṇa, dancing, feasting on prasādam and imbibing the ever-ambrosial nectar of your divine instructions.

Your steadfast servant Navīna-Kṛṣṇa Prabhu has teamed up with Dāmodara-priya Prabhu to present a vegetarian cooking seminar on cruelty-free living at the aforementioned OSU campus every Monday. More than 125 students now attend this weekly feast!

Every Thursday in the temple, Kṛṣṇa's holy name resounds under the auspices of Harināmānanda Prabhu, who bathes each soul in the mysterious waters of Kṛṣṇa consciousness. Under the guidance of Harināmānanda Prabhu, several soft-hearted devotees engaged in a *japa* marathon.

Pārtha Dāsa Brahmācārī has come from Vṛndāvana to prepare regular offerings for Their Lordships Śrī Śrī Rādhā-Naṭabara, Śrī Śrī Gaura-Nitāi, and Śrī Śrī Jagannātha, Baladeva, and Subhadrā Devī. His toothsome preparations are relished by one and all as Their Lordships' *mahā-prasādam*.

Svarūpa-Dāmodara Prabhu, our senior-devotee temple resident, continues to enliven the devotees with his unsurpassed humility and his illuminating, transcendental loving service to the Deities. Also, he freely shares his scriptural scholarship by giving many classes, in which we always imbibe the essence of his conviction, namely, his unbounded affection for you.

Nitāi-Gaurāṅga Prabhu sets sail on book distribution every week, even in freezing conditions, and grasps the staff of swift fastidiousness within the temple on the weekends. When time permits, he reeducates himself by reading your publications and is undertaking the ambitious enterprise of learning Sanskrit.

Homages from ISKCON Centers

After the harvest of grains in late fall, it is common for spiders to spin their threads in between the stubble. In the same way, the thin threads of our love for you weave in between the harvested ecstasy of our pining for your association.

Nitya-kīśorī Devī Dāsī, Īśā Devī Dāsī, Rāsa-sundarī Devī Dāsī and Sītā-priyā Devī Dāsī have restarted the Sunday School. Their young charges perform plays in the temple at various festivals, make friends with one another, and thus begin their lives of perfect knowledge and Kṛṣṇa conscious rapture in a favorable environment. We anticipate their eagerness to please Kṛṣṇa every moment they're around.

Tapasvīnī Devī Dāsī, Vrajabhakti Devī Dāsī, Lalitā Devī Dāsī, and Sītā-sundarī Devī Dāsī, in the mood of the spontaneous love and devotion of the Vraja-vāsīs, are beautifying the already unlimitedly beautiful Deity of the Lord, enlivening all who gaze upon His ravishing form.

Rāma-tīrtha Prabhu is the living stone, brick, and mortar of our simple temple. Managing Kṛṣṇa's money and men is not for the weak-hearted. Dāmodara-priya Prabhu and Īśā Devī Dāsī are always anxious to minister to your lotus feet.

Navīna-Kṛṣṇa Prabhu has steadily maintained his weekly Bhakti-vriksha program, attracting many sincere devotees like Ravi, Chandra, Kalpana, Raghu, Nagarani, Shrinivas, and Hanuman. For him preaching is as natural as breathing. Ramesh, Vasanta, Hari, and Harini have all joined us from Navīna-Kṛṣṇa's sincere efforts and are now infusing the temple atmosphere with joy—cooking for the Deities, distributing books, or simply expressing to us their gratitude. Just to draw special attention to all of these unpretentious souls, we revere their attraction to Kṛṣṇa.

Mother Kāmagirī pours her affection and love for you into the rices, *dāls*, *subjīs*, *pakorās*, and sweets she prepares for Kṛṣṇa, resulting in culinary delights that melt even the hearts made of stone.

We've also broadened our horizons by visiting prisons in Ohio and have diversified the number of Bhakti-vrikshas in Columbus.

For your pleasure, we've remolded Śrī Śrī Rādhā-Naṭabara's sanctuary and are planning a colossal temple that will showcase Kṛṣṇa consciousness in Columbus in a truly spectacular way.

By cultivating full dependence on Kṛṣṇa, the living entity is restored to his transcendental occupation, pure devotional service. When we are able to remain steady among the dualities of gain and loss, pleasure and pain, our position of transcendence becomes firmly established. Thus we are no longer obliged to anyone other than Kṛṣṇa's divine agents and Kṛṣṇa Himself. Śrīla Prabhupāda, it is you who taught us all we know about Kṛṣṇa consciousness, it is you who have given us shelter at Kṛṣṇa's lotus feet, and it is you who have caused our hearts to bloom so redolently with *kṛṣṇa-bhakti*. Only by your compassion have we been given the chance to achieve everything spiritually desirable. Please, therefore, since you are the giver of transcendental vision, our lord birth after birth, empower us to engage our lust in eagerness to serve Kṛṣṇa and our anger against those who are envious of devotees. And please let us develop greed for hearing the topics of Lord Kṛṣṇa in the association of devotees.

Your servants and students at ISKCON Columbus, Ohio, USA

Côte d'Ivoire

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to you, Śrīla Prabhupāda, ISKCON's founder-*ācārya*, all glories to all ISKCON Gurus, all glories to my own Śrīla Gurudeva, and all glories to the assembled devotees.

Dear Śrīla Prabhupāda, on this august day of your Vyāsa-pūjā, please let us express our deep appreciation and heartfelt love and devotion to you.

I can still remember my very first connection to this wonderful worldwide movement of yours, through which you have made the great gift of Kṛṣṇa consciousness available even to us poor, insignificant souls living in this remote part of the world known as Côte d'Ivoire.

Our fervent hope is that every home in Côte d'Ivoire will become blessed with one of your books, and that the devotees will strictly follow your footsteps. In all honesty, we are a long way from achieving that goal. So we humbly pray, cry, and yearn for just an iota of your mercy, which can make the impossible possible.

All glories to you, ISKCON's beloved founder-*ācārya*!

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda-*kī jaya*!!

The devotees in ISKCON's yātrā in Côte d'Ivoire.

(written by Rasavān Dāsa)

Delhi

*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 humble obeisances. All glories to your eternally growing service to Lord Kṛṣṇa and the Gauḍīya *paramparā*.

By pleasing you, we will fulfill all our desires. Your most cherished desire was to see your books being published and distributed. We can engage in a variety of services, but the service that gives us the highest return, we understand, is book distribution.

You once said that you would like to come and stay in the temple that distributed the largest number of your books. We are always anxious to figure out how we can distribute so many books that you will want to stay perpetually in Delhi!

Kindly bless us to never be lazy but always sincere and industrious so that we can successfully engage in this mission. We are confident that through emphasizing book distribution we will receive your blessings and mercy.

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Śrīla Prabhupāda, we are greatly indebted to you for the blessing you bestowed in October of 1970 on this city of Delhi, which today is not only the capital of India but which is fast becoming the capital of pollution, corruption, and material contamination of all types. On your train journey from Amritsar to Bombay at that time, if when your train stopped here you had not asked several of your exalted disciples to get down and start preaching, Delhi would not have received Caitanya Mahāprabhu's mercy. Śrīla Prabhupāda, you personally distributed BTG and other literatures in Delhi, braving a sunstroke, an attack by a bull, and rejection by gross materialists, who could not recognize your transcendental personality and mission.

Today, most certainly due to the merciful sacrifices you made so many years ago, every year lakhs and lakhs of conditioned souls are being delivered in Delhi by the timeless message of *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-gītā*, presented through the medium of your translations and Bhaktivedanta purports. For the last ten years all the temples in Delhi have been at the forefront of *Bhagavad-gītā* distribution, and this organized enthusiasm can only be due to your having mercifully performed book distribution here in Delhi more than fifty years ago.

We hear from your disciples that you wanted one big temple and twelve smaller temples in Delhi. Śrīla Prabhupāda, since you are the ambassador of the spiritual world, your desire could not fail to be fulfilled. And so we trust you would be pleased to know that ISKCON now has fourteen temples in the large metropolitan area called Delhi-NCR (National Capital Region), and that several of them are big not only in size but in the number of devotees being taken care of and the number of books being distributed.

During the devastating floods in Jammu & Kashmir last year, devotees from ISKCON Delhi cooked *prasādam* for seven thousand people per day, every day for two weeks. The devotees would pack the *prasādam*, which was cooked to last longer than usual, and with the help of the Indian Air Force we would ship it daily to be served at the flood rehabilitation centers. But, Śrīla Prabhupāda, we understand that our responsibility goes beyond sending philanthropic relief so we may be seen as a socially relevant organization. We understand that, as you said, "No one within a ten-mile radius of our temples should go hungry." But we also understand that what will truly please you is if we successfully send out Kṛṣṇa's message through your transcendental purports to the millions of victims struggling in the *bhava-sāgara*, the ocean of birth and death, which is a flood much more dangerous than any ordinary flood.

Śrīla Prabhupāda, today there are more than fifty centers of the Bhaktivedanta Academy of Culture and Education, taking care of the holistic lifestyles of nearly one thousand students. As a result of these students' preaching as well, every week your message reaches more than two thousand students. More than one hundred new devotees have dedicated their lives to your mission in the last five years, many of them qualified technocrats. Beyond this, the devotees in Delhi are now endeavoring to customize your teachings for various societal segments, like corporate workers, scientists, and householders.

There are now five books on Value Education based on your transcendental books, and these special books are now fast becoming a part of the syllabus of several schools. But we want to dedicate ourselves to making *Bhagavad-gītā As It Is* an integral part of the curriculum of several schools in the coming year, and as we increasingly succeed in this endeavor, we wish to conduct a massive contest based on the *Bhagavad-gītā* for schoolchildren next year, when we will celebrate ISKCON's fiftieth anniversary.

There are more than a hundred Ashraya Counseling Groups for *gṛhasthas*, and about fifty Bhakti Vriksha Groups inculcating the Vedic lifestyle and strengthening the knowledge, understanding, and realization of your books in the Delhi-NCR region. We are trying to "boil the milk," as you wanted, so that the next generation of preachers will carry forward the timeless message from the Bhaktivedanta purports as it is.

Śrīla Prabhupāda, you built a house the whole world can live in. Your temples glorifying Śrī Śrī Rādhā-Kṛṣṇa and Śrī Śrī Gaura-Nitāi are all in **Vaikuṇṭha**. In the Śrī Śrī Rādhā-Pārthasārathi temple, the Deities were personally installed by you, and all the comforts and facilities we have received are merely your merciful tokens to keep us interested in this process.

We seek your blessings so that the opulence of your temples may not cloud our consciousness, and so that we stay humble and always under the shelter of your teachings.

We wish to stay in the mood of Lord Brahmā when he prayed thus (*Śrīmad-Bhāgavatam* 10.14.10):

Śrī Vyāsa-Pūjā

ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-pṛthag-īśa-māninaḥ
ajāvalepāndha-tamo-'ndha-cakṣuṣa
eṣo 'nukampyo mayi nāthavān iti

“Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.”

Śrīla Prabhupāda, your transcendental causeless mercy is overflowing, but our receptacles are porous. We seek the eternal association of your lotus feet and your instructions, as well as the ability to understand and imbibe them through your representatives. Thus we'll have the spiritual strength to follow them despite our infinite frailties. Kindly descend into our hearts as you appeared in the Bowery; our hearts are also no less “hippie” than the fortunate souls whom you preached to there, so kindly also make us happy in your association.

Śrīla Prabhupāda, one of your glorious disciples once remarked that your direct disciples had to work very hard, but that your granddisciples merely have to chant their sixteen rounds and follow the four regulative principles to maintain all the work done by your disciples. But we want to submit to you that, depending fully on your mercy, we seek to take up more and more responsibility for the ISKCON mission, in line with the Seven Purposes of ISKCON you gave in 1966, and in line with the GBC and all parallel lines of authority. In all this, Śrīla Prabhupāda, we want to fully realize your preeminent position as ISKCON's founder-*ācārya*, always remembering you and never forgetting you and transferring this mercy to innumerable conditioned souls across this region and beyond. This alone will make us remember Kṛṣṇa always and never forget Him.

And like Mother Yaśodā, we want to purchase anxiety for Kṛṣṇa and you, Śrīla Prabhupāda. Book distribution, increasing the number of dedicated devotees in the *yātrā*, *prasādam* distribution, maintaining high standards of Deity worship, caring for your dear spiritual grandchildren, cooperating in order to display our love for you, being organized in our efforts to make your ISKCON successful, developing independently thoughtful future leaders, being as absorbed in your instructions as you were in Śrīla Bhaktisiddhānta's instructions, dedicatedly following the principles of Kṛṣṇa consciousness, and finally always studying and teaching your incomparable devotional ecstasies—your Bhaktivedanta purports—from all angles of vision in order to imbibe them and be able to transmit them to others faithfully—we wish to attain all these innumerable spiritual goals purely for your pleasure.

In the *Hari-bhakti-vilāsa* (4.360) it is stated:

harau ruṣṭe gurus-trātā gurau ruṣṭe na kaścana
tasmāt sarva-prayatnena gurum eva prasādayet

“Even if a person incurs the displeasure of the Lord, the spiritual master may still give him protection, but if the spiritual master is displeased, there is no one to give him protection. Therefore, one should please Śrī Gurudeva by all the endeavors of one's body, mind, and words.” Śrīla Prabhupāda, may every one of our endeavors be for your transcendental pleasure!

You once said Kṛṣṇa had taken birth in the womb of ISKCON. We have also been born in ISKCON. Therefore we pray that Kṛṣṇa eternally appears in our hearts as well. But that will be possible only by our serving you birth after birth, as you desire. In this way perhaps one day we may deserve to please Kṛṣṇa and the *guru-paramparā*!

Lord Brahmā prays, “My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.” (*Śrīmad-Bhāgavatam* 10.14.34)

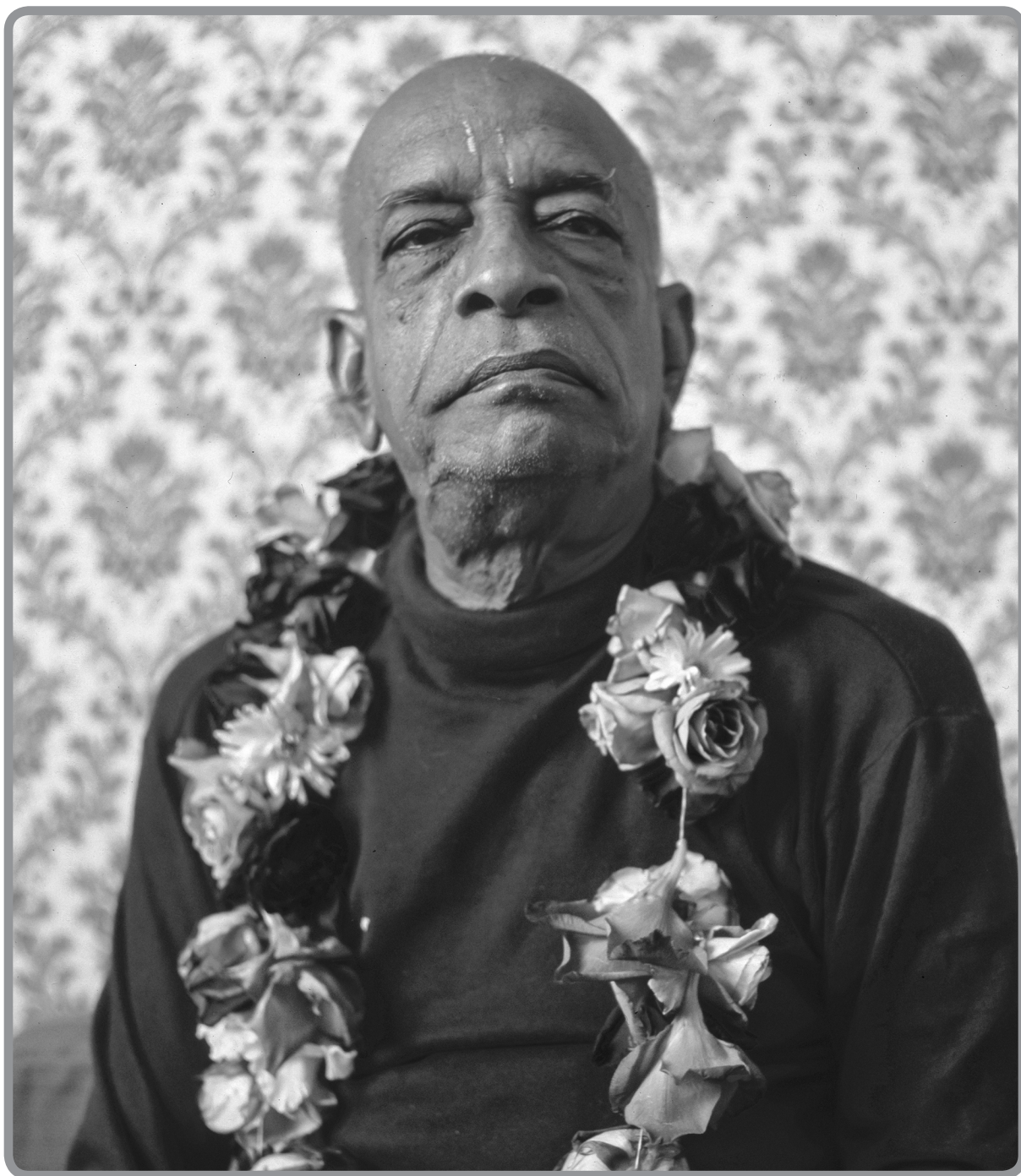
You, Śrīla Prabhupāda are a resident of Vṛndāvana, and if Lord Brahmā himself aspires to bathe his head in the dust falling from the lotus feet of any of its residents, what about us lowly conditioned souls? But we

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are fortunate to have become a part of Lord Brahmā's *sampradāya*, just because you left Vṛndāvana to give Vṛndāvana to the whole world. Śrīla Prabhupāda-kī jaya!

The residents and congregational devotees of the Śrī Śrī Rādhā-Pārthasārathi Temple, Delhi, India.

(written by Mohanrūpa Dāsa)



Detroit

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

*namas te sārasvate deve gaura-vāṇī-ṭracārīṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tārīṇe*

Our dearest Śrīla Prabhupāda,

Please accept our most respectful obeisances at your lotus feet. All glories to you and your divine vision and instructions.

On July 16, 1971, during your first visit to Detroit, a devotee asked:

“What is the thing that would please you the most?”

“Chant Hare Kṛṣṇa,” you replied.

The devotees all exclaimed, “Hare Kṛṣṇa!”

“That is the simple thing. You are chanting. I am very much pleased. That’s all. I came to your country to chant, that ‘You chant also along with me.’ So you are helping me by chanting. So I am pleased. But this tendency is very nice, that you want to please me. That is very good. And to please me is not very difficult.”

“Chant and be happy—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” One simple but most important and most effective instruction. It is on this simple principle only that you established the Hare Kṛṣṇa movement worldwide. Now it is growing nicely here as your sincere and dedicated servants make vigorous efforts to please you in Detroit.

On August 5, 1975, you established the opulent permanent residence for our beloved Śrī Śrī Rādhā-Kuṅjabihārījī. The next day, during your morning walk, you explained how you were able to acquire such a nice facility:

Śrīla Prabhupāda: [Y]esterday we purchased one house, and according to Indian exchange, twenty-four lakhs. So I had no money, but I have purchased. [laughter] . . . They do not understand what is Kṛṣṇa’s mercy.

Ādi-keśava: In Boston when we bought the big temple there, they said, . . . “We saw you dancing and chanting in the street right in front of there the other day, and now we see you going into a house on the richest block in the whole city.”

Śrīla Prabhupāda: So why don’t you say, “We have pleased Kṛṣṇa; He has sent money”? That is our business. Why should we work like an ass and dog? We simply please Kṛṣṇa, and He sends money. That’s all. You see practically. Yesterday I went to see the house [here in Detroit]. I had no money, but I purchased, twenty-four lakhs. Wherefrom the money comes? That is intelligence, that you please one person and you’ll get everything.

Following this instruction of yours, we are putting all our efforts into pleasing only Śrī Śrī Rādhā-Kuṅjabihārījī by pleasing you. A team of devotees is preparing a twenty-five-year master plan, considering the *yātrā*’s future requirements for accommodating the increased participation of many new members.

Under the guidance of Her Grace Mālatī Devī Dāsī, our GBC, we have become determined to increase your book distribution 10% every year. We realize that this is the most effective way to attract new souls to your lotus feet.

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Throughout the year large numbers of our congregation enjoyed all the festivals, including Gaura Pūrṇimā, Ratha-yātrā, Janmāṣṭamī, Rādhāṣṭamī, and Gītā Jayantī. We also celebrated festivals marking the expansion of ISKCON in Michigan with a branch in Farmington and Kṛṣṇa House in Ypsilanti, under the leadership of Śrīmān Yugal Kishor Prabhu and Śrīmān Deva Mādhav Prabhu. Please shower your blessings so that we can continue expanding your movement in Michigan.

O well-wisher of every living entity, please continue empowering us so that we can continue serving you and our most merciful Deities, Śrī Śrī Rādhā-Kuṅjabihārījī, until we are no longer in these bodies. Please hold our hand tight, because we have tendency to run away from you.

Begging for the forgiveness of our offenses to Vaiṣṇavas, we remain

Your humble servants at Devasadan Mandir, Detroit, Michigan, USA.

(written by Jagad-Guru Dāsa)

Dublin

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you.

Trying to establish a preaching base in a Kali-yuga outpost isn't an easy thing. But you so often said that we should not expect preaching to be easy. Whether we are working on internal spiritual growth or external spiritual growth, everything requires focus, commitment, faith, and humility, and as we are Kali-yuga specimens, these are very expensive currencies to obtain.

Nevertheless, because you are constantly with us, whether through your books, the holy name, your *mūrti* forms, your letters, your conversations, your lectures, or your videos, we always feel encouraged to carry on regardless of the obstacles.

Another phenomenon, which of late is coming into clearer focus, is hearing your disciples' testimonies. The impact you have had on their lives is often reflected in their stunned meditations on you, so many years after you physically left. And in Yamunā Devī Dāśī's recently published biography, great insights into your greatness are liberally found on every page.

All of these are great sources of inspiration.

For the following year, Śrīla Prabhupāda, please help the devotees in Dublin remain unified and determined to spread the divine message of Kṛṣṇa consciousness to all the citizens.

Your servants in Dublin, Ireland.

(written by Manu Dāsa)

Durban

Dear Śrīla Prabhupāda,

Please accept our humble obeisance. All glories to your lotus feet.

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

*śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

Mother Yamunā explains that the efficacy of this invocation is that it enhances internal purification. It is one of innumerable spiritual gems that you, Śrīla Prabhupāda, have mercifully revealed to us.

We were born and raised on the four forbidden vices. It is only by your grace, Śrīla Prabhupāda, that we have been slowly weaned off these abominable tendencies. It is said that the well does not go to the thirsty, but you crossed the seas to quell our blazing material desires with the cooling nectar of the holy name.

As you lay on your bed preparing to leave our material vision, your indomitable lion-hearted spirit was visible to all. You boldly advocated the tenets of Kṛṣṇa consciousness by continuing your *Bhāgavatam* translations and purports. Your mind and intellect remained resolute and focused on Kṛṣṇa. Thank you for thinking of the souls in Durban as you were about to bring your earthly pastimes to a close:

The value of Kṛṣṇa consciousness, however, will gradually be very much appreciated. For instance, in an article about the temple of the Hare Kṛṣṇa movement in Durban, South Africa, the *Durban Post* reported, “All the devotees here are very active in the service of Lord Kṛṣṇa, and the results are obvious to see: happiness, good health, peace of mind, and the development of all good qualities.” [Śrīmad-Bhāgavatam 10.13.60, purport]

How shall we ever reciprocate your compassion? Durban is like a little slice of hell. Daily we strive our utmost to always remember you and cherish all that you surrendered and sacrificed for us. What follows, dear Śrīla Prabhupāda, is an account of our humble and feeble attempt to embrace your instructions by trying to instill Kṛṣṇa consciousness in the hearts of our fellow South Africans.

In keeping with your mood of mass distribution of mercy, devotees hosted the annual Ratha-yātrā near the beach over the Easter weekend. For twenty-seven years we have worked to unite people of all creeds and cultures by emphasizing social cohesion based on spiritual oneness. The festival affords ISKCON an opportunity to practically illustrate our solidarity as a multitude of South African devotees, invited guests, and visitors from diverse socio-economic and racial backgrounds celebrate unity in diversity. South Africa and the world can see that we coexist in spiritual harmony, forsaking the bodily conception of life, which has in the past torn this country to tatters. More than 120,000 people ate *kṛṣṇa-prasādam* and saw the three majestic fifty-foot-high chariots carrying Lord Jagannātha, Lord Balarāma, Subhadrā Devī, and Lord Caitanya. A city of tents transforming the area into a spiritual sanctuary best portrays the feel of the festival. People were royally entertained by His Holiness Bhaktimārga Swami’s exhilarating dramas, mesmerized by His Holiness Lokanātha Swami’s *kīrtana*, and enlightened by the numerous Vedic discourses given throughout the four-day *bhakti* extravaganza.

The Śrī Śrī Rādhā-Rādhānātha Temple celebrates its thirtieth anniversary this year. In your honor, dear Śrīla Prabhupāda, we aim to restore the temple to the original majestic jewel of devotion it was thirty years ago. For your pleasure, we aspire to become Africa’s first “green” temple by emphasizing the preservation of Kṛṣṇa’s precious resources, especially by reducing water and electricity wastage. We have begun with baby

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steps: after educating our congregation about the devotional principles underlying conservation, we have banned all polystyrene and installed energy-efficient LED bulbs. Our vision is to make the temple, which is in an urban area, self-sufficient. Plans include harnessing solar energy and using energy-saving devices. We have begun renovations by replacing weather-damaged artworks, refurbishing the altar gate and refitting it with an up-to-date mechanism, and repainting the three twelve-storey towers using the highest quality paint, which is insured to last up to ten years. We are researching sources for *ahimsā* milk and organic vegetables for the Deities, as well as setting up a trust fund so that the Deity service will continue uninterrupted in perpetuity.

Our temple leaders have been working on a master plan, to be finalized later in the year. Ideas include the following: a thousand-seat hall and conference center, a thousand-seat *prasādam* hall, a new Govinda's restaurant and gift shop, more storage facilities, a new administration building, and new residential quarters. The plans incorporate "green" building principles, such as harvesting rainwater, recycling grey water, and positioning windows to help control the temperature within a building. This master plan, once approved, will be implemented within the next ten years.

Śrīla Prabhupāda, you arrived in Durban in 1975, at time when Western society was mad after exploring outer space. You, however, encouraged exploring inner space—the ultimate leap for mankind. We are attempting to explore the hidden spaces of urban and rural Durban. Every day devotees engage in door-to-door book distribution, street chanting, and food distribution. The "outer spaces" of Durban are acquainted with your movement through festivals like Ratha-yātrā, the eight weekly programs we hold on five university campuses, temple events, and programs at Hindu temples and halls. Brahmānanda Prabhu revealed that one of your last instructions to him was to try to fulfill your desire that Indian, African, and European people dance together while chanting the Hare Kṛṣṇa *mahā-mantra* in the streets of Africa. Every Saturday we go out on *harināma*, chanting the holy name and distributing *prasādam* and books. We are warmly received on KwaZulu Natal's beachfronts and the Durban CBD. The locals happily shout, "Haribol! Hare Kṛṣṇa!"

We can report a thirty-one percent increase in the December book marathon results over 2013. This year the African BBT will be releasing twelve new books, and devotees will have a whole new arsenal to disperse to the masses. Please bless us with the desire, ability, and facility to distribute these new titles. Empower more and more devotees to join the book marathon, and then next year we will be able to report to you an even higher percentage increase.

Śrīla Prabhupāda, you are our pivot, and now we turn to you for your tender-hearted glance, guidance, and blessings. By your efforts in bringing forth your Kṛṣṇa consciousness movement, the spiritual world has taken root in Chatsworth, at 50 Bhaktivedanta Swami Circle, a place we call home and where a revolution is underway. By your desire, an embassy of the spiritual abode exists in South Africa.

From the core of our being, we simply say, "Thank you."

Your aspiring servants at the Śrī Śrī Rādhā-Rādhānātha Temple of Understanding, Durban, South Africa.

(written by Ananta Gaurāṅga Dāsa)

East Hartford

Dear Śrīla Prabhupāda,

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

Because of your deep love for your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and Lord Kṛṣṇa, you have accomplished the impossible. But we have learned from you that “*Impossible* is a word found in a fool’s dictionary.” Anything is possible with the Lord’s mercy. Your single-minded desire to please your Guru Mahārāja, your firm faith in his instructions, and your unbreakable resolve to follow those instructions at any cost have created a shower of mercy from the Lord that continues to rain down, through you, upon all who choose to follow in your footsteps. Because of your sincere surrender to your spiritual master and your willingness to accept any and all difficulties to serve him, Lord Kṛṣṇa made miracles happen, wanting to serve and please you. Lord Kṛṣṇa loves you so much.

A parent whose child is willing to do anything and everything to satisfy him looks for opportunities to satisfy that child. You are Lord Kṛṣṇa’s special pure-devotee child. You live only to satisfy Him, and He very much wants to satisfy you. This is true love, and it is possible only between the Lord and His pure devotee.

Many of your early disciples were prepared to do anything for you—and sometimes they were not so prepared, but Kṛṣṇa prepared them anyway. In October of 1966, when Mukunda was just about to walk out of your room at 26 Second Avenue on his way to India, you suggested to him, “Just see if you can start one center on the West Coast. It would be a very great service.” Mukunda replied, “OK,” wondering why you mentioned his opening a center as he was leaving for India. Mukunda thought California would be a great place to open a center, but he had no intention of getting involved. His plan was to go to India, but Kṛṣṇa had other plans. Kṛṣṇa arranged for Mukunda and Jānakī to meet up with their old friends Dustin and Melody (later Śyāmasundara and Mālatī), who after hearing about you became inspired to help open the center in California, and their enthusiasm inspired Mukunda and Jānakī to forget about their India trip and help.

Lord Kṛṣṇa is in the heart of everyone, and because of your love for Him, He influenced so many people to help fulfill your desires. There is a loving transcendental competition between the Lord and His devotee to try to please one another.

We pray that by your causeless mercy we will become qualified to assist you in your loving exchanges with the Lord.

Thank you, Śrīla Prabhupāda, for not giving up on us.

Your servants at ISKCON East Hartford, Connecticut, USA.

(written by Pyāri Mohan Dāsa and Jīvanauśadhi Devī Dāsī)

Homages from ISKCON Centers

Gainesville

*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*

Time Alone

“He seemed to know that he would have temples filled up with devotees. He would look out and say, ‘I am not a poor man. I am rich. There are temples and books. They are existing, they are there, but the time is separating us from them.’ (Mr. Ruben, a New York City subway conductor, recalling a casual 1965 meeting with Śrīla Prabhupāda. Recounted in *Śrīla Prabhupāda-līlāmṛta*, 2.15).

When you could see, with perfect vision,
the pillars of a worldwide mission,
you told a stranger in the park,
“The time alone keeps us apart.”

You had no friends or dollar bills,
but you had faith in Kṛṣṇa’s will,
and, most of all, the Vaiṣṇav’s heart.
The time alone kept us apart.

And soon a blast of books ensued,
then temples full of new recruits.
You were prescient, humble, smart,
and time could not keep us apart.

Tri-kāla-jñā: the Vaiṣṇava sees
the old, the new, and what’s to be.
You set the course and drew the chart;
then time alone tore us apart.

Your servants at Kṛṣṇa House, ISKCON Gainesville, Florida, USA.

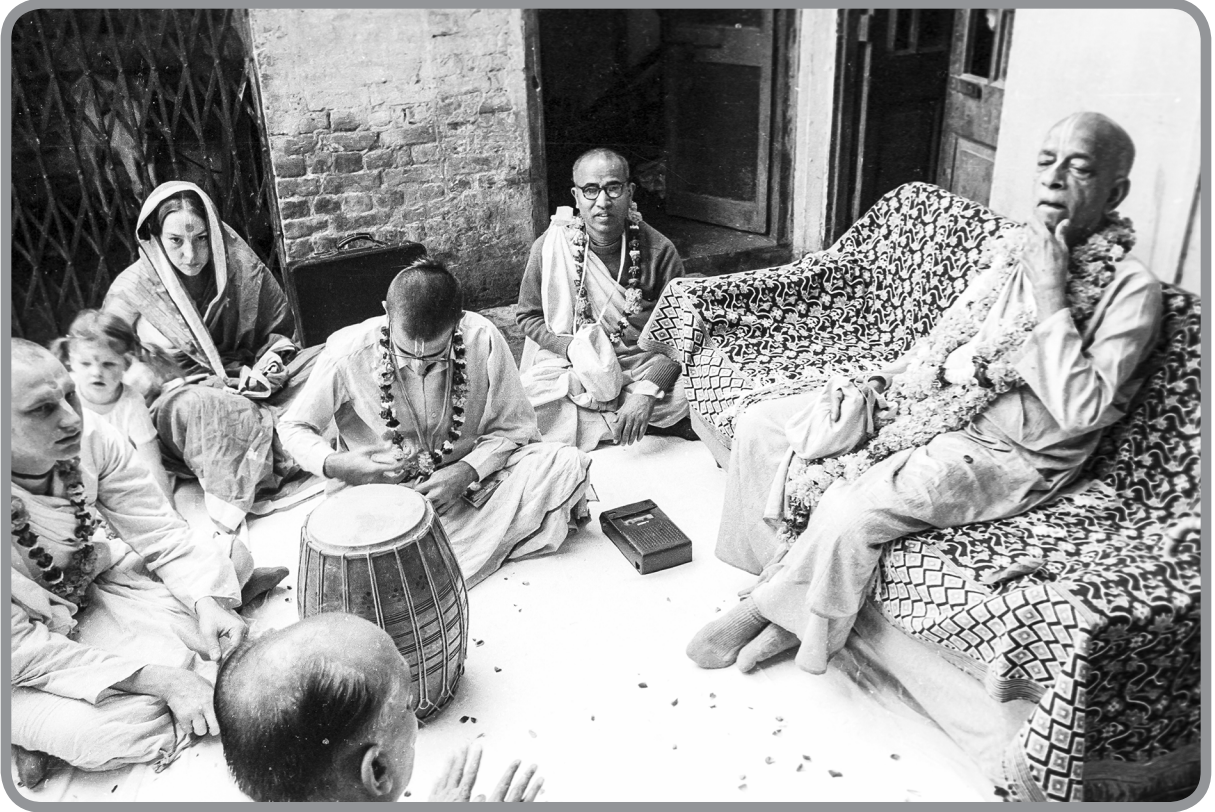
(written by Kālakaṇṭha Dāsa)

What would you see for ISKCON now?
So many ups, so many downs.
You’d see the best—you knew the art—
but time alone keeps us apart.

And what of ISKCON yet to come?
Will our successors beat that drum,
build tempo on your stunning start?
The time alone keeps us apart.

Now death is dialing up my phone,
his texts and voicemails all postponed.
I lend your lamplight to the dark
while time alone keeps us apart.

“Time I am!” the Lord proclaims.
Tears flood this part of His domain.
Yet linked to you, our loving hearts
the time alone can’t break apart.



Gauradesh

Dear *param-guru* Śrīla Prabhupāda,

Please accept our most sincere humble obeisances. All glories to you, the most glorious in all three worlds.

Following in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and the Six Gosvāmīs, you have passed on such a valuable treasure to the next generations. For this we will always remain indebted to you, dear Śrīla Prabhupāda.

Your name and fame are spreading like a forest fire. Your mercy is felt all over the world. So many people are taking to Kṛṣṇa consciousness by your mercy.

Your instructions in the purports of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* serve as beacon lights that show the path to the ultimate truth and fulfillment of the purpose of life.

You are a great visionary, and your disciples are truly dedicated to fulfilling your mission. Some of the projects through which they are doing that are the TOVP in Māyāpur, huge preaching programs, intense book distribution marathons, and *kīrtana-melas*.

Whatever we are able to taste in *vaiṣṇava-saṅga*, and the many service opportunities available in your numerous spiritual centers—all this is due simply to your mercy.

So, on this occasion of your Vyāsa-pūjā we would like to ask you to empower us so we can take care of your disciples nicely and serve them in their service unto you and our *paramparā*.

Also, please help us overcome our material conditioning so we will be able to fulfill your mission and become sincere and serious instruments in your hands and your disciples' hands.

Your fallen followers in Cologne, Germany.

Homages from ISKCON Centers

Genova

Dearest Śrīla Prabhupāda,

I offer you my most respectful obeisances—*bando mui sāvadhāna mate*.

Dear lord and master Śrīla Prabhupāda, there is nothing I can say to properly glorify you. Your qualities and activities are truly indescribable! Anyone fortunate enough to have had your personal association knows that you are the total embodiment of all transcendental qualities.

You have given me reason to live. I was a young, frustrated, lost Italian boy, like many others at that time in Italy and all over the world. I was looking for the way to relieve my suffering, and you gave me a reason to live. You really answered my thirst for knowledge of the truth. Therefore, you are always becoming more and more important in our lives, and more and more prominent in our ISKCON Society.

As we think of you more and more often, our gratitude increases, as it does every single moment we read your books. In this way you nourish our spiritual life.

Therefore we feel compelled to dedicate to you our time, our feelings of love, and the remaining years of our lives!

You want us to become preachers—to go out and distribute your books and bring people to Kṛṣṇa consciousness. Now is the time to give up everything, depend on Kṛṣṇa, and dedicate ourselves fully to your sacred mission of spreading Kṛṣṇa consciousness everywhere.

Here in Genova we have a very nice group of devotees. I'm cooperating with two godbrothers, Bhūtiha Prabhu and Mahācandra Prabhu, who joined your movement in the early days in Italy. The devotees living outside the temple join us on *harināmas*, help us distribute *prasādam* and your books, and help us prepare a very tasty Sunday Feast every week.

Our goal is to stabilize our nice community under your guidance so that we can give shelter to the conditioned souls of this area.

Your aspiring servants in Śrī Prabhupāda Dhāma, Genova, Italy.

(written by Dayānidhi Dāsa)

Gianyar

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

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

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your holy lotus feet on this, the 119th anniversary of your sacred appearance. Again and again I bow down, placing my head under the shelter of your holy lotus feet.

I am struck with wonder as I contemplate your great effort in traveling around the globe to fulfill the order of your spiritual master—to preach the message of Śrī Caitanya Mahāprabhu to the fallen souls, who

Śrī Vyāsa-Pūjā

became mad and forgot their real identity as servants of the servants of Lord Śrī Kṛṣṇa.

Due to your efforts, all over the world people are chanting Kṛṣṇa's holy name and participating in Rathayātrā festivals.

This year, for the first time, the people in our small town of Gianyar, Bali, will get *darśana* of Lord Jagannātha, Lord Balarāma, and Subhadrā Devī during a Rathayātrā festival—all due to your divine mercy.

Thank you, Śrīla Prabhupāda.

May all of us here, your grandchildren, always remain enthusiastic to fulfill your mission.

The devotees at the Śrī Śrī Rādhā-Mādhava Mandira in Gianyar, Bali, Indonesia.

(written by Kiśora Kṛṣṇa Dāsa)

Gītā Nāgarī Baru

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

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

om śrī surabhyai namaḥ! om śrī gurave namaḥ!

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet, from which pure *bhakti* emanates. All glories to you! All glories to Śrī Śrī Guru and Gaurāṅga! Hare Kṛṣṇa!

In celebration of the 119th anniversary of your appearance day, I, as a representative of the devotees in Gītā Nāgarī Baru, Indonesia, offer you this homage.

Śrīla Prabhupāda, you built a house where everyone in the world could live and learn to practice the teachings of Śrī Caitanya Mahāprabhu. You knew that almost all the people in this Kali-yuga are covered by material ignorance and passion and so could not feel happy. Therefore, on the instruction of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you took the spiritual knowledge of Kṛṣṇa consciousness everywhere so people could feel real happiness.

Śrīla Prabhupāda, because of your unshakable faith in the instructions of your Guru Mahārāja, you were successful in transplanting Vaiṣṇava culture in the West, and indeed all over the world. You taught the uncultured people to be very enthusiastic in chanting the holy name of Lord Śrī Kṛṣṇa. You taught them how to live simply and become Kṛṣṇa consciousness, to always make Kṛṣṇa the center of all their activities.

Śrīla Prabhupāda, you taught us that the *varṇāśrama* system should be introduced to allow people to live “a simpler and more natural way of life” because you knew that it would then be easier for them to be Kṛṣṇa conscious. This was one of the seven purposes for your starting the International Society of Krishna Consciousness (ISKCON). As an *ācārya*, you always showed the perfect example of how to live as a Vaiṣṇava. You wanted the devotees in your Society to show that example also, and so part of your mission was to have your disciples build rural Vaiṣṇava villages modeled on Vṛndāvana, so that everyone could see an ideal society of devotees practicing Kṛṣṇa consciousness.

Śrīla Prabhupāda, to help fulfill your mission, two of your disciples, His Holiness Bhakti Rāghava Swami and His Grace Gaura Maṇḍala Bhūmi Dāsa, established this rural Vaiṣṇava village, Gītā Nāgarī Baru, in

Homages from ISKCON Centers

Indonesia. Now there are five cows and about 150 devotees living here. We worship Śrī Śrī Rādhā–Madana-Gopāla in the temple, and devotees also worship Deities at home as part of their *grhastha* duties. By the inspiration of Bhakti Rāghava Swami, we are planning to make twelve “forests of Vṛndāvana” in this village, replicas of the twelve forests in the original Vṛndāvana. Bhadravān has already been established, and the others will follow. Bhakti Rāghava Swami, who has great faith in your instructions, always teaches us how to live close to the land and care for the cows and make products from cow dung for offering to Kṛṣṇa. This year we started to make cow-dung incense to offer in *ārati* to Śrī Śrī Rādhā–Madana-Gopāla.

Śrīla Prabhupāda, please give us your mercy so we can help your disciple continue to fulfill your mission of establishing *varṇāśrama*. Please empower us fallen souls so we can make greater contributions to Śrī Caitanya Mahāprabhu’s *saṅkīrtana* movement. Haribol!

Śrīla Prabhupāda-kī jaya!

The servants of your servants at Gītā Nāgarī Baru, a Vaiṣṇava village in Indonesia.

(written by Kṛṣṇa Prema Dāsa)

Goloka Dhāma

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace. Hare Kṛṣṇa!

On behalf of all the devotees residing under your shelter at Goloka Dhāma, I would like to place humble request before you. We are serving your mission here, Śrīla Prabhupāda, trying to follow your instructions as strictly as possible, trying to keep all temple programs lively and nourishing, trying to develop supportive and loving relationships among the devotees, etc.

Dear Śrīla Prabhupāda, this is not so easy. Even though you are there in all your instructions, even though you are present in the midst of us in your *mūrti* form, even though you are present in your name that we are chanting so often—still, the ability to actually feel your presence and to experience genuine taste in our Kṛṣṇa conscious practices is often lacking. When will we be able to experience Kṛṣṇa consciousness in its substance and not only in the externals?

This offering is nothing else but a genuine request for your help. We are trying, but we are failing. We have no spiritual strength and are powerfully moved by the restless ways of our mind. Please pour upon all of us your powerful blessings, which can make the impossible possible. Please awaken in our hearts the profound spiritual desire to serve you and please Śrī Śrī Rādhā–Madana-Mohana.

Your servants at Goloka Dhāma, Abentheuer, Germany.

(written by Gaurahari Dāsa)

Helsinki

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances at your merciful lotus feet.

All glories to Your Divine Grace! All glories to ISKCON and the Vaiṣṇavas!

Today, and every day, we feel separation from you. We, and all your followers in every corner of this globe, are blessed in this feeling of separation!

Generations will come—your grandchildren and even great-grandchildren are already on this planet—and they will all chant the Hare Kṛṣṇa *mahā-mantra*, follow your instructions, preach, cook, clean, and meditate as you taught your disciples from the beginning, in 1966, and as they have taught us.

Time will pass, but the bittersweet feeling of separation will remain. We don't say, "I've seen Kṛṣṇa." In fact, most of us cannot even say, "I've seen Prabhupāda." Those who actually saw you are now one by one joining your association in the spiritual world.

You often said that Lord Kṛṣṇa's satisfaction can be seen in how successful one is on the spiritual path. By His mercy—and yours—we were fortunate to have recently purchased the long-awaited temple in Helsinki, Finland, one of the remote corners of the universe, in northern Europe.

For the first time in the thirty-year history of your movement here in Finland, we now have premises that are owned by ISKCON. We are very grateful and humbled by this success. We are also very aware that without your and Lord Kṛṣṇa's guidance, we are helpless.

Śrīla Prabhupāda, we can simply pray for your merciful glance, so that your mission will continue and bloom beautifully here in Finland. Let the *mahā-mantra* penetrate the hearts of all living beings like a flower arrow.

We know you are with us, waiting for us to go forward. Since you are our ever well-wisher, Lord Śrī Kṛṣṇa is waiting for us, too. He is our eternal friend—as you are. Let us finish our spiritual duties here peacefully but diligently. There will be innumerable generations of devotees to come. We are here in this world to learn to love Lord Kṛṣṇa and His devotees more and more.

All we know about our Sweet Lord we have learned from you, our savior, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

We hope to remain

Your eternal aspiring servants in Helsinki, Finland.

(written by Raṅgā Devī Dāśī)

Homages from ISKCON Centers

ISKCON of Silicon Valley

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

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

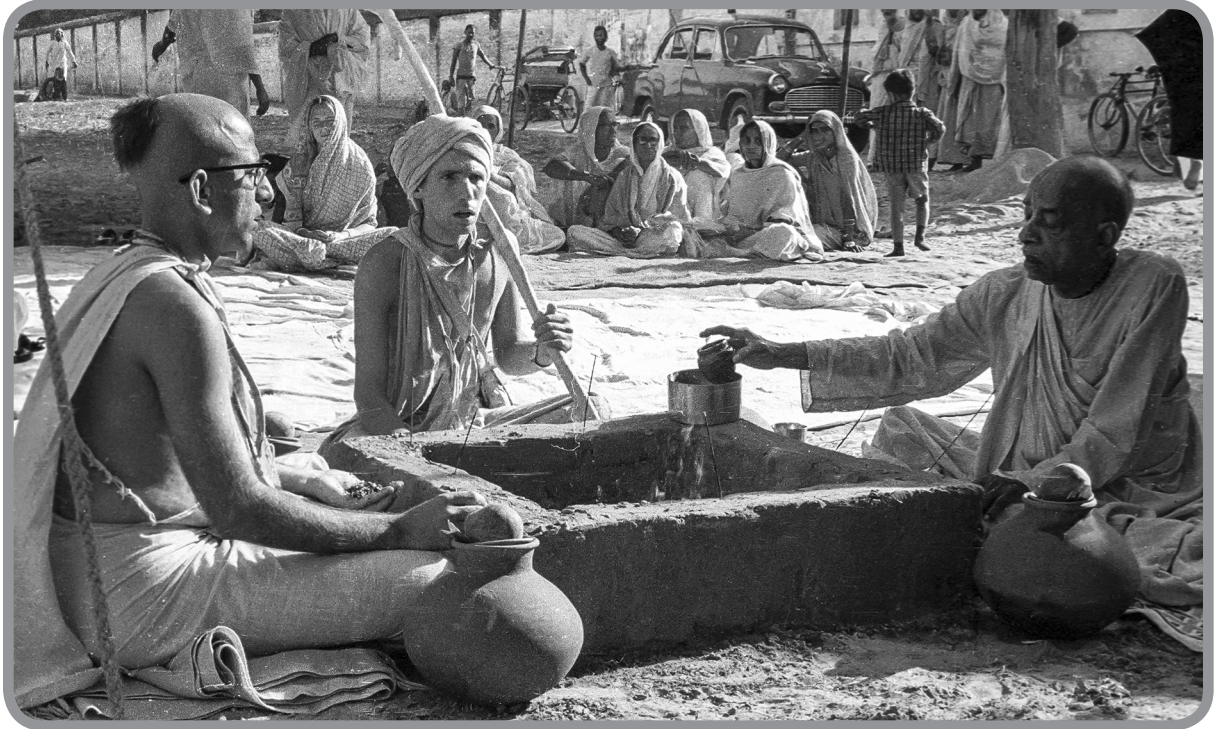
*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūṇyavādi-pāścātya-deśa-tāriṇe*

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

Dear Śrīla Prabhupāda,

In the history of what we know as Western culture there was a period, after the Latin-speaking Western Roman Empire was overrun by less civilized invaders, when learning in fields like science, medicine, and literature declined.

Later, in the 14th and 15th centuries, scholars in Italy known as humanists began studying ancient books brought from the Greek-speaking Eastern Empire, whose capital was Byzantium (modern-day Istanbul). When Byzantium was conquered by the Turks in 1453 A.D., many scholars fled to Western Europe, bringing books and ideas that had been unknown in the West. This contributed to a change in culture, which our historians call the Renaissance, meaning a “rebirth,” a blossoming of the arts and sciences after a long period of indolence.



Śrīla Prabhupāda, history should also record how your introduction of Vaiṣṇava culture and literature has brought about another, more important renaissance in Western civilization. The effects may still be imperceptible to nondevotees, but your followers can see that by distributing these “books from the East” and expanding this movement, they are helping you make a profound and lasting mark on culture and society. As you write in your Preface to *Śrīmad-Bhāgavatam*, these books are a “cultural presentation for the respiritualization of society.”

Lord Varāha first appeared very small and then grew to an astonishing size. Lord Matsya first appeared in a minnow-like size and then grew to be millions of miles long. Similarly this movement you have brought to the Western countries is gradually growing in size and influence, purifying the entire world by introducing the holy name of Kṛṣṇa everywhere.

Future historians will recognize that Lord Caitanya’s *avatāra* coincided with important events in Europe. While Lord Caitanya was on this planet, Columbus made his voyages to the Americas, the Inquisition started in Spain, and the Reformation started in Germany and France. In Poland, Copernicus published books on astronomy that would lead to a revolution in science. In England, King Henry VIII revolutionized politics and religion. A fermentation process had begun which continues to transform society and culture to this day.

Your bringing the fame and teachings of Lord Caitanya west on the *Jaladuta* was another such momentous event in history, and in the greater history of how Lord Gaurasundara’s *saṅkīrtana* movement is transforming the modern world. Now devotees from all corners of the earth visit Māyāpur in great numbers to chant “Jaya Śācinandana!” and “Nītāi-Gaura haribol!” This is growing year by year. We at ISKCON of Silicon Valley are grateful for the opportunity you have given us to participate in this great historical process, the *līlā* of Lord Caitanya Mahāprabhu.

The devotees here at ISV have been distributing your books in increasing amounts each year. They have begun to distribute full sets of *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta* faster than has ever been done. Also, with the help of devotees in other temples, they have spearheaded the “Motel Gītā” campaign, which has placed hundreds of thousands of copies of *Bhagavad-gītā As It Is* in motel rooms, and these “motel Gītās” will soon be taken for granted as part of the American traveler’s experience.

In my lifetime, in America the *Bhagavad-gītā* has gone from an obscure and little-known foreign book to required reading in my granddaughter’s high school and many other schools and colleges, and because your commentary is by far the most popular in English, the English-speaking people will be less prone to being misled by the worthless commentaries of nondevotees.

Led by His Grace Vaiṣeṣika Prabhu, the devotees here are studying your books very thoroughly and applying what they learn in their personal lives. They have a taste for *kīrtana* and *japa* and Deity worship and Vaiṣṇava philosophy, and they are sharing and expanding this Kṛṣṇa culture to others in the San Francisco Bay Area and around the world. Our Monthly Saṅkīrtana Festivals at ISV are punctuated by sweet public *kīrtanas* in downtown Palo Alto, home of the prestigious Stanford University, and we have a college preaching group that is active on the campus of Stanford and other colleges in the area. Devotees also organize regular home programs and also employee-group programs in the local high-technology corporate campuses of Silicon Valley. Also, ISV recently acquired a cow, who resides on a nearby farm in Watsonville. Devotees here are enthusiastic about the “*ahimsa* milk” movement, and the children in our community love to visit Surabhi and see how she is being nicely cared for.

Like those Greek scholars who influenced Renaissance humanists such as Petrarch and Boccaccio, you are the ambassador of the renaissance of Lord Caitanya, a renaissance destined to usher in a complete purification of society, a period of flowering and fulfillment of all branches of learning and the arts in the service of Lord Kṛṣṇa. It is a renaissance which, unbeknown to our parents and schoolteachers, had already begun centuries ago in Vaiṣṇava India. Thank you for bringing this renaissance to our shores and to our lives. We pray for your strength and guidance so that our service to you in this great cultural mission will be successful.

Your servants at ISKCON Silicon Valley, California, USA.

(written by Akruranātha Dāsa)

ISKCON Vedic Farm

My dear Śrīla Prabhupāda,

Please accept my most humble *daṇḍavats* at your divine lotus feet. All glories to you.

I am a fallen disciple of a beloved and dear disciple of yours, His Holiness Girirāja Swami. I have been asked to write an offering to glorify Your Divine Grace. I do not know how to begin. You are so exalted. Therefore, I humbly beg you to kindly bestow your mercy upon me by showing me how to glorify you. I would be very, very grateful to you, Śrīla Prabhupāda. I am not good at anything whatsoever. But I love you, Śrīla Prabhupāda, from the core of my heart. What you have done for us is beyond comparison.

My dear Śrīla Prabhupāda, from your birth till your departure your activities were all transcendental. Why? Because you are a genuine representative of the Lord. Your activities are all glorious. Your birth and activities are all transcendental, like the Lord's. In the *Bhagavad-gītā* (4.9), the Lord says:

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

You once said that “My only credit is that I am presenting Kṛṣṇa as He is. That's all. I am not diluting Kṛṣṇa.” You have given us the matchless gift: Kṛṣṇa, the Supreme Personality of Godhead, along with His Holy Names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In your purport to *Śrīmad-Bhāgavatam* 1.16.32–33 you write:

In this age, when everything is polluted by the contamination of Kali, it is instructed in the scriptures and preached by Lord Śrī Caitanya Mahāprabhu that by chanting the holy name of the Lord we can at once be free from contamination and gradually rise to the status of transcendence and go back to Godhead. The offenseless chanter of the holy name of the Lord is as auspicious as the Lord Himself, and the movement of pure devotees of the Lord all over the world can at once change the troublesome face of the world. Only by the propagation of the chanting of the holy name of the Lord can we be immune from all effects of the Age of Kali.

As a young man you became a follower of Gandhi. During that period, in the year 1922, you first came in contact with your great spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who asked you to preach the message of Śrī Caitanya Mahāprabhu all over the world.

To really know the truth, you asked, “Who will hear your Caitanya's message? We are a dependent country. First India must become independent. How can we spread Indian culture if we are under British rule?”

Śrīla Bhaktisiddhānta, who is very expert, replied boldly that Kṛṣṇa consciousness didn't have to wait for a change in Indian politics—it wasn't dependent on who ruled. Kṛṣṇa consciousness was so important—so exclusively important—that it could not wait. Whether one power or another ruled was a temporary situation, but the eternal reality is Kṛṣṇa consciousness and the real self is the spirit soul. No manmade political system, therefore, could actually help humanity. This is the verdict of the Vedic scriptures and the disciplic line of spiritual masters. Although everyone is an eternal servant of God, when one takes himself to be the temporary body and regards the nation of his birth as worshipable, he comes under illusion. The leaders and followers of the world's political movements, including the movement for *swarāj*, were simply cultivating this illusion. But real welfare work, whether individual, social, or political, should help prepare a person for his next life and help him reestablish his eternal relationship with the Supreme.

After your meeting with Śrīla Bhaktisiddhānta, you become indifferent to the independence movement

and left Gandhi, and you became a staunch follow of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. After preparing yourself properly, in the year 1965 you decided to execute the instruction of your spiritual master. You had no money at all, but you had a friend in Śrīmatī Sumati Morarji, and you begged her to offer you free passage on one of her cargo ships so you could fulfill the instruction of your spiritual master. Because of your strong determination, you were able to convince her to offer you free passage.

During your trip to America you had two heart attacks, but Lord Kṛṣṇa consoled and pacified you in a dream. Your only solace was Śrī Caitanya-caritāmṛta, in which you tasted the nectar of Lord Caitanya's līlā. You left India just to execute the order of Śrīla Bhaktisiddhānta Sarasvatī, in pursuance of Lord Caitanya's order. You said that you had no qualification, but you had taken up the risk just to carry out the order of His Divine Grace. You depended fully on their mercy, so far away from Vṛndāvana.

Śrīla Prabhupāda, you struggled alone but never gave up. You were very compassionate to the people who came in touch with you. You helped them in all kinds of ways. Dr. Misra remembers you as follows:

His Holiness Prabhupāda Bhaktivedānta Gosvāmījī really knocked me down with love. . . . He was really an incarnation of love: My body had become a skeleton, and he really brought me back to life—his cooking, and especially his love and devotion to Lord Kṛṣṇa. I was very lazy in the matter of cooking, but he would get up and have ready. [Śrīla Prabhupāda-līlāmṛta, Chapter 14]

You would write so many letters to ask for help, but no one helped. You struggled alone but never gave up. You had unbreakable determination. In a letter to Sumati Morarji you wrote:

I have come here in this old age neither for sightseeing nor for any personal interest. It is for the interest of the entire humanity that I am trying to implement the science of Krishna which will actually make them happy. So it is the duty of every devotee of Lord Krishna to help me by all means.

You wrote to Tīrtha Mahārāja for help but there was no reply. You wrote to others, and the reply was loud and clear: "We cannot help you."

In this way you struggled alone. But because you were so determined and qualified, very soon Lord Kṛṣṇa awarded you with the International Society for Krishna Consciousness. You made the hippies into happies, and from 1966 to 1977 you circled the world twelve times, founded 108 temples, and attracted thousands of followers. You wrote the Śrīmad-Bhāgavatam, the Caitanya-caritāmṛta, Bhagavad-gītā As It Is, and many other books, and in all of them you simply glorified Kṛṣṇa, the Supreme Personality of Godhead.

As for devotees, you glorified them as very intelligent because they had chosen to serve Kṛṣṇa, the Supreme Personality of Godhead. "By pouring water on the root of a tree, automatically all the twigs, branches, and leaves are nourished.

As for chanting the holy name, you said that the holy name is identical with the Lord—the Lord is present in His holy name. Whenever the devotees have some free time, they have a very important thing to do—chant Hare Kṛṣṇa. In this way they will remain fully engaged. Anyone can chant—the old, the young, the sick, etc., without any special qualification.

As for books, you said books are the basis. This is the greatest contribution you made. Thank you very much, Śrīla Prabhupāda, for this gift. Your books have saved the lives of countless people around the world.

As for temples, they are places of the Lord's residence, the place where devotees worship the Lord and make offerings of bhoga that are later honored as prasādam.

As far as prasādam is concerned, who does not like to eat delicious food? This is the greatest weapon to recruit people to Kṛṣṇa consciousness. Many people have become devotees from prasādam, or sanctified food. When we serve them prasādam, they become very favorable, and later they become devotees.

As far as preaching is concerned, you said that preaching is the essence. You established outdoor and indoor preaching. In this way, everyone is a preacher in ISKCON. You established ISKCON to make first-class brāhmaṇa preachers. Because of preaching and harināma, the movement is going on very strongly. "One who preaches has life," you told us your Guru Mahārāja once said. That means one who does not preach is dead.

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I humbly beg you to forgive the offenses I have committed knowingly or unknowingly, Śrīla Prabhupāda, and I beg you to please accept my humble offering at your lotus feet. I also beg you to bless me and keep me in the good association of devotees. Thank you very much.

Śrīla Prabhupāda-kī jaya!

Your followers at the ISKCON Vedic Farm, Śrī Śrī Kṛṣṇa-Balarāma Mandira, Mauritius.

(written by Rāma Vijaya Dāsa)

Kaduna

Your Divine Grace Śrīla Prabhupāda,

Please accept our humble obeisance at your lotus feet.

We, your followers at the Kaduna temple, feel greatly fortunate to once again be able offering an homage to you during this day's glorious Vyāsa-pūjā celebration of Your Divine Grace.

We are equally fortunate to have come under your shelter in this age of spiritual misrepresentation, misapplication, and misunderstanding. You have mercifully created an amazing institution, ISKCON, that embodies your legacy. But even if ISKCON changes and some Vaiṣṇavas deviate from your instructions, you left behind your books, which, if not tampered with, will always form a sure guide for all those who seek spiritual perfection.

We feel greatly obliged to you and thankful for your succeeding in your mission, and we pray that you keep us safe at your lotus feet and not allow us to fall due to weariness. You have expanded the scope of spiritual involvement for all humanity in such a way that everyone, in every sphere of life, can joyfully participate in devotional service.

May your glory continue to spread throughout the three worlds!

Your servants in Kaduna, Nigeria.

(written by Cāṇakya Paṇḍita Dāsa)

Kaunas

Dear Śrīla Prabhupāda,

Please accept our humble obeisances! All glories to you!

Every year we can see how much we are lost without your guidance. At the same time, it is always extremely difficult to follow your lotus footsteps. But there is a desperate need to do so; otherwise, we are lost in the wild. So we keep striving, and when we are able to take any little step that follows you, we feel unlimited peace and sincere happiness. So our only desire is that you will kindly let us do any insignificant service in your glorious movement. This is the only wealth we have.

Your eternal servants in the Śrī Śrī Nitāi-Gauracandra temple in Kaunas, Lithuania.

(written by Saṅkīrtana Dāsa)

Khasadeśa

*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,

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

You once said, “The Chinese will come last, but they will be the best.” It is obvious that we are the last ones to come into Lord Caitanya’s mission, but are we the best? We Chinese devotees shouldn’t just sit and wait to become “the best.” We have to work hard to fulfill your mission in China. We therefore hope that you will be pleased to read a detailed report of our understanding of what the China mission should be, and that you will shower your blessings on us.

Here are your Seven Purposes of ISKCON, and our plan for how to fulfill them in China:

(1) To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.

- According to time and circumstance, we use the term “harmonious” to match our traditional culture. China is now materially prosperous but in great need of spiritual education and spiritual values based on our Vaiṣṇava philosophy.
- “Yoga” is another popular term. We are active within professional yoga circles, and some of our devotees also need to be trained in the practice of *āsanas* and *prāṇāyāma*.
- Writing, translating, and publishing articles by ISKCON Vaiṣṇavas that relate to “harmony” and “traditional moral education” constitute one of our objectives.

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- We are introducing traditional Vaiṣṇava songs.
- We are producing several ISKCON movies with Chinese dubbing or subtitles.
- Rather than “preaching,” we emphasize “teaching,” which is more acceptable.
- Many philosophers in China misuse the word “spiritual.” People think that “spiritual” means using spiritual knowledge to live comfortably in a materialistic way. We need to link the word “spiritual” to divine consciousness, and ultimately to Kṛṣṇa consciousness.

(2) To propagate a consciousness of Kṛṣṇa as it is revealed in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

- We are trying to promote the phrase “traditional Eastern culture” in relation to our teachings; this will place Chinese culture and Indian culture into a common space.
- We will reach less educated people and children with entertaining presentations of *Śrīmad-Bhāgavatam* in popular story form until they are ready for its deeper meaning.
- We will organize *Bhagavad-gītā* courses for the public that relate to business, management, and psychology—popular fields in China.
- We will train devotee scholars so they can systematically teach the *Bhagavad-gītā* at professional levels. We aim to have at least one hundred such qualified teachers by 2025.
- We hope that all the initiating spiritual masters and senior devotee teachers will bless us and fully cooperate with one another so we can reach the above educational objectives.

(3) To bring the members of the Society together with each other and nearer to Kṛṣṇa, the prime entity, and thus to develop the idea within the members and humanity at large that each soul is part and parcel of the quality of Godhead (Kṛṣṇa).

- Our movement is about education: to educate the public and to educate our members about Kṛṣṇa consciousness.
- Sufficient time should be spent on educating our own devotees.
- Only if our devotees feel satisfied and educated can they attract more people.

(4) To teach and encourage the *saṅkīrtana* movement of congregational chanting of the holy name of God as revealed in the teachings of Lord Śrī Caitanya Mahāprabhu.

- We will organize various *kīrtana* programs by inviting talented devotees from other *yātrās*.
- Several cities have organized *kīrtana* bands. We have bands in Beijing, Shanghai, Wuhan, Nanning, Guangzhou, and Quanzhou. The bands also lead beautiful *kīrtanas* in parks and other public places.
- We hope that one day one of our talented devotees will write Kṛṣṇa conscious Chinese songs.
- We hope that some of our devotees experienced in presenting public programs in Beijing will one day organize a large program in one of Beijing’s theaters.

(5) To erect for the members and for society at large a holy place of transcendental pastimes, dedicated to the personality of Kṛṣṇa.

- We are looking for a suitable place where devotees can establish a Vaiṣṇava community.
- Since ISKCON cannot be legally registered as a separate society, we have the option of registering our activities under a yoga society so we can engage in our various preaching activities.
- In the cities we hope to have cultural venues to accommodate restaurants and cultural centers.
- We envision Kṛṣṇa conscious farms that will supply organic produce to our Govinda’s restaurants and encourage people to experience simple rural Vedic life.

(6) To bring the members closer together for the purpose of teaching a simpler and more natural way of life.

- Our present aim is to introduce the common people to the chanting of the holy names.
- The goal of spreading Kṛṣṇa consciousness to "every town and village" must be applied in China in a practical and realistic way.
- In China it is not so simple to apply the principle of "simple living and high thinking." Not everyone will want to renounce; good model householders are needed.
- We are trying to present our simple devotee way of life to family, friends, and colleagues in such a way that they can see how to apply Kṛṣṇa consciousness in all aspects of daily life. We are striving to present our spiritual practices to others in a way that they will see them as positive spiritual concepts.

(7) With a view toward achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books, and other writings.

- We are regularly distributing your books—which have been legally published—through cultural events, festivals, book fairs, and training courses.
- We also sell books through the Internet.
- Your books are not separate from your ISKCON mission. The more devotees study and teach your books, the more book distribution will increase.
- Increased spiritual education will make people more interested in purchasing your books.

Our dear grandfather Śrīla Prabhupāda, the above presentation may seem like a pipe dream. How can we know we are walking on the right path? Fortunately, senior devotees are guiding us by their words and example, training us with full dedication.

Within the first year of your arrival in America in 1965 you founded the International Society for Krishna Consciousness with only a handful of devotees. You were able to do this because of your purity, faith, devotion, and powerful vision. May this vision also bless the Chinese *yātrā*. By deeply meditating on the seven purposes of ISKCON, we pray to also gain such vision. By reading your books and having the transcendental association of your sincere followers, we will get inspiration.

Lord Kṛṣṇa is not a poor man. If we learn how to serve Him and His representatives expertly, with love and devotion, there will be endless resources at our disposal.

Once your disciple Tamāl Krishna Goswami told us he had said to you, "China is like the buckle of the belt in your global mission. After we join this buckle, Lord Caitanya Mahāprabhu's mission will be completed."

We offer our prostrated obeisances at you lotus feet.

Your devotees in Khasadeśa.

(written by Gauḍīya Dāsa)

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Kiev

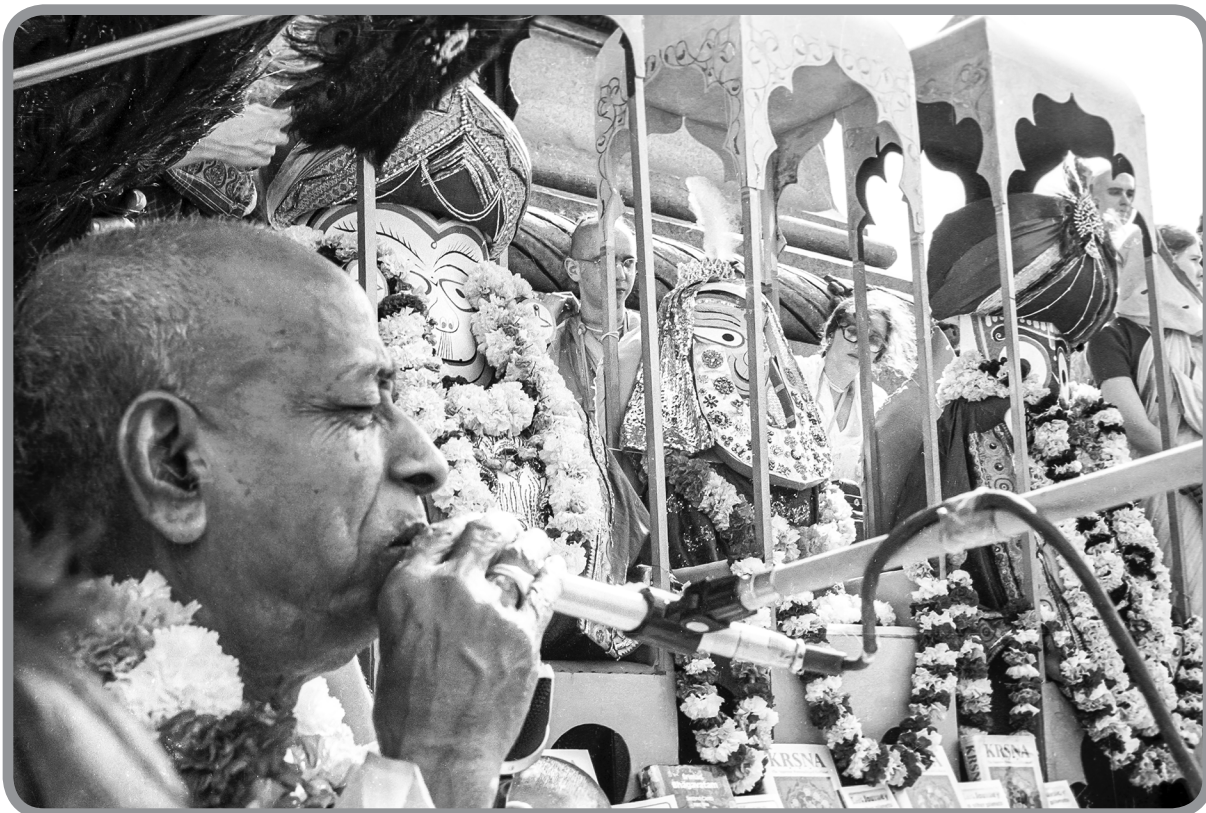
Dear Śrīla Prabhupāda,

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

On this most auspicious day of your Vyāsa-pūjā, we would like to offer you our deepest gratitude for the most precious gift you have given to everyone on this earth—Kṛṣṇa consciousness. Had you not come, Śrīla Prabhupāda, who knows what would have happened to this planet after Kali-yuga had made so much progress for the past five thousand years! We will never tire in our attempts to glorify you and your amazing accomplishments, which you achieved at such an advanced age, in such delicate health, and in such a short time. You tirelessly preached Lord Caitanya’s message all over the world at an age when most people retire. It has become a legend among your followers how you were never influenced by jet lag—you always adjusted your schedule according to the local time and the new place where you had just arrived.

In 1977, when you were already very ill, you agreed to go to a program at Maheśa Paṇḍita’s *śrīpāt* in Bengal only because the local *pūjārī* had asked you to come and he wanted to give that sacred place of worship to ISKCON. When Hari Śauri Prabhu asked you to send some *sannyāsī* disciples instead, you answered, “No, no, he has asked, I must go. It is preaching. . . . No, he wants me to go. I must go.” And then you cited the incident with Lord Kṛṣṇa’s son Pradyumna as an example of the real soldier, whose duty is to fight: “[Pradyumna] was injured on the battlefield and taken away, but then he immediately went back to fight even though he was injured. That was his duty.”

Then Hari-Śauri Prabhu said that the servant’s duty is to take full care of the master: “But, Śrīla Prabhupāda, it was his charioteer’s duty to take him off the battlefield when he was sick.”



But you were staunchly fixed in your own duty as a great *ācārya*-general: “Yes, and it was [Pradyumna’s] duty to immediately return and fight.”

With the same determination you continued to preach and to translate *Śrīmad-Bhāgavatam* up to the last moments of your life. Śrīla Prabhupāda, when people hear about such supramundane activities of yours, even stone hearts melt.

Śrīla Prabhupāda, this year marks the 50th anniversary of your coming to the West. We will have large-scale celebrations all around the world, starting August 24—corresponding to August 6, 1965, the day you embarked on the *Jaladuta* in Calcutta—and extending till October 2—corresponding to September 17, 1965, the day your divine lotus feet touched American soil for the first time. With even more concentration and enthusiasm we will meditate on and glorify your compassion for the fallen souls, who were destined for the hellish planets. How can we not do so after you have awakened us to real life and filled it with meaning?

Śrīla Prabhupāda, you repeatedly told us that this material world has four main defects—birth, death, old age, and disease—and that “pleasure is only a misconception.” Besides these miseries, this world is constantly being tormented with wars that will never end unless people change their consciousness and take to the spiritual means instead of just making peace organizations and passing some resolutions.

So that is going on all over the world, identifying the body as self. “I am American, I am German, I am Englishman, I am Indian.” The whole United Nation is based on this conception. So where is the unity? If you are thinking as “American” or “Indian” or “Pakistani” or “German,” so where is the question of unity? But they have manufactured a false method, United Nations, by lecturing. Just like if you bring a dozen of dogs and ask them, “Live peacefully,” will they live peacefully? They will bark, “Ow! Ow! Ow!” So this is going on. If you keep them as they are, dogs, how you can expect unity? So they should not remain as dogs. They should come to become human beings, then there is question of . . . But they want to keep them as dogs, and at the same time they want to unite. Therefore it is unsuccessful.” [Conversation with Dr. Gerson in Los Angeles, 22 June 1975]

Śrīla Prabhupāda, for the last year or so we have also seen this practically: war, which we previously only read or heard about in the news or in books, came to our country. Thousands of people underwent immense sufferings, either physically, emotionally, or psychologically, due to the horrors of war. Thousands of people lost their lives, homes, and relatives only because of this heart-deep problem, false ego, which forces one to identify himself with his body and land and to hate those who are different. When such false ego is fueled by demoniac leaders intent on expanding their influence no matter what, and when it is combined with greed and an aggressive will to power, the situation becomes hellish and it becomes almost impossible to change it. We have seen practically that neither the United Nations nor the OSCE nor any similar organization can put a permanent end to this horrendous conflict. You taught us that the only remedy for such hellish conditions is the process of Kṛṣṇa consciousness, which one can learn from a bona fide representative of Lord Kṛṣṇa:

In this material world, from time immemorial to the present moment, there have been occasional wars, world wars, even though people have devised various means to stop wars. When I was a young man there was the League of Nations. In 1920, after the First World War, different nations formed the League of Nations, just to arrange for peaceful living among themselves. No one wanted war, but again there was a forest fire—the Second World War. Now they have devised the United Nations, but war is still going on—the Vietnam War, the Pakistan War, and many others. So you may try your best to live very peacefully, but nature will not allow you. There must be war. And this warlike feeling is always going on, not only between nation and nation, but also between man and man, neighbor and neighbor—even between husband and wife and father and son. This warlike feeling is going on. This is called *dāvānala*, a forest fire. No one goes to the forest to set fire, but automatically, by the friction of dried bamboo, sparks arise, and the forest catches fire. Similarly, although we do not want unhappiness, by our dealings we create enemies, and there is fighting and war. This is called *samsāra-dāvānala*. This forest fire of material existence goes on perpetually, and the authorized person who

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can deliver you from this fire is called guru, the spiritual master. [*The Journey of Self-Discovery*, 4.2]

Śrīla Prabhupāda, you are such a master, a guru, who can deliver everyone from such forest fires of material existence. Even in your physical absence you continue to do so through your representatives—your disciples and the disciples of your disciples—and your books. And as long as your followers continue to follow all the rules and regulations set by you—chanting a minimum of sixteen rounds every day, following the four regulative principles, regularly studying your books, and continuing to push on this movement in the way you did—there is great hope for suffering humanity in this strange material world.

In spite of the war and a deteriorated economy, the devotees here in Ukraine managed to distribute so many books for your pleasure during the last December marathon that our country was fifth in the world. Dear Śrīla Prabhupāda, please continue to shower your causeless mercy on us fallen souls and allow us to serve your mission forevermore.

Your servants in Kiev, Ukraine.

(written by Brijabāsi Dāsa)

Koh Samui

Our dearest Śrīla Prabhupāda,

Please accept our most humble obeisance. All glories to you!

This is the first time we devotees in Koh Samui are getting the opportunity to glorify you and your activities on Vyāsa-pūjā. Even though we are not qualified to do so, for our own purification we are trying our best. Please forgive us for our silly mistakes.

First of all, we would like to thank you from the core of our hearts for giving us such a sublime process, the process of Kṛṣṇa consciousness coming from Śrī Caitanya Mahāprabhu. You have directly given us pure devotional service, which the *yogīs* and *jñānīs* cannot achieve even after performing severe austerities for thousands of years. You have given us everything—the holy name, the holy *dhāma*, the spiritual master, the Deities, the devotees, festivals, books, etc. There is nothing you have not given to us. Even though most of us were born in so-called *brāhmaṇa* families, we were living like animals on this island. It was only by your causeless mercy that we have come from the animal platform to the human platform, and we are sure that if we sincerely follow the rules and regulations you have given us, without deviation, you will bring us to the Goloka platform. There is no doubt at all. The only things required are our efforts and prayers.

It is only by your blessings and the efforts of your sincere disciples and granddisciples that we now have almost one hundred followers of Kṛṣṇa consciousness on this small island, and out of them about thirty are initiated. Practically speaking, till 2007 there were no devotees in Samui—maybe two or three—but now by your causeless mercy we have a large group. Śrīla Prabhupāda, please give us the strength to practice Kṛṣṇa consciousness sincerely, without duplicity, and at the same time cooperate with one another so we can share it with others.

Once a group of devotees came to you and said that you had given them everything and raised them from animalistic life to the devotee platform. Then they asked how they could repay you. Your answer to these devotees was very simple and profound. You said, “Do as I did.” Please give us the knowledge and understanding to serve you as you desire. We know very well that fulfilling your desires means fulfilling the desires of the Lord, because your only desire is to please the Lord.

We would like to conclude by thanking you again for the amazing process of Kṛṣṇa consciousness you have designed for us. There are sixty-four limbs of devotional service described in *The Nectar of Devotion*, and there

Śrī Vyāsa-Pūjā

it is said that five of those sixty-four are the topmost. As said in the *Caitanya-caritāmṛta* (Madhya 22.128–29):

sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa saṅga

“One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”

Śrīla Prabhupāda, simply by regularly attending the morning program you have given us, we automatically perform all five of these prominent limbs of devotional service and can awaken *kṛṣṇa-prema*. That is the power of your purity and expertise.

His Divine Grace Śrīla Abhay Charanaravinda Bhaktivedanta Swami Prabhupāda’s 119th Vyāsa-pūjā *mahā-mahotsava-kī jaya!!*

Your eternal servants in Koh Samui, Thailand.

Las Vegas

Dearest Śrīla Prabhupāda,

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

Dearest Śrīla Prabhupāda, on this special day of your Vyāsa-pūjā, please accept on behalf of all your followers in Las Vegas my deepest and sincere words of gratitude and appreciation for everything you have done to save humanity in this degrading Age of Kali.

Śrīla Prabhupāda, you are the dearest savior of the conditioned souls, who struggle in this temporary world of limitations and constantly expanding miseries. Your lotus feet are the most merciful shelter for all the suffering living entities in this Kali-yuga. Without your divine grace, there is no chance for anyone to escape the clutches of Māyā.

In Kali-yuga Māyā’s kingdom is expanding so rapidly that every decade we can see drastic deterioration in people’s mentality, culture, behavior, etc. Nonetheless, your protective mercy is so powerful that those who stick to your Kṛṣṇa conscious teachings and adopt a lifestyle of simple living and highest thinking, which you set up for your followers, are safe and can live a peaceful and happy life with Kṛṣṇa in the center.

Dearest Śrīla Prabhupāda, in this way, by your inconceivable mercy, we followers of your footsteps in Las Vegas can not only resist Kali’s seductive temptations in the capital of Māyā’s kingdom but also spread Lord Kṛṣṇa’s glories. The impossible has become possible by your mercy only. This victory over Kali-yuga’s aggressive expansion here is a huge success for you, Śrīla Prabhupāda!

Śrīla Prabhupāda, please give all of us followers of yours in Las Vegas your blessings so that we can continue practicing and preaching Kṛṣṇa consciousness in this challenging place. Let our consciousness become completely transformed from material, full of conditionings, to purely spiritual, filled with strong faith and loving attraction only to Lord Kṛṣṇa’s lotus feet and yours. Please bless us so that we may never be diverted to anything else.

Śrīla Prabhupāda, please bless us with your mercy so that we will always keep our minds, senses, and intelligence completely absorbed, with strong faith, in loving attraction to Lord Kṛṣṇa and your lotus feet. In this

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way all material attraction will be forgotten and will never distract our attention from His and your lotus feet.

Only by being absorbed in such sublime loving attraction to Lord Kṛṣṇa and your lotus feet will it be possible for us to fully dedicate our time, energy, and means in loving devotional service to your lotus feet. This is the prime mission of our lives.

Śrīla Prabhupāda, we beg you to allow us and help us to become useful instruments in your divine hands, so that we can do anything and everything you may desire for us to do in any place that is pleasing to you. Please let us desire only whatever you desire and accomplish everything exactly as you expect us to.

Śrīla Prabhupāda, if you so desire, please allow us and help us to become submissive instruments in your sublime mission of spreading Lord Kṛṣṇa's glories. May our actions always bring you satisfaction and spread Lord Kṛṣṇa's great glory. Only then, when our lives satisfy you in this way, can we achieve the ultimate perfection for your glory.

Your very humble, grateful, and loving servants at Govinda's Center in Las Vegas, Nevada, USA.

(written by Surapāla Dāsa)

London (South)

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at the dust of your lotus feet. All glories to your divine lotus feet, where great souls reside.

We have so much to be grateful for due to the immeasurable mercy emanating from Your Divine Grace. You have given so much to the world, such as:

- Your commentated translations of major scriptures, such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta*.
- Temples (as well as *gurukulas*, farming communities, etc.) established throughout the world
- Chanting of the holy names of the Lord in every town and village throughout the world
- Wonderful guesthouses
- Wonderful restaurants
- The Bhaktivedanta Institute
- Your dedicated disciples and granddisciples

When Lord Caitanya predicted over five hundred years ago that the holy name of Lord Kṛṣṇa would be chanted in every town and village in the world, this prediction was not really taken seriously. It was assumed that He meant every town and village in India, and even then most people thought it would never happen. But you took very seriously this prediction by Caitanya Mahāprabhu and the order to preach in the West given by your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda. By your herculean efforts and against all odds (from the worldly point of view), you overcame huge obstacles and indeed spread the chanting of the Hare Kṛṣṇa *mahā-mantra* to practically every town and village in the world. Even after you departed this world and went back to the spiritual kingdom, your movement has increased. This is due only to your potency and kindness. As stated in the *Bhagavad-gītā* (3.21)

*yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate*

Śrī Vyāsa-Pūjā

“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

You set the example that your devotees have followed.

In a mood similar to that of Arjuna, who after hearing Lord Kṛṣṇa’s message said that he would carry out Kṛṣṇa’s order, you fearlessly took up the task of fulfilling Lord Caitanya’s mission of spreading the holy names all over the world.

We fortunate recipients of your mercy are trying to the best of our limited ability to help you and your disciples promote Kṛṣṇa consciousness in South London. We do this through temple activities, school preaching, home *satsaṅgas*, outreach festivals, and distribution of your transcendental books. In addition, we are relishing the opportunity to perform devotional service by holding *kīrtana* festivals.

Thank you, Śrīla Prabhupāda, for allowing us to participate in your movement and giving us the opportunity to serve you and Their Lordships Śrī Śrī Gaurava-Nitāi. We are eternally indebted to you.

Your servants in South London, UK.



Longdenville

Dear Śrīla Prabhupāda,

Please accept our respectful prostrated obeisances in the dust of your lotus feet. All glories to Your Divine Grace on this glorious day of your Vyāsa-pūjā!

*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*

“I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanya-deva and delivering the Western countries, which are filled with impersonalism and voidism.”

This year marks the fiftieth anniversary of your coming to the West to spread the unlimited mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu, who desired and predicted that His name would be sung in every town and village in the world.

*prthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

“In every town and village on this earth, the glories of My name will be chanted.” (*Caitanya-bhāgavata, Antya-khaṇḍa 4.126*)

As an intimate associate of Śrī Kṛṣṇa, you were specifically entrusted with this desire of Lord Caitanya and your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Thākura, an intimate associate of Śrīmatī Rādhārāṇī. And Lord Caitanya and Śrīla Bhaktisiddhānta Sarasvatī empowered you to fulfill this desire as well.

In your heartfelt “Prayer to the Lotus Feet of Kṛṣṇa,” you confirmed your close relationship with Kṛṣṇa. You wrote:

I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.

As the vast mercy of Śrī Caitanya Mahāprabhu conquers all directions, a flood of transcendental ecstasy will certainly cover the land. When all the sinful, miserable living entities become happy, the Vaiṣṇavas’ desire is then fulfilled.

O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh when will that day be mine?

You didn’t keep this bliss of your loving devotional service to Kṛṣṇa to yourself, but out of compassion for us and out of a desire to please your spiritual master and Śrī Śrī Rādhā and Kṛṣṇa, you shared it with the world.

It is explained in *The Nectar of Instruction*, by Śrīla Rūpa Gosvāmī, that the *upadeśa-sāram*, the essence of all advice, is that one should reside in Vraja, Goloka Vṛndāvana *dhāma*, serve Kṛṣṇa under the guidance of

devotees, and follow in the footsteps of the Lord's beloved devotees who are deeply attached to His devotional service (*vraje tad-anurāgi-janānugāmi*). Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that *vraja-vāsīs* are those who cannot engage in anything other than Kṛṣṇa's service, even in their dreams or while unconscious, and who have a natural attachment for Kṛṣṇa.

Śrīla Prabhupāda, for us you are that *vraja-vāsī* under whose guidance we are taking shelter. You resided comfortably in Śrī Vṛndāvana-dhāma, at the Rādhā-Dāmodara temple, which you declared to be the center of the spiritual world, situated in the heart of Seva-kuñja, where Śrī Śrī Rādhā-Govinda's most beautiful pastimes take place eternally. There the Six Gosvāmīs and other intimate associates would meet on a regular basis to study, discuss, honor *prasādam* together, and perform beautiful *kīrtanas*. There Śrīla Jīva Gosvāmī personally arranged for the *samādhi* of Śrī Rūpa Gosvāmī, who through the *Upadeśāmṛta* and *Bhakti-rasāmṛta-sindhu* established the essence of the teachings of Lord Caitanya and explained how to follow those teachings and achieve the ultimate perfection of life. There Śrīla Narottama Dāsa Ṭhākura, Śrīnivāsa Ācārya, and Śrī Śyāmānanda Prabhu studied under Jīva Gosvāmī.

With great personal inconvenience and at the advanced age of 69, you left the comfort of the Rādhā-Dāmodara temple, came to the West, and made *bhakti* accessible to us fallen souls without discrimination, by giving us your association and practical example. You taught us not to artificially jump to higher topics but to follow the gradual path, constantly hearing and chanting Kṛṣṇa's holy name, which will reveal His form, qualities, and pastimes, along with His associates. By this process, you assured us, we will attain the ultimate goal of life and go back to Godhead.

Śrīla Narottama Dāsa Ṭhākura has sung, *golokera prema-dhana harināma-saṅkīrtana*: "The treasure of divine love in Goloka Vṛndāvana has descended as the congregational chanting of Lord Hari's holy names." Therefore, since the holy name has unlimited spiritual potency, you taught us by your example how to take shelter of the holy name even in the midst of Kali-yuga, with all its faults.

Thank you, Śrīla Prabhupāda, for bringing us such transcendental sound vibrations, through which you are giving us access to the spiritual world. We are eternally indebted to you for everything you have given us. Where would we be without your gift of Kṛṣṇa consciousness? You brought the love of your eternal home in Goloka Vṛndāvana and revealed this treasure to us. Therefore, out of gratitude for all that you have done for us, it behooves us to distribute this treasure to others. The purpose of your leaving Vṛndāvana was to create a house in which the whole world could live, a house that gives shelter to the population of every country in the world. Until we make this a reality locally, how can we think that you are fully satisfied with us?

In letters to your disciples who pioneered Kṛṣṇa consciousness in Trinidad you wrote:

Long ago I was invited by the people of Trinidad but at that time I could not go, although I had great desire to go there. Now you are fulfilling my desire. [Letter to Vaiṣṇavaṅgātha and Sārādhīyā, 4 April 1971]

You can immediately secure that land, and I am asking Saurabha from Vrindaban to send you the sample plans exactly like our Vrindaban temple. When the time is ripe, I shall be very glad to come there and open the temple.

Krishna may bless you because you are doing so much for Krishna. Try to have a nice temple for Krishna at Trinidad. It is an important place. [Letter to Citsukhānanda, 14 July 1974]

Therefore, on this most auspicious day of your appearance, we fall at your divine lotus feet and beg for your mercy to use us to fulfill your mission here in our *prabhu-datta deśa*, the twin islands of Trinidad and Tobago. Please ignite within us a spark of your burning desire to serve Kṛṣṇa and share Kṛṣṇa consciousness with others so that we can cooperate and continue the mission you started when you first departed for the West fifty years ago. Thank you, Śrīla Prabhupāda, for giving us the privilege of serving your lotus feet.

Your servants at the Śrī Śrī Rādhā-Gopīnātha Mandir, Longdenville, Trinidad.

(written by Agni Dāsa)

Malaga

Our dearmost Śrīla Prabhupāda,

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

When I read the mail from Draviḍa Prabhu regarding the Vyāsa-pūjā offering, I wished that I might be given a chance to write it on behalf of our local temple in Malaga. On the last day of the deadline, when Rasa-sundarī mātājī called up to ask if I would like to write it, I was naturally thrilled and obliged.

In one of his *japa* retreat lectures, my Guru Mahārāja, His Holiness Girirāj Swami, quoted the following conversation, which took place in Nairobi on November 2, 1975, during your morning walk:

Devotee: When chanting our sixteen rounds, we are not sure if these rounds are sincere . . .

Śrīla Prabhupāda: You should be sure.

Devotee: How can we be sure?

Śrīla Prabhupāda: There is beads.

Brahmānanda: No, he's saying that when we chant our rounds, how can we be sure that when we chant the round that the round is a perfect, attentive round, sincere?

Śrīla Prabhupāda: Therefore it is *śāstra*: "You must." There is no question of understanding.

Brahmānanda: The quality of the chanting he's asking. How can we make the quality the best?

Śrīla Prabhupāda: Quality, you'll understand; first of all come to the quantity. Without having quantity, how he'll understand the quality? You follow the instruction of your spiritual master, of the *śāstra*. That is your duty. Quality, no quality—it is not your position to understand. When the quality comes, there is no force. You will have a taste for chanting. You will desire at that time, "Why sixteen rounds? Why not sixteen thousand rounds?" That is quality. That is quality.

[First] it is by force. You'll not do it; therefore at least sixteen rounds. But when you come to the quality, you will feel yourself, "Why sixteen? Why not sixteen thousand?" That is quality, automatically. Just like Haridāsa Ṭhākura was doing. He was not forced to do. Even Caitanya Mahāprabhu, He requested, "Now you are old enough. You can reduce." So he refused, "No. Up to the end of my life I shall go on." That is quality. Have you got such tendency that you will go on chanting and nothing to do? That is quality. Now you are forced to do. Where is the question of quality? That is given a chance so that one day you may come to the quality, not that you have come to the quality.

Quality is different. *Athāsakti*. *Āsakti*, attachment. Just like Rūpa Gosvāmī says that "How shall I chant with one tongue? And how shall I hear, two ears? Had it been millions of tongues and trillions of ears, then I could enjoy it." This is quality. Quality is not so cheap. Maybe after many births. For the time being you go on following the rules and regulations. It is being done by force. Where is the quality? So you wanted to understand quality. This is the quality. You'll not be forced, but automatically you'll desire. That is quality.

I am writing books. I am not being forced by anyone. Everyone can do that. Why one does not do it? Why I get up at night, one o'clock, and do this job? Because I cannot do without it. How one will do it artificially? This is quality. Therefore they like my purports. That quality is shown by Caitanya Mahāprabhu. *Śūnyāyitaṁ jagat sarvaṁ govinda-virahena me*: "Oh, I do not see Govinda. The whole world is vacant." *Śūnyayitaṁ jagat sarvaṁ govinda-virahena me*. This is quality. Just like we have got practical example: one man's beloved has died, and he is seeing the whole universe vacant. Is it vacant? So that is quality of love.

So there is no formula of quality. It is to be understood by himself. Just like if after eating something you feel refreshed and get strength, that is quality. You haven't got to take certificate: "Will you give me a certificate that I have eaten?" You'll understand whether you [have] eaten or not. That is quality. When you will feel so much ecstasy in chanting Hare Kṛṣṇa, that is quality. Not

artificially— “Chant. Chant. Otherwise get out.” This is not quality. This is in expectation that someday you may come to quality. That requires time. That requires sincerity. But quality is there. *Śravanādi-śuddha-citte karaye* . . . It will be awakened. Not by force. Just like love between two persons, it cannot be forced: “You must love him. You must love her.” Oh, that is not love. That is not love. When they automatically love one another, that is quality.

Śrīla Prabhupāda, this is such an amazing lesson for all of us, especially here in Malaga. As you said, “Your love for me will be shown by how you cooperate with each other after I am gone.”

A Vaiṣṇava lives forever, and you will keep influencing the lives of millions of people for millions of years to come. You will always be a legendary personality, a pioneer of theism, and you will always be loved by everyone who is God conscious, no matter which body they are born in.

Śrīla Prabhupāda, please shower us with mercy so that we can always remember you, follow your instruction to distribute your books, make temples in every town and village, and preach to whomever we meet.

Just as you wanted to know how a washing machine and a vacuum cleaner worked when you first came to America, because you wanted to know the how people lived there, we are also trying to approach the locals from different angles and understand their mentality so we can convince them to read your books.

Śrīla Prabhupāda, you invested so much time and energy in writing those books, and it is our duty to distribute them so that your message goes worldwide. We have been preaching to the Indians locally and in Gibraltar, and finally they are getting to read your books through the modern technology of instant messaging and Internet groups. We are hoping to get more and more people to take shelter of you and get into the life-saving boat of this wonderful society called the International Society for Krishna Consciousness.

Praying to always have a place at the dust of your lotus feet, we remain

Your devotees in Malaga, Spain.

(written by Hema-gaurī Devī Dāsī)

Manchester

Dearest Śrīla Prabhupāda,

Please accept our most sincere humble obeisances. All glories unto you, our dear lord and master.

It is an unparalleled honor and a miracle to have the opportunity to serve your mission of ISKCON. Simply by being enthusiastic to serve your mission, we are miraculously catapulted into the nectarean ocean of devotional service by your kind grace.

Even though we have been wandering aimlessly since time immemorial in this material creation, our hearts hardened by the long struggle for existence in the desert of material life, we can immediately quench our thirst by taking shelter at your lotus feet and rendering some insignificant service, which at once gives us a refreshing cooling taste from the nectarean ocean of devotional service. It is our unlimited good fortune to have found shelter at the lotus feet of Your Divine Grace by the causeless mercy of the Supreme Lord.

Your accomplishments are unending and astonishing. You took risks and responsibilities that no one before you had ever taken in history, and you preached to all people all over the world. You raised the bar to ever greater heights and epitomize the title Jagad Guru. Today we seek your blessings so that we may follow in your footsteps and desire to sincerely take risks and responsibilities to help push forward your mission, ISKCON. May we also make it our life's goal to render service with unflinching faith in your teachings and be inspired to accept responsibility and take the risk to be accountable for successfully executing our service. May you kindly empower us with good intelligence so we can execute our service in cooperation and love.

Homages from ISKCON Centers

We are ever grateful for your courageous and faithful disciples, who are accepting all kinds of austerities to press on your mission. They are trying to raise our Kṛṣṇa consciousness so we may continue your march in spreading this mission far and wide. However, we are increasingly conscious that they are getting older and that many of them may soon have to leave this world. We pray that we are able to render them deep loving service and accept the gift of their association so we may continue to advance the mission in their absence.

In the past twelve months, ISKCON Manchester has had the good fortune of welcoming many senior devotees to preach in our center. The presence of these Vaiṣṇavas has had a very positive effect on our preaching mission. The members of our congregation have become more enthusiastic and are cooperating sincerely to serve the mission.

In December of last year we had two first initiations and four second initiations, which yield a current total of twelve initiated disciples at ISKCON Manchester. We have another six aspiring disciples who are likely to be initiated within two years.

Because our temple hall is small and we are attracting many newcomers, we are planning to hold more festivals at external venues to accommodate everyone. We are planning at least nine festivals at external venues in 2015. Our outreach programs via Nāmahattas continue vigorously in Manchester, Bolton, Warrington, Liverpool, Wrexham, and Chester. All this outreach has helped attract many devotees to ISKCON Manchester.

The members of ISKCON Manchester's congregation are keener than ever to find bigger and better facilities to support the growing congregation. While at present we are financially weak, the management is planning a special committee to forge a plan for a new, larger facility. We sincerely pray for your blessings and guidance to bring about a realistic project plan that can establish a sustainable long-term facility.

Under the direction of His Holiness Dayānanda Swami, the centers in northern England have formulated a plan to combine resources to raise the awareness of ISKCON. We are in initial discussions and have agreed on a vision for "ISKCON North," and we plan to settle on a strategic direction during the summer. We are hopeful that this combining of resources will bear fruit in 2016.

We are deeply indebted to you, Śrīla Prabhupāda. You are our life and soul, and we daily seek your guidance and inspiration. We wholeheartedly pray to always serve the devotees by bringing them ever closer to your lotus feet. May we always remain humble, forgoing our self-interests for greater cooperation, and may we touch the hearts of everyone we meet with your loving spirit so that they may choose to serve your mission always.

We offer our beloved Lordships our humble obeisances again and again for the great fortune of your kind association through your disciples, followers, books, audio and video recordings, and installed Deities in the temple. You are ever present in our hearts.

Your insignificant servants at ISKCON Manchester, UK.

Mangalore

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your divine lotus feet. All glories to your mercy, which can liberate the entire universe!

On behalf of the congregation of devotees at ISKCON Mangalore, in Karnataka, we offer this tribute to you as a token of gratitude. In the mood of the Pracetas, who requested Śrī Nārada Muni to enlighten them in transcendental knowledge, we beg for your blessings and declare total dependence on your mercy:

*tan naḥ pradyotayādhyātma- jñānaṁ tattvārtha-darśanam
yenāñjasā tariṣyāmo dustaraṁ bhava-sāgaram*

Śrī Vyāsa-Pūjā

“Dear master, kindly enlighten us in transcendental knowledge, which may act as a torchlight by which we may cross the dark nescience of material existence.” (Śrīmad-Bhāgavatam 4.31.7)

At ISKCON Mangalore we are trying to follow the standards for Deity worship you established to serve Their Lordships Śrī Jagannātha, Śrī Baladeva, and Subhadrā Mahārāṇī. Inspired by the international Om Śrī Surabhi Campaign, we have a strong desire to serve *go-mātā* at our temple and daily offer Their Lordships the best-quality milk and milk products from protected cows. Please empower us to continue our personal service to Their Lordships in a way that pleases Them more and more.

We have heard that book distribution pleases you very much. Thus we have recently taken up book distribution more seriously at ISKCON Mangalore. Every Sunday we go out on the streets to distribute books and chant the holy names. Please bless this endeavor so we may continue to spread the glories of Lord Caitanya in the towns and villages around us.

Through Bhakti Vriksha programs and youth preaching engagements, we are trying to serve the community in and around Mangalore by bringing them the treasure of the Kṛṣṇa conscious activities you have kindly given us—studying *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, chanting the holy names of the Lord, honoring the *prasādam* offered to the Lord, worshiping Śrīmatī Tulasī Devī and Lord Narasimhadeva, and maintaining the highest standards of Vaiṣṇava *sad-ācāra*.

We can never repay you for these auspicious gifts, Śrīla Prabhupāda. However, you said that we can try to repay you by preaching. Therefore we beg your mercy in the form of empowerment so we can effectively spread this sublime and unprecedented movement in the face of whatever difficulties may be presented from various quarters of the universe. Please empower us to overcome all obstacles to do your propaganda work for bringing everyone closer to Kṛṣṇa. Once again, we beg you to place your lotus feet upon our heads and give us your unparalleled mercy.

Your servants and granddisciples at ISKCON Mangalore, India.

(written by Śrī Rāma Dāsa)

Mexico City

Dear Śrīla Prabhupāda,

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

We are your disciples and granddisciples of the Mexico City *yātrā*. Whenever we attempt to glorify you, we feel so insignificant and incapable. We are in the mood of Śrīla Devakīnandana Dāsa Ṭhākura, a disciple of Śrīla Purusottama Dāsa Ṭhākura, who wrote the following in his book *Vaiṣṇava-vandane*, a glorification of the associates of Śrī Caitanya Mahāprabhu:

*mahāprabhura gaṇa-saba patita-pāvana
tāi lobhe mui pāpi la-inu śaraṇa*

*vandanā karite mui kata śakti dhari
tamo buddhi doṣe mui dambha mātra kari*

*tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami’ mo adhame kara nija dāsa*

Homages from ISKCON Centers

“The dear devotees of Śrī Caitanya Mahāprabhu are deliverers of the most degraded. Because I am so degraded, so fallen, the lowest of the low, I am greedy to take shelter at their lotus feet. I beg for their mercy. Otherwise I cannot be delivered. If I think, ‘Yes, I can glorify the Vaiṣṇavas,’ it is only out of ignorance. I have this pride in me. I am dumb. I have no speaking power to glorify the Vaiṣṇavas. Still I am taking great pleasure in my mind. Please excuse my offenses at your lotus feet, O Vaiṣṇavas! Please accept me as one of your servants!”

What ability do we have to glorify a personality like your divine self, Śrīla Prabhupāda? Still, despite our insignificance and incompetence, we beg permission to do so just for our purification.

You came to Mexico City to save us, and you gave us the shade of your divine lotus feet and the refuge of the holiest organization in the world, namely ISKCON. Your books are the guiding light in our individual and collective lives. You instructed us to “Please maintain the things I have given you,” and you also said, “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.”

We thought that these two tasks would not be very difficult for us. But in the course of time we realized how utterly we failed to execute what Your Divine Grace instructed us to do. This proves how great a leader Your Divine Grace was—to inspire people from different cultural, geographical, and economic backgrounds to work in harmony, trust, and love to form a worldwide spiritual family.

In Mexico we have three prominent temples: in Mexico City, Guadalajara, and Monterrey. Two preaching centers are getting started in Cancun and Queretaro. In every temple and preaching center, the distribution of your books is taken as the primary duty. Your Divine Grace also instructed us to not only distribute your books but also to read them carefully and in depth. So it is our pleasure to inform you that in the Mexico City temple we have initiated the Bhakti Śāstrī Program to learn how to study your books in depth. This program is open to the entire devotee community.

Along with the educational program, we are also trying our best to promote spiritual vegetarianism by establishing Govinda’s restaurants in all the temples and preaching centers in the country.

Śrīla Prabhupāda, we have a long, long way to go to fulfill your desires. Therefore, O Śrīla Prabhupāda, we are begging you to please bestow your unconditional mercy upon us so that we can be your sincere servants. Please continue to give all of us your protection.

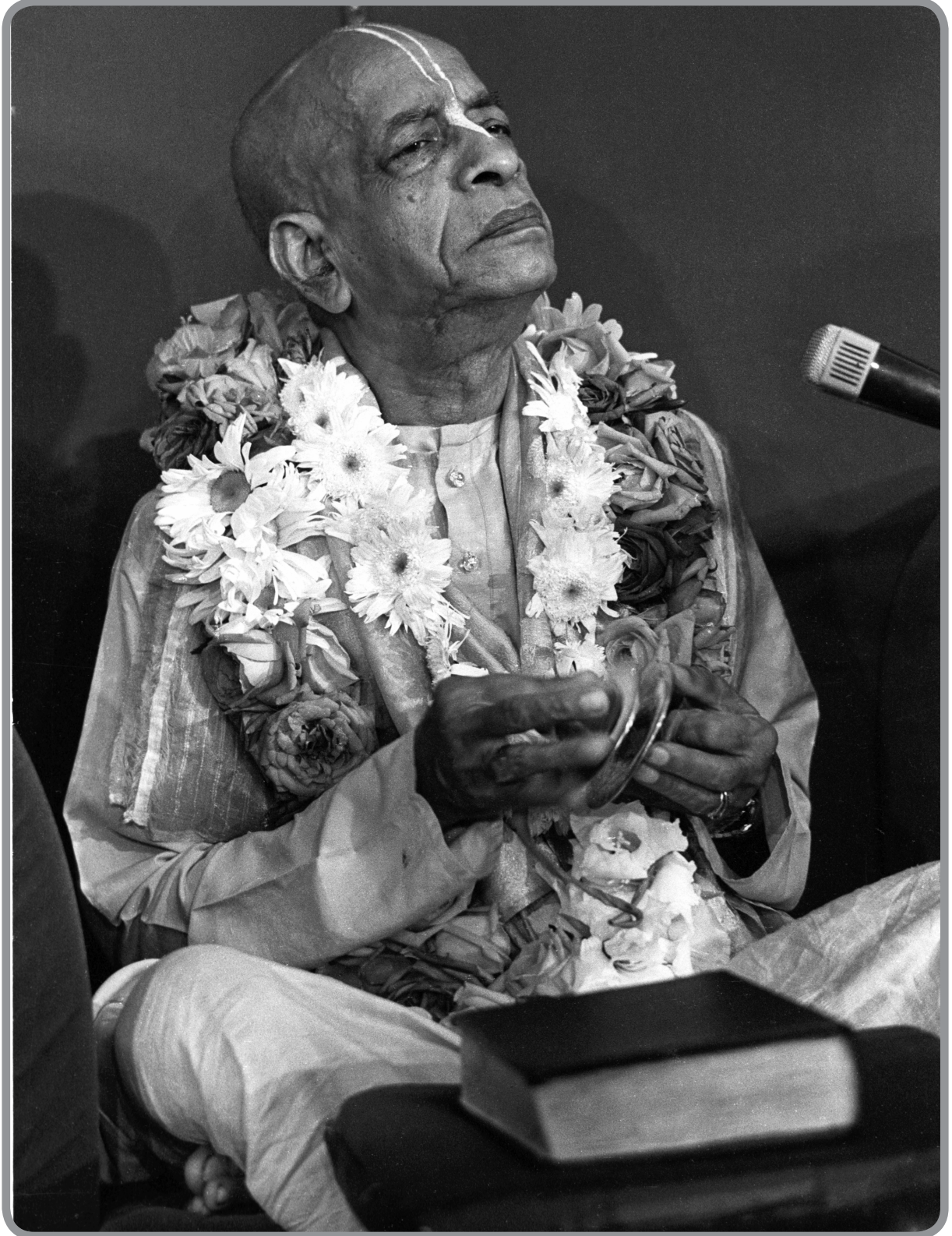
Thank you.

Begging for your mercy and blessings, we remain

Your humble disciples and granddisciples in the Mexico City yātrā.

(written by Kṛṣṇa-Balarāma Dāsa)

Śrī Vyāsa-Pūjā



Miami

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your divine lotus feet.

Each year, on the auspicious occasion of your Vyāsa-pūjā celebration, we very eagerly seek the opportunity to reflect on ever-new realizations of the multitude of ways you have blessed us.

You taught us that it is the inherent right of every human being to become fully Kṛṣṇa conscious. No one is left out. Historically, the world is full of ambitious, well-meaning people who have propagated the ideal that all people are born equal in the eyes of God and should have an equal opportunity to enjoy a good standard of living. The fact is, however, that since those well-meaning people are in the bodily conception of life, and since the equal opportunity they strive for is also based on the body, their good intentions will always be frustrated. Materially, no two people will ever be completely equal because everyone has his own karma from past activities and his own material desires that will produce future karma.

When you established the International Society for Krishna Consciousness in 1966, you in effect gave everyone an equal opportunity to perfect their human form of life by becoming pure devotees of Lord Kṛṣṇa. Kṛṣṇa consciousness is based on the soul's relationship with Lord Kṛṣṇa. It is our natural, spiritual, constitutional position to be fully Kṛṣṇa conscious, and what you gave the world was the process by which any human being, regardless of their nationality, age, gender, race, education, state of health, or any other external consideration, could become a pure devotee of Lord Kṛṣṇa and escape the entanglement of material existence.

Not only do we all have an equal opportunity to become pure devotees of Lord Kṛṣṇa, but just by following the spiritual process we also achieve many significant benefits. There are six characteristics of pure devotional service, namely: (1) It brings immediate relief from all kinds of material distress, (2) it is the beginning of all auspiciousness, (3) it minimizes the value of liberation, (4) it is rarely achieved, (5) it automatically puts one in transcendental pleasure, and (6) it is the only means to please Lord Kṛṣṇa.

If we analyze these characteristics, we will see how much benefit, both material and spiritual, we are receiving by engaging in devotional service, without any separate endeavor. For example, the first characteristic is that pure devotional service brings immediate relief from all kinds of material distress. In *The Nectar of Devotion* you explain how we are all suffering due to various stages of the reactions to our past sins, and how those sins resulted from ignorance. Simply by following the process of devotional service, we start getting relief from those sinful reactions, and we overcome the ignorance that led to those past sins, so that we sin and suffer no more.

Following the teachings of Lord Caitanya and Śrīla Rūpa Gosvāmī, you taught us the path of *sādhana-bhakti*, the practice of devotional service. The principle is that we are naturally all Kṛṣṇa conscious but we have forgotten our position due to many lifetimes of accumulated material desires. Since pure devotional service is in our hearts, simply by our following the process of *sādhana-bhakti*, it gradually becomes manifest. Anyone can start the process by having just a little faith to try it. Such a person naturally starts associating with advanced devotees, and by that good association he starts performing some devotional service. When he becomes a little purified by such engagement, he commits to giving up sinful life. This usually happens in relation to being initiated by a bona fide spiritual master. Gradually he becomes steady in devotional service and his taste for devotional service increases and intensifies, and the process culminates in his relishing pure love for Lord Kṛṣṇa.

By establishing the International Society for Krishna Consciousness, you created a wonderful atmosphere in which to practice devotional service. Our temples give everyone a chance to associate with devotees, practice devotional service, hear the philosophy, and do everything else required to nurture Kṛṣṇa consciousness. And because we are a preaching movement, more and more people will come to our temples, where they will get a chance to start the process.

Śrīla Prabhupāda, you have given us everything we need to practice devotional service and share it with

others. You have given us the fullest opportunity to perfect our lives through devotional service. On top of that, during your physical presence you repeatedly requested us to “Please accept my blessings!” Those blessings are your instructions on how to engage in devotional service. Please always guide us to accept and strictly practice the process of *sādhana-bhakti* you have given us so that we may all realize the goal of this process, pure love for Lord Kṛṣṇa.

Your humble servants at ISKCON Miami, USA.

Montreal

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

You have revealed everything to us: who we really are, who our dearest friend is, and what our true purpose in life is. Within that ocean of knowledge you revealed to this world, you also described some of the amazing spiritual beings who take part in the Lord’s eternal festival of love in His supremely perfect abode, Goloka Vṛndāvana. Among this glorious divine entourage are His especially empowered servants, the glorious devotees who, like *kalpa-vṛkṣas*, lovingly fulfill all the desires of all the other associates of the Lord. Significantly, the *param-guru* of Lord Caitanya-deva—Śrīla Mādhavendra Purī—is revealed to be the leader of all these *kalpa-vṛkṣa* servants. And you, Śrīla Prabhupāda, are the infinitely merciful *kalpa-vṛkṣa* of this age, sent by the *karuṇāvatāra*, Śrī Caitanya Mahāprabhu. Whatever small desires to understand our real purpose in this world were simmering in our shallow hearts, you have transformed them into the sacred fire of intensely seeking the Lord’s eternal service. Such miracles you have repeated a millionfold, as the torrents of Lord Caitanya’s mercy that have descended through you continue to inundate this otherwise lost world.

We are now in the midst of preparing a substantial milestone in modern history: the Golden Jubilee marking the 50th anniversary of your arrival in the U.S.A. to ignite the worldwide Hare Kṛṣṇa explosion. And this unprecedented spiritual transformation has all manifested through you: so deep is your faith in guru and Kṛṣṇa, so intense is your desire to spread the divine message, that your entire being has been the uniquely potent transmitter of God’s infinite love and mercy. Whether brief or longer, any contact with you—with your written words, your transcendental recordings, even your photo or through your followers—immediately ignites the divine spark dormant in all beings and sets them on their journey back to Godhead. Thus all of us—your fortunate family of followers within your great ISKCON mission—are endeavoring to make the whole world recognize you as the beacon of hope, the divinely sent messenger heralding a new age of divine love and spiritual prosperity. Since you are a perfect lover of God, your entire life stands as the greatest miracle, living proof of how great is God’s love and how great are His pure lovers. We live only to help spread your countless gifts far and wide in order to accelerate this new dawn of the *saṅkīrtana* movement.

Your eager servants at your temple in Montreal, Canada.

(written by Gokulānanda Dāsa)

Mumbai (Chowpatty)

My dear Śrīla Prabhupāda,

Please accept our most humble obeisances. All glories to your lotus feet.

Every morning for the last fifteen years or so I have listened to at least one of your lectures on the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam*. It is truly as though you are speaking from the spiritual world. The proof is that our meager understanding definitely deepens when we attentively listen to the same lectures repeatedly.

Today I listened to your *Śrīmad-Bhāgavatam* class on the word-duel between the Viṣṇudūtas and the Yamadūtas in the Ajāmila episode. You said that at the time of death the soul—and thus consciousness—leaves the body. You also stated that this consciousness is Kṛṣṇa consciousness, devoid of any material attachment or desire.

Then you stated that actually there is no difference between the spiritual body and consciousness, and it suddenly dawned on me that this is the real meaning of the phrase “the spiritual world is absolute,” as there is no difference between the spiritual body and its internal body, consciousness. No doubt you have stated this many times before, but the realization came only by the aural reception of your words, by concentrating very attentively, just as you had done when listening to your Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja.

Full attentive aural reception, without any preconceived notion or disturbance of any nature, in a totally submissive attitude, is truly the biggest contributor to the cleansing of the soul of all *anarthas*. However, you have very clearly specified that one should listen to the purest, fully realized, Kṛṣṇa conscious Vaiṣṇavas.

We therefore express our infinite gratitude to you for having tirelessly spent endless hours speaking these wonderful lectures and conversations, singing so many songs, and dictating your purports, all of which, for the next ten thousand years, will definitely act like a cooling monsoon rain in the burning hot summer of Kali-yuga.

It is wonderful to see that thousands of young college students from IITs and Bombay University are regularly attending our Prerna and Chetna *sat-saṅgas*, and we see that very often these boisterous, rowdy, undisciplined college students, who have haughty egos, become excellent devotees, and even book distributors and preachers, as desired by you.

The management of ISKCON Chowpatty benefits immensely from the preaching by your disciples, who are the torchbearers of the true Vedic *sanātana-dharma* taught by you. There is little doubt now that the purest preaching is done by ISKCON, in the tradition of the ancient Indian Vedic culture, which is acceptable to even the most modern students and their professors.

Our only prayer is that we may be continually showered by your mercy for generations to come and successfully implement the Govardhan Eco Village at Galtare (Wada Dist, Maharashtra), and ISKCON's Bhaktivedanta Swami Seminary at Thane (Maharashtra), which will produce excellent management personnel and top-class preachers in the true brahminical culture, as a beacon in the dark age of Kali-yuga, as desired by you.

In the service of the *guru-paramparā* and Lord Kṛṣṇa, we remain

Your servants at ISKCON's Śrī Śrī Rādhā-Gopīnātha Temple, in the Chowpatty district of Mumbai, India.

(written by Śrī Nāthjī Dāsa)

Mumbai (Juhu)

Our dearest Śrīla Prabhupāda,

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

In the guesthouse plot near the Nilachal Farm in Talasari, we are making an open well to get water during summer for agriculture. We are also planning to pump water from the guesthouse plot to the dry agricultural land in the Nilachal Farm. Please guide us to choose a proper pumping system for the best result. We also want to add an extra floor on top of the existing building to accommodate guests. We also would like to use solar panels and windmills to generate power for pumping water from this plot to the main agricultural area. Please guide us to make this project a showpiece of your instructive motto “simple living and high thinking,” an example to follow for people in Mumbai immersed in materialism.

We have completed the permanent structure for the *gośālā*, where your cows are comfortably housed. You may be pleased to know that several cows on their way to the slaughterhouse were saved and are now being sheltered in our *gośālā*. We have also completed residential quarters on the farm for housing *grhasthas*.

Some organic produce from the Talasari farm is sold at ISKCON Juhu during weekends. Please guide and bless us to develop this as a permanent stall and a preaching tool.

During the December book distribution marathon, we distributed 188,614 *mahā* big books, for a total of 391,845.50 book points. Our book score for 2014 was 598,874.25. We stood in third place worldwide for both the marathon and the whole year. By your divine mercy, may we distribute more books this year.

Śrīla Prabhupāda, the renovation work on the old *gurukula* building is in full swing. We have already completed the sixth floor, and the senior *brahmacārīs* have started living there. The fifth floor is under renovation now. Kindly give us intelligence to nicely renovate the building for your transcendental pleasure.

We have also recently acquired a piece of land near ISKCON's *gośālā* in Vṛndāvana, upon which we plan to build a new guesthouse. Kindly guide us in this endeavor.

Thank you, Śrīla Prabhupāda, for engaging us in the service of your dear Lordships Śrī Śrī Rādhā-Rāsabihārījī.

Your insignificant servants at the ISKCON temple in Juhu, Mumbai, India.

Mumbai (Mira Road)

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

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

Dear Śrīla Prabhupāda,

Please accept our prostrated obeisances at your transcendental lotus feet. All glories to Your Divine Grace.

In his *Bhaja Govindam* verses (21), Śrīpād Śaṅkarācārya states:

Homages from ISKCON Centers

*punar api jananaṁ punar api maraṇaṁ punar api janāṁ jaṭhare śayanaṁ
iha saṁsāre bahu-dustāre kṛpayāpāre pāhi murāre*

“Birth again, death again, birth again for another stay in a mother’s womb! It is indeed hard to cross this boundless ocean of *saṁsāra*. O Murāri! Kindly save me by showering your mercy upon me.”

By giving us the matchless gift of Kṛṣṇa consciousness, Śrīla Prabhupāda, you have delivered us from the actual problems of life—birth, death, old age, and disease. Being causelessly merciful like Lord Murāri, you offered us the path to real happiness.

You appeared in order to illuminate the dark world with the transcendental knowledge of the *Vedas*. You were also able to fulfill Lord Caitanya’s prediction that His holy name would be chanted in every town and village. In the brief span of twelve years, you wrote more than fifty books and opened over a hundred temples. Your books are now available in all the major languages. ISKCON temples have been built all over the world.

In the *Rāmāyaṇa* we see that when Maināka Mountain offered Hanumān a place to rest as he leapt to Laṅkā, Hanumān refused, saying, “I am an arrow shot from the bow of Lord Rāma that will stop only at its proper destination.” Similarly, even when you had health problems you did not stop your preaching and translating. Just as Lord Caitanya was able to induce animals in the Jhārikhaṇḍa Forest to chant Hare Kṛṣṇa, you were able to convert thousands of *mlecchas* into *brāhmaṇas*. You converted crowlike men into swanlike men. You single-handedly spread Kṛṣṇa consciousness all over the world despite seemingly insurmountable odds. Not waiting for anyone to make comfortable arrangements for you, you boldly stepped forward alone.

You were living happily in Śrī Vṛndāvana-dhāma at the lotus feet of Śrī Śrī Rādhā-Dāmodara, but still, knowing the mission of your spiritual master and Lord Caitanya, you made a great effort to save us from our entanglement in material existence. You didn’t need to do that for yourself; rather, it was an expression of your selfless dedication to higher authority and your compassion for the fallen souls.

Characteristics of your purports:

- Life: Your purports bring life to the verses of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
- Ecstasy: The purports in *Śrīmad-Bhāgavatam* are your “emotional ecstasies.”
- *Bhakti*: only in your purports we get a definition of *bhakti* as “devotional service.”

You present the philosophy of Kṛṣṇa consciousness systematically:

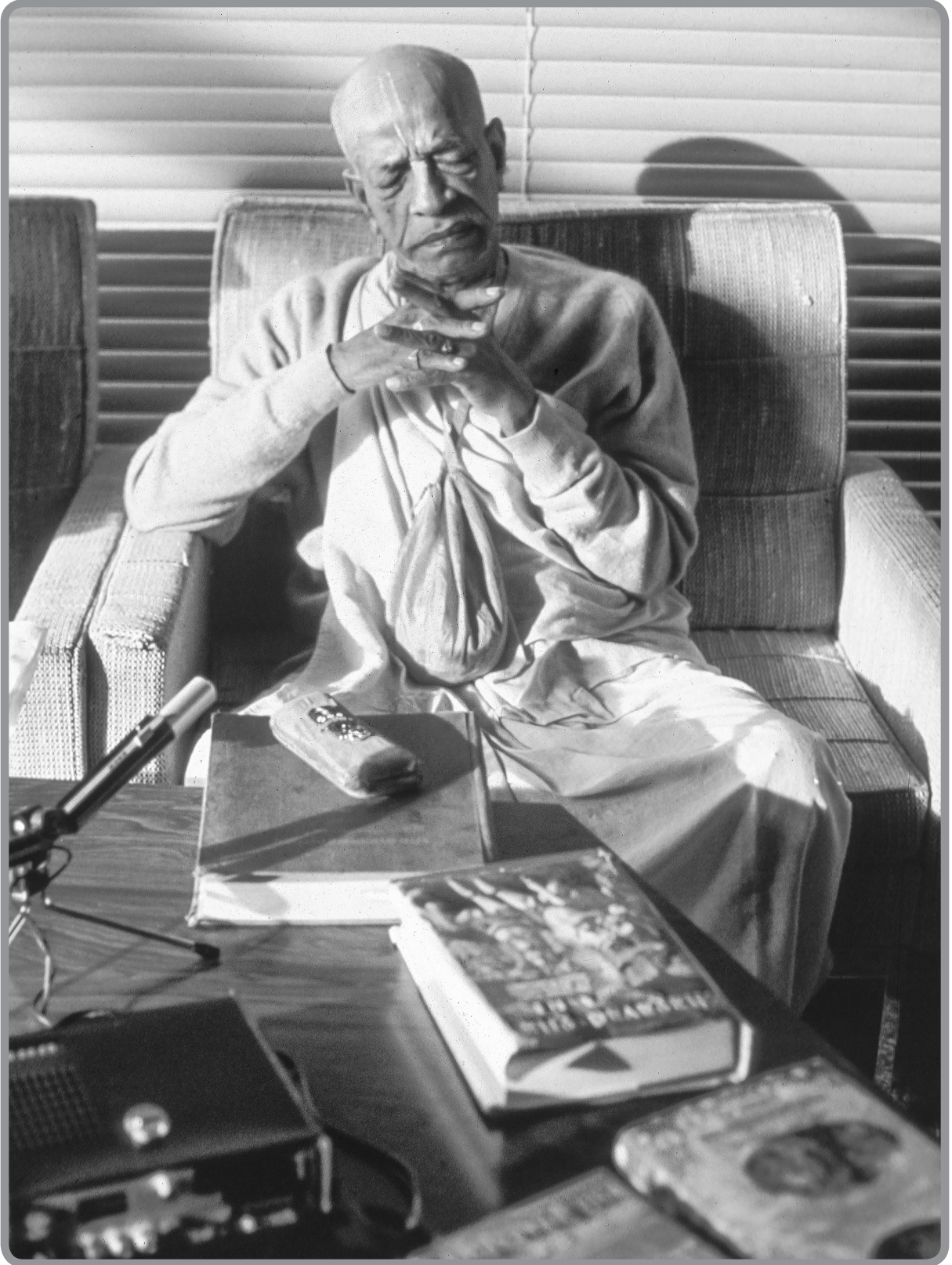
1. *Viśaya*: statement
2. *Samśaya*: doubt
3. *Pūrva-pakṣa*: the opponent’s argument
4. *Siddhānta*: logical presentation of the proper conclusion
5. *Sanḡati*: repeating the original statement

Śrīla Prabhupāda, you conquered the whole word with these five things. One who studies your books can argue very nicely. There is a science behind your presentations. It is not that you just wrote. Whatever you speak spontaneously is perfectly logical. You spontaneously cover these five points when you speak.

For your pleasure, we present ISKCON Mira Road’s preaching report below:

- Book distribution: We distributed 35,000 books during the December marathon
- *Ratha-yātrā*: We conducted *Ratha-yātrās* at Mira Road, Thane, Kandivali, Chembur, Bhayender, and several other places.
- Preaching to children: We teach classes on the *Bhagavad-gītā* and values at four schools. In addition, we teach children’s *Bhagavad-gītā* classes at twenty other places in the greater Mumbai area.
- Preaching to youth: This is not yet in full swing, but once the temple is open we want to make this one of our main priorities.

Śrī Vyāsa-Pūjā



Homages from ISKCON Centers

- Temple construction: We are planning to inaugurate the new temple on 25 September 2015.

Śrīla Prabhupāda, please bless us so that we too might offer a drop of “very great service” unto you—you who are that very great soul, pure devotee, and empowered spiritual master chosen by Lord Caitanya to deliver His message to the far corners of the earth.

Śrīla Narottama Dāsa Ṭhākura writes:

*śrī-kṛṣṇa-caitanya prabhu doyā koro more
tomā binā ke doyālu jagat-saṁsāre*

“My dear Lord Caitanya, please be merciful to me, because who can be more merciful than Your Lordship within these three worlds?”

Whatever we have understood about compassion has come from studying and following your example. We are undoubtedly far from your standard of compassion, but whatever measure of compassion we have inherited from you can melt the hearts of many souls. We stand before you this Vyāsa-pūjā day as humble beggars. We beg for a single drop of the compassion you have for all conditioned souls.

Your servants at ISKCON Mira Road, Mumbai, India.

Munich

*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 humble obeisances.

Thank you so much for accepting us into your family of devotees. We were lost in delusion, but you came to rescue us.

The Western world is full of darkness. In the absence of genuine spiritual knowledge, there is hardly any understanding of God, nor is there a clear understanding of the soul. Indeed, even the heads of vast religious configurations lack spiritual understanding. They are not able to see the soul in all creatures, and thus they have nothing to say about the wholesale destruction of the animal kingdom and the greater environment. *Pravṛttim ca nivṛttim ca janā na vidur āsurāḥ*: “Those who are demoniac do not know what is to be done and what is not to be done.”

Kṛṣṇa is *adhokṣaja*, beyond the range of human perception. As Queen Kuntī said:

*māyā-javanikācchannam ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛṣā naṭo nāṭyadharo yathā*

“Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as

Śrī Vyāsa-Pūjā

a player is not recognized.” (Śrīmad-Bhāgavatam 1.8.19) Accordingly, regardless of how powerful a mind a nondevotee may have, he cannot understand Kṛṣṇa. Thus knowledge of God needs to be received from God Himself. Such knowledge coming from Kṛṣṇa is called *apauruṣeya*, of superhuman origin, and it descends through disciplic succession.

You have made this superhuman knowledge available to the world by performing a superhuman task: publishing books containing genuine knowledge of God in a volume unprecedented in history, and then organizing the distribution of these books, flooding planet earth. The knowledge you distributed is so great that Kṛṣṇa says:

*rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣāvagamam dharmyam su-sukham kartum avyayam*

“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.”

Thank you, Śrīla Prabhupāda. You have made the king of knowledge available to the whole planet. Thus you have created our good fortune.

Your servants ISKCON Munich, Germany.

Murmansk

Dear Śrīla Prabhupāda,

Please accept my obeisances in the dust of your lotus feet. All Glories to Your Divine Grace!

Please accept my best wishes and words of gratitude on this wonderful day, your appearance day.

Śrīla Prabhupāda, your books have changed the lives of thousands of people, and I am one of them. Just by reading your books I started to chant the holy names, offer food to Kṛṣṇa, and look for the association of devotees. In your books you explain very complex philosophy in a very easy-to-understand way. It is impossible not to believe you. Your commentated translations of such sacred scriptures as the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and *Caitanya-caritāmṛta* are based on the commentaries of exalted previous Vaiṣṇava *ācāryas*.

Your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, gave you an instruction to preach the teachings of Lord Caitanya all around the world. Since then and until your last breath you devoted your whole your life to fulfilling this order. You showed us the most brilliant example of faith in Kṛṣṇa and the spiritual master.

Thank you, Śrīla Prabhupāda, for your love and care! We are your eternal debtors.

Trying to become servants of your servants, we remain

Your followers in Murmansk, Russia.

(written by Paramānanda Dāsa)

Homages from ISKCON Centers

Nagpur

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

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

Dear Śrīla Prabhupāda,

Yet another year has passed, and again we are submitting our report on the status of your project in Nagpur. It is fifty years since you yourself visited Nagpur, and for us this means that in this fiftieth-anniversary year have to do something special for you.

We have now established more than fifty Bhakti Vriksha group here. Since you once said that if even 1% of the population becomes Kṛṣṇa conscious it will have a profound effect on society, this is our target. By your mercy we want to have minimum of 50,000 devotees of Śrī Śrī Rādhā-Gopīnātha here in Nagpur before we consider our service to you satisfactory in some small way. We would love to see the mayor of Nagpur wear Vaiṣṇava attire and *tilaka* and chant Hare Kṛṣṇa.

During this year commemorating the fiftieth anniversary of your visit to Nagpur, we are also commencing our major temple project: "The Glory of Central India." We are purchasing five acres of land for the temple, which we will complete in ten years, and we are planning to have several smaller temples in each direction of this *cakra* city of India, to insure that the citizens can easily access the association of Śrī Śrī Rādhā-Gopīnātha and their devotees.

All the members of ISKCON Nagpur's central management board were very happy to hear that the BBT has printed 100,000 copies of the original Macmillan *Bhagavad-gītā*. For us this is so inspiring, because this is a unique and historic edition in that you, Śrīla Prabhupāda, personally approved it and printed it, and we have all made a strong commitment to distribute your original books far and wide, and as soon as other original titles are available from the BBT we will also eagerly order these from the BBT. We have so far ordered almost 3,000 copies of the original Macmillan edition of your *Bhagavad-gītā*.

Dear Śrīla Prabhupāda, we sincerely pray for your mercy so that we can stick together and continue our cooperation to serve you and your beloved Śrī Śrī Rādhā-Gopīnātha. We need your blessings to transcend the modes of nature and withstand the influence of Kali. Please bless us, dear Śrīla Prabhupāda, with eternal service to your lotus feet, so that we can make some small attempt to repay the unpayable debt we have to you.

We, your granddaughters and grandsons, wish you the best of Vyāsa-pūjā days, wherever you are.

Hare Kṛṣṇa.

Your servants in Nagpur, India.

New Badarikāśrama

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

*namas te sārasvate deve gaura-vāñī-ṣṛacārīṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tārīṇe*

Dear Śrīla Prabhupāda,

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

Just as the many-headed Ananta Śeṣa occupies His time expounding the glories of the Supreme Lord with his thousands of mouths for eternity yet never comes to an end of them, so also let us endlessly expound the divine qualities of His pure devotee, whom we are proud to call our dearmost spiritual master, His Divine Grace A.C. Bhaktivedānta Swami Śrīla Prabhupāda. May this humble attempt to glorify you be a fitting addition to the endless waves of accounts of Your Divine Grace.

In the years since the founding of the Hare Kṛṣṇa movement, you have become famous as “the one who created a house in which the whole world can live.” One must wonder, “What sort of house is it that can contain all the people of the world? What sort of walls are used to build such an enormous structure? How is it that all people can live peacefully under the roof of such a house?” Indeed, it is not material bricks that have been used to create such a structure but rather the pure love of the spiritual world that you have so wonderfully displayed which keeps us remaining inside this house. Those who received the good fortune of being with you in your *vapu* form felt your pure love in the form of your words, your glances, and your every movement within this material world. And those who were not so fortunate can also experience this love emanating from your timeless Bhaktivedānta purports and the hundreds of hours of your recorded lectures and conversations. Besides this, being a true spiritual master, you blessed and imbued countless disciples and followers all over the world with the same unalloyed devotional love that you possessed, thus enabling those who could not meet you in person to experience Your Divine Grace through the association of those dearmost disciples of yours. Therefore it is certainly your pure love that continues to keep us bound up within this enormous house, sheltered from the storm of the Age of Kali.

This house also exists in a seemingly material form. It is currently being constructed in the holy land of Śrīdhām Māyāpur and is known as the Temple of the Vedic Planetarium. There even a gross materialist can see a structure that seems to be large enough to hold the whole world. Even today, pilgrims travel to Māyāpur from all around the world and join together as a spiritual family to glorify the Supreme Lord through the congregational chanting of His holy names. Certainly such a structure cannot come about by mundane ambition. Indeed, it is only a partial display of the magnanimity of love that you displayed during your short time in this world.

Śrīla Prabhupāda, you came into this world to remind us that our eternal father is Śrī Kṛṣṇa, the supremely attractive Personality of Godhead, and that we are all connected as His parts and parcels. Not only did you convince us philosophically, but you are daily teaching us how to realize these truths. As we learn to cooperate as your children and grandchildren, tolerating all discomforts and persevering through all impediments for your pleasure, we become blessed with the realization that our real family is our spiritual family and our real home is in the spiritual world. By working together as a family, we see how the blessings and mercy of Śrī Śrī Guru and Gaurāṅga are bestowed upon us. In the Fourth Canto of *Śrīmad-Bhāgavatam*, Lord Viṣṇu says this to the Pracetas:

My dear sons of the King, I am very much pleased by the friendly relationships among you. All of you are engaged in one occupation—devotional service. I am so pleased with your mutual friendship that I wish you all good fortune. Now you may ask a benediction of Me. [*Śrīmad-Bhāgavatam* 4.30.8]

Homages from ISKCON Centers

We can understand this mood of the Lord to the extent that we are able to come together under the shelter of your lotus feet. Without you as our focal point, we would have no hope of executing such an enormous and essential task for the betterment of humanity. In the purport you write:

The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity. In the material world such unity is not possible. . . . Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benedictions to His devotees. . . .

Śrīla Prabhupāda, we pray that we may eternally remain as your good sons and grandsons, daughters and granddaughters, working together in our real home, which is situated under the shelter of your lotus feet. Without this shelter, we are certainly lost in this world.

Your servants at the New Badarikāśrama temple community, Denver, Colorado, USA.

New Biharvan

Dear Śrīla Prabhupāda,

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

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

Please accept our humble obeisances at your divine lotus feet. All glories to Śrī Śrī Rādhā-Baṅkebihārī, the presiding Deities of Boise.

Some say 1969 was a significant year in the history of mankind. In that year man supposedly went to moon and took a step on the moon. Supposedly Neil Armstrong stepped on moon and said the following words: “That’s one small step for a man, one giant leap for mankind.”

Actually the year 1965 was truly significant in the history of mankind. The “one small step for a man, one giant leap for mankind” took place on September 17, 1965, in Boston Harbor, when you stepped down from the *Jaladuta* and implanted your lotus feet in America. There were no TV cameras to record the event, no accolades. Your arrival went unnoticed. Neil Armstrong found the moon landscape barren. You also found America barren—spiritually. The material wealth of America was like pieces of moon rock—worthless unless used in the service of Kṛṣṇa.

Things have never been the same since you took that small step. Not only America but the entire world changed. It reverberated with the purifying sounds of the Hare Kṛṣṇa *mahā-mantra* and was flooded with the knowledge of *Bhagavad-gītā As It Is*. The whole world was re-spiritualized.

The year 2015 marks the fiftieth anniversary of your momentous journey from India and your landing on the North American continent. To commemorate the fiftieth anniversary, we in Boise will, with your blessings and mercy . . .

1. Build a new mini *mandira* for Śrī Śrī Tulasī Shaligramjī. Besides being used for growing Tulasī-

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- devī, it will provide quiet space for *japa* and self-reflection.
2. Double the size of the temple, not just to increase the size but to use the space for:
 - (a) Educational programs such as Bhakti Śāstrī and spiritual/cultural educational programs that will attract young people to adopt spiritual life in a practical way.
 - (b) A new library to house your books and other Vedic literature. It will have at least a thousand books and hopefully will become a regional resource for Idahoans to explore and study Vedic culture.
 - (c) A new Harināma Park, where every evening Boiseans can congregate to hear the holy name and chant and dance on the outdoor stage.
 - (d) A new and bigger kitchen for *prasādam* distribution.
 - (e) A new hall for multicultural, spiritual activities.
 3. Conduct a program called “The Holy Name in Every Town and Village of Idaho.” With this program we plan to perform *harināma* in as many places in Idaho as possible.
 4. Engage the children of our community in performing plays on your life and *līlā*.
 5. Restart home programs.
 6. Reconnect devotees, community, and congregation members who have stopped coming to the temple.

Śrīla Prabhupāda, please guide us and give us strength to proclaim your fame during this year celebrating the fiftieth anniversary of your coming to America, which actually was a giant step (like Lord Vāmanadeva’s) that engulfed the entire world with Lord Caitanya’s *saṅkīrtana* movement.

Your devotees in Boise, Idaho, USA.

(written by Anantarūpa Dāsa)

New Dvārakā

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

Today, on the 119th anniversary of your appearance day, as we look back over the nearly half a century since you started ISKCON, the worldwide Hare Kṛṣṇa movement, we would like to express our appreciation for some of the many gifts you have given us and the world.

Especially here in New Dvārakā, ISKCON Los Angeles, you have given so much and left so much spiritual treasure, mercy, and nectar. You have also given us unlimited opportunity for rendering service to Kṛṣṇa, the Supreme Lord.

New Dvārakā is one of only a few temples in the West where you spent long periods of time. Thus here we have your transcendental living quarters, where you translated your books, met with devotees, and managed your movement for months on end in the early seventies. These rooms are an inspiration for many devotees to visit, chant in, and feel your presence within.

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Another wonderful feature of New Dvārakā is your garden, where you sat and heard Kṛṣṇa book, chanted *japa*, and preached to many people, including students and professors. Today devotees and guests visit this pilgrimage site to feel your presence and relish the Vṛndāvana atmosphere there.

We also have the *Bhagavad-gītā* museum, which you instructed and inspired your disciples to build. It gives visitors an audiovisual experience of Lord Kṛṣṇa's *Bhagavad-gītā*. The museum has beautiful, powerful depictions of various passages of the *Gītā* that often have visitors in tears as they view them.

In the same building, next to the temple, is the large, fully modern kitchen, Govinda's Buffet, and the huge Govinda's Gift Shop, which sells everything one would need for practicing Kṛṣṇa consciousness and supports all the temple functions with the funds raised there.

Back in 1975 you brought the BBT to New Dvārakā, and it is still operating on a grand scale, printing your books, which you wrote with so much care and austerity, sleeping only a few hours per night to finish them. Part of the BBT is the mail-order department, which sells your books, recordings, and other spiritual paraphernalia to individual devotees and stores. One of the most popular items is the fiberglass Balaram *mṛdaṅga*, another of your brilliant ideas, which you inspired your disciples to produce. You instructed one of your disciples to "go to the West and make a drum that won't break." He did, and forty years and 6,000 drums later, the Balaram drum is as popular as ever.

Your gifts to us here also include several apartment buildings and ashrams where devotees can live close to the temple and be intimately involved in temple life, render regular devotional service, and have devotee continuous association. You personally visited many of these residences, making them into sacred places of pilgrimage.

Your dearest gifts to us are Śrī Śrī Rukmiṇī-Dvārakādhīśa, Śrī Śrī Gaura-Nitāi, and Lord Jagannātha, Lord Baladeva, and Śrīmatī Subhadrā, housed in a beautiful temple. Their beauty is beyond compare, Śrīla Prabhupāda, and the standard of their worship is world renowned.

You have also given us the worship of Śrīmatī Tulasī Devī, complete with a large greenhouse of thriving Tulasī plants, who are all cared for and worshiped daily with great love and devotion.

Another of your gifts to us comprises the many festivals held here, such as Janmāṣṭamī, Gaura Pūrṇimā, and Lord Jagannātha's Ratha-yātrā. You introduced Ratha-yātrā to the Western world in 1967 in San Francisco, and ten years later New Dvārakā held its first Festival of the Chariots. Every year since, the LA Ratha-yātrā has been one of the main devotional events in North America, and it gets better every year. In addition, New Dvārakā's traveling Ratha-yātrā cart also serves several other temples and cities.

You also gave us the task of distributing far and wide the transcendental literature you wrote glorifying Kṛṣṇa, the Supreme Personality of Godhead. A fired-up team of devotees, both veterans and newcomers, is dedicated to this service. They are fully devoted to the mission of giving Kṛṣṇa conscious literature to the residents of Los Angeles. What an amazing challenge you have given us! As we drive on the crowded freeways here, among the tens of thousands of cars, we can think of how many of these souls have been reached by your message, and we can plan how to reach more of them while they still have a human life and a chance to make spiritual advancement. For this you have taught us not only how to distribute your books in mass quantities, but also how to prepare and distribute large quantities of *kṛṣṇa-prasādam* and to hold huge festivals.

And, of course, you have given us *harināma-saṅkīrtana*, for which we have a large van that takes a full load of devotees out a few days a week. They go to places like Hollywood, Santa Monica, and Venice Beach, where the crowds are large, and perform *kīrtana* for hours at a time.

Now we see many of your disciples reaching old age and many leaving to join you, perhaps preaching again in another realm. So we pray that we may be effective instruments in taking all the gifts you have left us and using them to give Kṛṣṇa consciousness to others, for, as you taught us repeatedly, the best way to advance in Kṛṣṇa consciousness is to share it. We hope we can perform this task to your satisfaction and that many younger devotees will step up to continue your movement as the older generation passes on.

Your servants in New Dvārakā, ISKCON Los Angeles, California, USA.

New Gaya

Dear beloved Śrīla Prabhupāda,

Please accept our humble obeisances again and again. All glories to your lotus feet.

On this most sacred occasion commemorating your divine appearance in this world, we fall in the dust of your lotus feet and beg for the ability to properly glorify your divine and magnanimous character.

By your grace and guidance, we devotees at ISKCON New Gaya, Japan, are trying to serve your mission of spreading Kṛṣṇa consciousness in the Land of the Rising Sun. Whenever we read about your visits to Japan, we feel very fortunate that we have gotten this opportunity to serve your mission here. By your mercy, last year a few new devotees joined our ISKCON family and are now helping to spread the holy names.

We often find it difficult to preach in Japan, where the obsession with material opulence and comforts covers the whole population. At such times we always feel your divine presence and blessings through your instructions, giving us the strength to continue.

Devotees are trying hard to perform *harināma-saṅkīrtana* and distribute your books in various areas of Japan. By your grace, many senior Vaiṣṇavas visit ISKCON New Gaya and guide us. Through these devotees we always feel your mercy showering on us.

You have given us the vision through which we can see the spark of *sevā* in each and every person and in every circumstance in this world. We are eternally indebted to you for this clear, unambiguous vision, which helps us engage more and more people in Kṛṣṇa consciousness. In every purport you have given us teachings that keep our faith and enthusiasm at a high level. In every situation we are able to associate with you through your books, in which you have given us all the instructions necessary to be Kṛṣṇa conscious. Please give us the strength and intelligence to follow and apply the instructions in our *bhakti-mārga*.

By your grace, a few Japanese devotees are regularly visiting Māyāpur-dhāma, Vṛndāvana-dhāma, and Jagannātha Purī dhāma and are getting enlightened by your mercy. You underwent many austerities and sacrifices to start and maintain ISKCON. Your determination to continue in the USA in trying times and engage everyone in Kṛṣṇa's service is very difficult to emulate. Please give us the required determination to spread Lord Caitanya's mission in Japan, as per your desire.

Under your shelter everything looks very easy and possible. Please always engage us in your service in the way you desire. Please help us be more compassionate toward all living entities and give them the holy names. Please help us understand and implement the real essence of your purpose in starting ISKCON all over the world, and please forgive us because we sometimes commit mistakes and offenses while implementing your vision.

Begging to stay in your service life after life, we remain

Your children, grandchildren, and great-grandchildren at ISKCON New Gaya, Tokyo, Japan.

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New Goloka

Dear Śrīla Prabhupāda,

*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*

In a letter to Mahāpuruṣa Dāsa dated February 12, 1968, you wrote:

The Spiritual Master and Krishna are two parallel lines. . . . The train, on two tracks, moves forward. The Spiritual Master and Krishna are like these two tracks, they must be served simultaneously. Krishna helps one to find bona fide Spiritual Master, and bona fide Spiritual Master helps one to understand Krishna. If one does not get bona fide Spiritual Master, then how he can ever understand Krishna? You cannot serve Krishna without Spiritual Master, or serve just Spiritual Master without serving Krishna. They must be served simultaneously.

This year marks the fiftieth anniversary of your arrival in the USA. On September 17, 1965, the good ship *Jaladuta* docked in Boston Harbor and you took your first steps on American soil. To use your train analogy, Boston was the first stop of the Hare Kṛṣṇa Express, which traveled all over the world for the next twelve years, delivering the mercy of Lord Caitanya's *saṅkīrtana* movement to millions of souls in thousands of towns, villages, and cities around the globe.

This Vyāsa-pūjā day is a wonderful opportunity for all of us—your disciples, granddisciples, and uninitiated followers—to meditate on your mission and your mercy. As you stated in the above-quoted letter, “If one does not get bona fide Spiritual Master, then how he can ever understand Krishna?” Or as you taught us to sing each morning at *maṅgala-ārati*:

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”

We, the devotees serving at New Goloka Dhāma, are striving each day to fully realize your instructions. In the past year we have expanded the distribution of your transcendental books, doubling the number distributed the previous year. We have opened a day school for the children in our community so they can be educated in a Kṛṣṇa conscious environment. The school has done well, and we are building a new schoolhouse to accommodate more students next year. This past year has also seen a big expansion of Bhakti Vrikshas and other home programs. In fact, there are home programs several days a week. All of these endeavors are possible only by your unlimited mercy.

Therefore, on this most auspicious day we pray to be able to deepen our attachment to your lotus feet and honor you at all times of the day and night, because it is by your mercy alone that we can receive the mercy of Their Lordships Śrī-Śrī Rādhā-Golokānanda.

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Your humble servants at New Goloka Dhāma, Hillsborough, North Carolina, USA.

(written by Dṛṣṭa Dāsa)

New Govardhana (San Diego)

Dearest Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace A.C. Bhaktivedanta Swami Prabhupāda!

Thank you for teaching us the necessary service of glorifying and trying to please you, the spiritual master, on the occasion of your appearance day and every day.

You are qualified to be the spiritual master of the universe, *jagat-guru*, because of your unprecedented and complete surrender to your spiritual master and his instructions. In the *Śrīmad-Bhāgavatam* (7.9.28) Prahāda Mahārāja says, “Your servant Nārada Muni kindly accepted me as his disciple and instructed me to achieve this transcendental position. Therefore my first duty is to serve him. How could I leave his service?”

The first time you met your spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Goswami Prabhupāda, you were given the transcendental knowledge and instruction that you never let leave your heart: “You are educated young men. Why don’t you preach Lord Caitanya Mahāprabhu’s message throughout the whole world?” Though you had not even finished getting up from offering your obeisances to His Divine Grace, you had already received your life’s mission. Many others received this blessing as well, but you alone gave your life to accepting it and fulfilling the desire of Guru and Gaurāṅga for the upliftment and salvation of the fallen conditioned souls of Kali-yuga.

Prahāda Mahārāja verbalized this desire in *Śrīmad-Bhāgavatam* (7.9.43–44):

O best of the great personalities, I am not at all afraid of material existence, for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them. My dear Lord Nṛsiṃhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [mauna-vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

By your complete faith in the holy names of Kṛṣṇa and your spiritual master’s order to spread this mission, you awakened and empowered so many young men and women to assist you in the spreading of Kṛṣṇa consciousness.

You followed the example and guidelines of your guru’s mission, solidified with personal instructions he gave you. Where others deviated, you remained fixed in the shelter and guidance of your guru’s *vāṇī*.

Here in San Diego, so many of us conditioned souls have received the benefit of the shelter and association of this temple and its congregation. For forty-five years, service has been offered here in New Govardhana for your pleasure and the benefit of others. I think it would be humanly impossible for one person to be aware of and recall all the services rendered by countless devotees. You, however, are the empowered representative of Lord Nityānanda and are aware of the services and are completely competent to show your gratitude by blessing all of your servants and followers in this journey of devotional service back to Godhead. Still, it is a

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pleasure to try to share with you some of the glories of the devotees' services here.

First of all, Śrī Śrī Rādhā-Gīrīdhārī still magnificently and mercifully offer service and blessings to hundreds and thousands of fortunate souls. In June 1974 you wrote to Nṛsiṃha Caitanya Dāsa Prabhu, the temple president at the time:

I am especially attracted to the pictures you have sent of Rādhā Gīrīdhārī, the Deities of San Diego ISKCON. I have placed one picture on my desk and I am always admiring the beautiful decoration and the transcendental beauty of these Deities. So although your temple may not be one of the largest, you are excelling in Deity worship; if you can maintain and increase this standard, everything will come successfully.

Forty-one years later, Śrīla Prabhupāda, the standard of worship has indeed been maintained and increased by our competent *pūjārī* team, and we feel confident that today you are also “admiring the beautiful decoration and the transcendental beauty of these Deities.” We also fervently pray that you will inspire the *pūjārīs* to continue to maintain and increase the standard of worship in the future.

In terms of book distribution, 2014 was a good year. Now, by the arrangement of Providence, three of our big distributors have gone to other temples to continue their service. There is no loss to your Society in this regard, but I pray that you might allow us to attract, train, and facilitate other devotees to come and be empowered along with our present book distributors. North American ISKCON's goal is to increase book distribution by 10% this year. Please help us in this regard.

Our yearly Ratha-yātrā continues to bless so many fortunate souls with the holy names, *darśana*, and book and *prasādam* distribution. We hold this festival in conjunction with the yearly Earth Day Celebration in Balboa Park, the same park you graced in 1972 by chanting Hare Kṛṣṇa and speaking *bhāgavata-kathā*. So many receptive souls benefited back then and this year also. We know how dear this *sevā* is to you, since you observed Ratha-yātrā from the days of your boyhood. Thank you for your blessings upon all who helped make it a success. May we be allowed to continue to serve Lord Jagannātha in His merciful *līlā*.

Back in the seventies you told Jayapatāka Swami that “in the future most of our devotees will live outside our temples.” It was hard to imagine this at the time. But now we have our Bhakti Chakras, congregational meetings held in devotees' homes at least three nights a week, wherein the six loving exchanges are taking place, winning the hearts of the folks, making them devotees, several of whom have become initiated and are sharing the nectar of Kṛṣṇa consciousness with others. You know it takes a couple of hundred gallons of blood to make devotees, what to speak of nourishing and maintaining them in our family of devotees. Please bless one and all involved to aspire to become like you, one who really cares to see others become Kṛṣṇa conscious.

In our temple we of course maintain our Sunday Feast, or “Krishna Fest,” with a wonderful standard of *kīrtanas*, discourses, and *prasādam*. In addition to this and a Saturday *sat-saṅga* attended mostly by Indian-bodied congregational members, we also have a Thursday night “Krishna Lounge” program. Many young local people are attracted to this offering of Kṛṣṇa consciousness in a manner that is directed and tailored to the consciousness of the youth today. Devotees are being made, some of the young men are also trying *āśrama* life, and a few are moving into the temple, getting the great fortune of *brahmacārī* training and service. Please continue to bless those heading up this wonderful preaching program with the divine intelligence of how to present Kṛṣṇa consciousness according to time, candidate, and country.

Harināmas continue Friday night in the busiest part of downtown, and Saturday afternoon in Balboa Park. Please bless all with increased taste in chanting and sharing the holy names—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Prasādam distribution has continued for more than twenty years at the leading local university, UCSD. Much time and effort goes into this service. Please bless the *prabhus* with the strength and inspiration to continue this invaluable service.

Śrīla Prabhupāda, in closing, we understand that without your blessings and the sheltering relationship with you as our founder-*ācārya*, the *param-śikṣā* guru of us all, none of this would be possible. We don't want to remain neophytes in devotional service, simply engaging the body in your service. Help us to desire and

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act in such a way as to realize our spiritual nature of selfless service to you and Śrī Gaurāṅga. Then we'll be much more empowered to assist you in this *saṅkīrtana* mission, as you desire.

Your lowly servants at New Govardhana-dhāma, San Diego, California, USA.

(written by Rājendranandana Dāsa)

New Hastināpura

My dear Śrīla Prabhupāda,

Please accept my fallen obeisances at the lotus feet of Your Divine Grace.

Today in practically every part of the globe, your disciples and other followers are gathering to celebrate the most blessed event, your appearance on this planet. Although unqualified and full of *anarthas*, I have been asked to say something on behalf of your Kṛṣṇa conscious family of followers here at New Hastināpura-dhāma, ISKCON's temple in Potomac, Maryland, near Washington, D.C.

So we must begin with "thank yous," Śrīla Prabhupāda.

Thank you for the genuine love you have for the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, and all of His children. Thank you for showing that real love has nothing to do with the mundane selfish lust mistaken for true love in this temporary world.

Śrīla Prabhupāda, the love you hold is pure, unadulterated, and straight from the spiritual sky. Because your love is coming directly from the root cause of everything, it is exhibited eternally and in every facet of your existence. It's your pure love that makes you so attractive to all of us who have come to know you. And it's that moment's association with such a pure *bhakta* as you, Śrīla Prabhupāda, that softens steellike hearts and plants in them the seed of devotional service, even into the hearts of those who have come into your association by your transcendental sound vibration alone. The love you carry can easily be seen right there on the glow of your face and transcendental body. In every spoken word and in every song you sing, we find in you only pure *bhakti*.

This pure love you have is shared in every one of the volumes of books you kindly left for us to read. It's there in every word and on every page. It's there in every one of the thousands of hours of your recorded talks. Because you wanted all of us to personally have your association, yet knowing that in your *vaṇi* form this was not possible even for the majority of your direct disciples, you arranged to appear in recorded sound. And because your pure sound is eternal, by the will of the Lord both recorded and written words will be there for future generations to relish for ten thousand years to come. The love you hold and share with all of us conditioned souls is pure love of God, and because you do so much sharing on such a tremendous scale, we think no one can be more dear to Lord Śrī Kṛṣṇa than you, Śrīla Prabhupāda!

Śrīla Prabhupāda, for your compassion, we here in the Western world owe you more than a simple thank you. We owe you our deepest gratitude, for had you not left India and come to America to bring pure devotional service to the West, surely we would now find ourselves bereft of any and all hope for happiness or ultimate salvation from the miseries of material life. We shudder to think what life without you and Kṛṣṇa consciousness would be like. Your compassion for the unfortunate plight of all has brought light, hope, happiness, and the Absolute Truth to this world of the suffering "cheaters and cheated." Śrīla Prabhupāda, we regard you as the embodiment of compassion because you translated and wrote books filled only with pure transcendental knowledge, aimed solely at reviving our true identities as spirit-soul servants of the Lord. Your enthusiasm and determination to share this knowledge have in turn inspired an army of dedicated souls who have surrendered everything and risked all simply to assist you in your mission. We pray that the missionary

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spirit you entrusted us with will remain strong and grow only stronger.

In your last months you further encouraged us with these words:

In the future there will be a history of how Vedic culture was brought to America. We are introducing a new style of life and civilization. Everything should be ideal. Others have never dreamt of such a civilization: free life, happy life, no anxiety, and hope—great hope, that we are going back home, back to Godhead. Through increased distribution of our books, America and then the whole world will become Kṛṣṇa conscious. All the world is in darkness. The scientists like Darwin and Freud are all in darkness. One day the whole world will appreciate how we have changed the face of the world from darkness to light.

Śrīla Prabhupāda, we are confident this day will soon come, when the entire world becomes infected with pure *bhakti* as a Hare Kṛṣṇa pandemic is injected into all cultures and societies by Your Divine Grace's teachings. Thus the chanting of Hare Kṛṣṇa will be heard, accepted, and then spread to every town and village in every corner of this world because you, Śrīla Prabhupāda, agreed to appear on this day out of pure love and compassion for all of us fallen conditioned souls trapped in this vicious cycle of repeated birth and death.

May we remember Your Divine Grace not just on this most auspicious day but every day, as we try to the best of our ability to assist you in your glorious mission of reclaiming all souls and taking them back home, back to Godhead! We beg for your mercy so we may never be kicked away from your service due to our limitless faults, and we pray to always remain attached to the shelter of your lotus feet, life after life.

We feel it is impossible to repay your causeless kindness upon us, but the best we can do is try to repay you by sharing you, our Śrīla Prabhupāda, with the entire world. All glories to you, Śrīla Prabhupāda!

Śrīla Prabhupāda-*kī jaya!*

Your servants in New Hastināpura-dhāma, ISKCON Potomac, Maryland, USA.

(written by Pālaka Dāsa)

New Māyāpur

Dear Śrīla Prabhupāda,

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

It's Gaura Pūrṇimā in West Bengal, and while appreciating the transcendental energy of Śrī Māyāpur-dhāma, I am also meditating on your New Māyāpur in France.

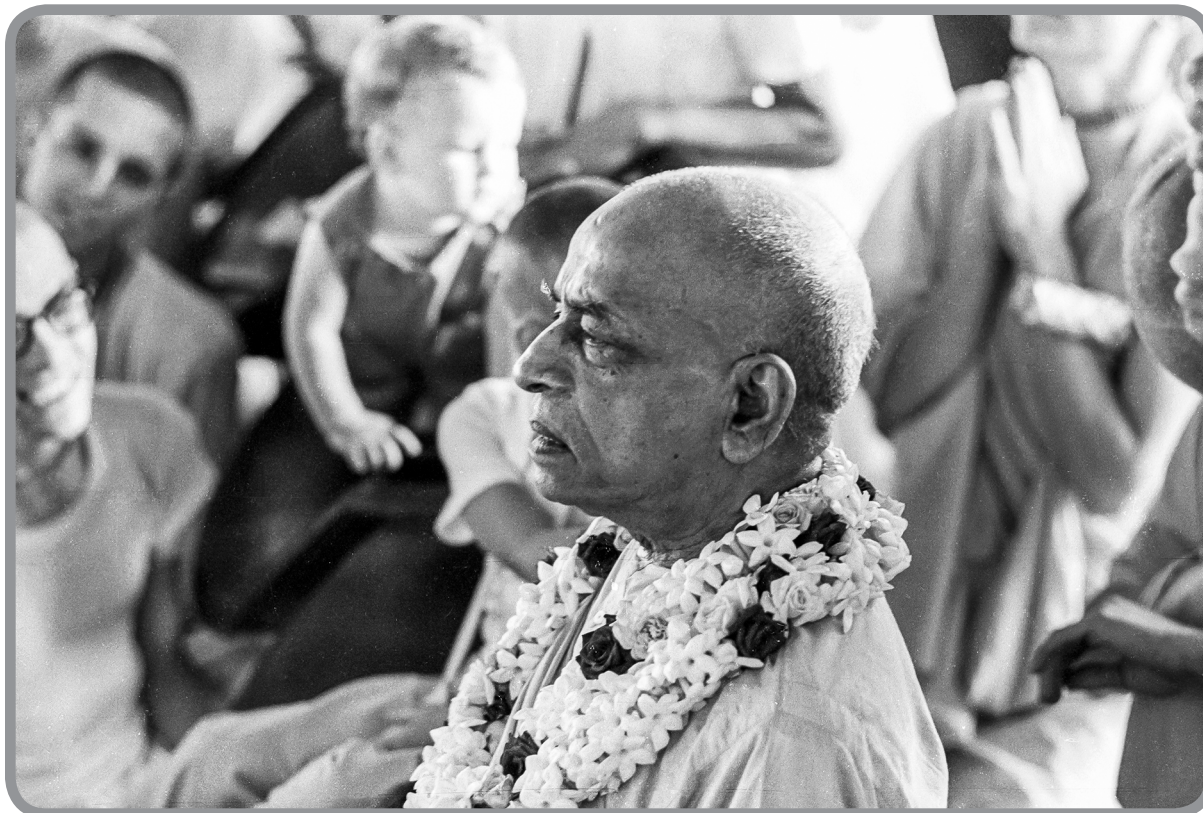
Clearly your Māyāpur Candrodāya Mandir is spreading the glories of Śrī Guru (yourself) and Gaurāṅga at an amazing pace: hundreds of thousands of pilgrims come for *parikramā*; the astounding TOVP is quickly rising, announcing an unparalleled flood of mercy from the Pañca-tattva; Māyāpur is first in the world in book distribution; the Māyāpur Institute is educating scores of devotees every year; the GBCs and other ISKCON leaders just gathered to discuss "unity in diversity," a principle you enjoined us to adopt wholeheartedly for the enduring well-being of your ISKCON; and as Vaiṣṇavas from many countries are joining by the thousands to build the first spiritual town, more and more young preachers and *sannyāsis* born in India are finally getting ready to preach all over the world. All these wonderful achievements and developments in Śrīdhām Māyāpur bear witness to your unique service to the *paramparā*, highlighted by the incredible service you performed after boarding the *Jaladuta* fifty years ago!

Homages from ISKCON Centers

But what about your New Māyāpur, as you named it? After all, is it not meant to be a special embassy of the original Māyāpur, to show how Śrī Śrī Gaura-Nitāi are spreading Their mercy from Māyāpur to Europe, thus adding to Their glory and fulfilling Their mission? By naming it New Māyāpur you definitively established a transcendental link between this remote village of France, now the site of the only temple in continental Europe that Your Divine Grace personally visited, and the holy *dhāma* of Māyāpur, the site of ISKCON's world headquarters. Lord Caitanya created and gave us Māyāpur-dhāma in the East, and then you, Śrīla Prabhupāda, created and gave us New Māyāpur-dhāma in the West!

So, how is your New Māyāpur following in the glorious footsteps of its original mother-*dhāma*? As with Śrīdhām Mayapur, the development of New Māyāpur began slowly. There have been long difficult times here, with a few determined, selfless devotees doing their best to at least maintain this important project. Moreover, if atheistic France didn't seem to be the best place for a symbolic twinning with Śrīdhām Māyāpur, it was so only "as long as a devotee who is like a bumblebee drinking the nectar of Lord Caitanya's lotus feet does not appear before the eyes" (Śrīla Prabhodhānanda Sarasvatī's *Śrī Caitanya-candrāmṛta*). Actually, we clearly see that it is only because of your personal *śakti*, once and forever invested in this special *tīrtha*, that New Māyāpur has survived after your physical departure. The desires of a pure devotee will always be fulfilled because they are not different from those of the Lord. The Lord is all-powerful, and He makes sure that the words of his intimate devotee come true. So, these are your words:

This is a first class place. . . . Very good prospect. . . . Thousands of people will come and take shelter. . . . Here there is no difficulty to learn how to love Kṛṣṇa, and He will provide you all necessities of life. . . . Now that in Europe we have got our Kṛṣṇa-Balarāma temple, real strength will remain from Them. If you are not supported by Balarāma, then it is not possible. . . . I like New Māyāpur very much; especially I like to live in my wonderful rooms.



Śrī Vyāsa-Pūjā

So, this year some auspicious, important, and challenging improvements are finally ready to start. We know that it is only by your intense and sincere feeling for the suffering of the conditioned souls that New Māyāpur can and will develop as both a symbolic and real embassy of Śrīdhām Māyāpur in the West. Thus, with full faith in you and with our growing love for you, we will never forget that here, in New Māyāpur, we are simply your humble servants. Please maintain hope in us; then Kṛṣṇa will not withdraw his mercy from us and will use New Māyāpur to make you happy. That is our hope.

Your grateful servants in New Māyāpur, ISKCON's rural temple in France.

(written by Gopaswami Dāsa)

New Navadvīpa

Dearest beloved Śrīla Prabhupāda,

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

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

Please accept our most respectful and humble obeisances. All glories to you, dear Śrīla Prabhupāda.

On behalf of all the devotees at New Navadvīpa-dhāma in Hawaii, we express our gratitude to you for allowing us to serve you at this sacred *tīrtha*.

Here in New Navadvīpa-dhāma it is especially pertinent that we are doing our best to raise the spiritual standards, especially for those of us who live in or do fulltime service at your temple. Purity is the force, the foundation of our ability to fulfill your instructions. We recognize that if we are not spiritually strong and healthy we cannot help even ourselves, what to speak of others. As you know, Hawaii, with its natural beauty and moderate climate, can put weak conditioned souls and neophyte devotees into illusion, the false sense of thinking they can enjoy this material world. We promise you that we who are living here in your temple will follow your instructions of *sādhana-bhakti*. We pray for your blessings so that we can fulfill this promise. It is only by your causeless mercy that we will be able to protect and preserve this sacred *tīrtha* of yours.

Under your guidance, here in New Navadvīpa-dhāma we go out every Friday evening on *harināma-saṅkīrtana* in Waikiki, the international tourist capital of Hawaii, we worship the celebrated Śrī Śrī Pañcattattva Deities, which you personally installed, we engage in book and *prasādam* distribution, and we faithfully celebrate all the festivals you instructed us to. Additionally, we are continuing the weekly tradition of the Sunday Love Feast. We have a great desire to start a traveling *saṅkīrtana* bus party in the Hawaiian Islands. All the devotees here also want to follow your instructions on *daiva-varṇāśrama-dharma*, and for this purpose we wish to acquire farmland so that the temple can be self-sufficient in every respect. Kindly bless us so that we may fulfill these desires.

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvāms tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

Homages from ISKCON Centers

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”

Here in Honolulu, at New Navadvīpa-dhāma, the devotees have been serving you and your mission for many years, and by your causeless mercy we will continue to do so, refining our devotional service in a way that will attract more of the conditioned souls of Hawaii to your lotus feet and the service of their Lordships Śrī Śrī Pañca-tattva.

We beg to remain

Your humble servants at New Navadvīpa-dhāma, ISKCON's temple in Honolulu, Hawaii.

(written by Sundarānanda Dāsa)

New Nīlācala (Guadalajara)

Dear Śrīla Prabhupāda,

Please accept our most humbles obeisances under the dust of your lotus feet, which are the shelter of all fallen souls like us.

Śrīla Prabhupāda, when you visited Mexico City in 1975, you had the following conversation with a woman psychologist:

Psychologist: Can someone achieve self-realization without a guru, or does he need a guru?

Śrīla Prabhupāda: How do you think like that? Is there anything within this world which can be learned without guru? Even if you become an ordinary carpenter, you have to learn from an expert carpenter. So how you can imagine to learn the topmost subject matter without guru? The Vedic injunction is therefore *tad-vijñānārthaṁ sa gurum evābhigacchet/ samit-pāṇiḥ śrotṛyaṁ brahma-niṣṭham*. . . . We must have a bona fide guru to train us in the understanding of spiritual matters. Guru means who knows the thing, who can teach you. That is guru—not a humbug guru, but guru means one who knows. *Tattva-darśinaḥ*, one who has seen the truth, he can become guru. Find this verse:

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti tad-jñānaṁ jñāninas tattva-darśinaḥ*

Devotee [reading translation]: “Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

Psychologist: OK.

On Janmāṣṭamī day in New York, in September 1966, when you were explaining what initiation means, you said, “Initiation means that the spiritual master accepts the student and agrees to take charge, and the student accepts the spiritual master and agrees to worship him as God.” The devotees were stunned. Later two of them went to see you, and one of them asked, “Does what you told us this morning mean we are supposed to accept the spiritual master to be God?”

You calmly replied, “That means he is due the same respect as God, being God’s representative.”
“Then he is not God?”

“No, God is God. The spiritual master is His representative. Therefore, he is as good as God because he can deliver God to the sincere disciple. Is that clear?”

“Yes, Swamiji.”

Śrīla Prabhupāda, in these two examples you teach us how important it is to accept a spiritual master if we want to get liberation from this material world. Śrīla Prabhupāda, please give us the strength to follow you always so that we can get *kṛṣṇa-prema*.

Śrīla Prabhupāda, thank you very much for all the mercy you are showering upon all the fallen souls of this Kali-yuga.

Your most fallen aspiring servants in New Nīlācala Mandir, Guadalajara, Mexico.

(written by Premānanda Dāsa)

New Ramaṇa Reti

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to Your Divine Grace, our eternal master, father, and friend.

I’ve been given the opportunity and responsibility of writing this year’s Vyāsa-pūjā offering to you on behalf of your disciples, granddisciples, and great-granddisciples here at your New Ramaṇa Reti community in Alachua, Florida. Actually, here in New Ramaṇa Reti there are two little girls who are your great-great-granddisciples, fourth-generation ISKCON devotees. We are all deeply honored and privileged, Śrīla Prabhupāda, that you have brought us into your Gauḍīya Vaiṣṇava family. We are eternally indebted to you for having saved our lives and for continuing to save our lives as you guide us along the path back home, back to Godhead. Unfortunately, sometimes it’s necessary for us to be dragged along that path, and you so kindly do that as well.

So many times it is said that you have built a house in which the whole world can live. We see living proof of that here in New Ramaṇa Reti. Devotees have come here from more than thirty countries to take shelter of you, the Deities, and one another. Together, under your guidance and because of your inspiration, we worship the Deities, put on fantastic festivals, distribute your books, teach the children, distribute *prasādam*, share the *darśana* of Lord Jagannātha during numerous Ratha-yātrās, and in general try to spread your message wherever we go and to whomever we meet.

Śrīla Prabhupāda, you have instilled in us the importance of serving Kṛṣṇa and the importance of getting others to serve Kṛṣṇa, too. Sometimes it’s not easy to live together with so many members of our extended family, with so many varied cultural backgrounds. But you have taught us Kṛṣṇa culture, and when we truly endeavor to keep Kṛṣṇa and Your Divine Grace in the center of our lives and everything that we do, living together in this ever-growing family becomes transcendently rewarding, enlivening, fulfilling, and, hopefully (and most important of all), pleasing to you.

When my family and I moved here in 1991, there were only forty devotees in the immediate area. Now your community here has grown to almost one thousand devotees and has become the largest Vaiṣṇava community in the Western World. You have provided a shelter for us all, and we are eternally indebted to you for that. To see our children teaching our grandchildren about Kṛṣṇa, and to hear those grandchildren telling others, including their grandparents, about Kṛṣṇa, is truly transcendently rewarding.

So many of your disciples and granddisciples from around the world have gathered here, and we are trying our best to offer some meaningful service to you and to further develop our dedication to and love for you

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as we approach the ultimate test. Hopefully, we have learned what you have attempted to teach us and will pass that ultimate test at the time of death.

As time passes, we see so many of our family members and friends leaving this world. They serve as examples to us of how to prepare for death. Actually, they show us how to prepare for life—real life, not a life of illusion. They show us by their lives and by their dedication to following your instructions and your example how we can prepare for eternal life in the service of Rādhā and Kṛṣṇa. The time of death is just a transitional stage for us to pass through on our way into real life, an eternal life of serving the Supreme Personality of Godhead. The passing from this material body is necessary for us to attain our spiritual body. Without leaving behind the old, we cannot take up the new.

As we're all starting to feel more and more the pangs of disease, old age, and, in increasing numbers, death, we are directly experiencing what you've been telling us for the last forty and fifty years. Śrīla Prabhupāda, you have taught us how to live a life absorbed in Kṛṣṇa consciousness, and you've taught us how to pass on at death to engage cent percent in the Lord's pastimes. No one in this world except you, Śrīla Prabhupāda, has ever spread these teachings of Lord Caitanya Mahāprabhu to such far-flung corners of the globe and to so many unqualified individuals. While we see them and ourselves as unqualified, you see us as qualified recipients of your mercy because we are all part and parcel of the Lord. Śrīla Prabhupāda, you have given us an opportunity like no other. Your compassion knows no bounds.

Writing this offering to you reminds me of an analogy you've often given. This feeble attempt to glorify you is like offering a conch shell full of Ganges water to the mighty Ganges River, or like offering a ghee lamp to the blazing sun. Your qualities are unlimited, Śrīla Prabhupāda, and even if we had unlimited mouths and great intelligence, we could not glorify you sufficiently, in a way that befits your position.

Śrīla Prabhupāda, our debt to you is eternal: it can never be repaid. How can we *ever* repay you for giving us everything? You have taught us everything, and in many cases you have had to re-teach us so many things that we learned incorrectly, being products of material conditioning. And you continue to teach us every day, through your books, your lectures, your example, and your sincere followers, no matter how old or young they may be.

Śrīla Prabhupāda, so many of us struggle to become Kṛṣṇa conscious. But you've taught us that even if we fall we should get back up, brush ourselves off, and continue to serve Kṛṣṇa. You taught us to understand that, being in this material world, we're not in a healthy condition, but that we should try to get well by continuing to take the medicine you have prescribed for us: chanting, dancing, reading your books, and honoring *prasādam*, all in the association of others who are also endeavoring to become healthy. You've taught us that our spiritual health should become our primary concern.

Śrīla Prabhupāda, you have brought us into a family with such a rich and vibrant tradition of devotion and service to the Lord, something that is lacking in this world. You used to tell us that there are so many educational institutions but there is not one department for teaching us who we really are. Not only have you created that department, but you've created a worldwide educational institution to teach everyone who they really are, no matter their race, color, or creed.

Śrīla Prabhupāda, you've taught us about the nine processes of devotional service and that we can become fully Kṛṣṇa conscious by perfecting all nine of them or even just one of them. You saw in each one of us a spark of Kṛṣṇa consciousness because you saw us as eternal loving servants of the Lord who had lost our way. You fanned that spark of Kṛṣṇa consciousness and gave us everything we need to perfect our lives in the service of the Lord.

Śrīla Prabhupāda, you always taught us to see the good in everyone and everything, not from a sentimental perspective but from the realized perspective that everyone and everything is part and parcel of the Lord and that everyone and everything can be engaged in the Lord's service.

I pray to you that we may all unite and bond together for your service and for your pleasure, and that we may all learn from each other how to truly become Kṛṣṇa conscious.

Śrīla Prabhupāda, how can words convey your glories—who you really are, your importance to the world, and how much you mean to us? I always find myself at a loss for words when it comes to expressing my gratitude to you. Sometimes I feel the only way to say “thank you” is to prostrate myself before you and ask for your

Śrī Vyāsa-Pūjā

help, guidance, and blessings to become worthy of being called your disciple.
Thank you, Śrīla Prabhupāda.

Your servants at New Ramaṇa Reti, ISKCON Alachua, Florida, USA.

(written by Kīrtirāja Dāsa)

New Remunā

Dear Śrīla Prabhupāda,
Please accept our humble obeisances at your lotus feet.

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

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

Over the last year we continued our mandate to keep your mood and mission as our top priority, making every effort to work in a cooperative spirit under the blessings and guidance of our GBC, His Holiness Bhaktimārga Swami, and other senior devotees in New Remunā-dhāma (ISKCON Toronto).

The congregation of Śrī Śrī Rādhā-Kṣīracora-Gopīnātha continued to grow and flourish over the last year, and our festivals were sweeter, better organized, and better attended. Our temple āśrama is slowly but steadily improving, and we have many exciting plans underway to revitalize the much-needed resident devotee program. Our effort to maintain the home of our beloved Deities with a program of ongoing renovations and improving kitchen standards moved ahead, and we continue to encourage our Govinda's Restaurant initiative to revitalize our prasādam distribution.

Our dynamic saṅkīrtana efforts continued to excel under a dynamic leadership team, meeting all targets and distributing more than 50,000 of your transcendental books in 2014. This was achieved through successful and consistently improving Monthly Saṅkīrtana Festivals, which have been sustained for six consecutive years. This year there was a strong push to sign up BTG subscribers, and we have secured over 200 subscriptions. Organized Śāstra Dāna efforts have placed your books far and wide, in hospitals, hotels, and offices throughout the Greater Toronto Area (GTA).

Educational initiatives remain our prime focus, and so we hosted the very first ISKCON Disciple Course in Canada, held several other seminars, and developed our Sunday Feast policies in an effort to disseminate the science of Kṛṣṇa consciousness systematically.

We have had the opportunity to interact with many interfaith and yoga communities, as well to establish contact with our representatives at City Hall in an effort to reach out to the Western population, and we are happy to report that your ISKCON Toronto is considered one of the top faith-based communities in the Greater Toronto Area.

Our V-Care team made great strides in extending their services to devotees in need of care (end-of-life and otherwise), under the guidance of your dedicated disciple Saṅgitā Devī Dāsī.

In an attempt encourage, inspire, and assist devotees in our yātrā to accept formal initiation within ISKCON and then to keep their initiation vows as a lifetime commitment, we launched the Initiations Committee and the Mentorship Program at ISKCON Toronto. We now officially have mentors who are extending their loving care to mentees through regular meetings.

Homages from ISKCON Centers

Our Kṛṣṇa Fun School brought many families to Kṛṣṇa consciousness by engaging a growing number of young children through regular Sunday school, March Break, and summer camps, and our team is looking into starting our first Kṛṣṇa conscious preschool this year.

In an effort to protect our children and make our temple safe, we have now established a Child Protection Team and have appointed a CPT officer.

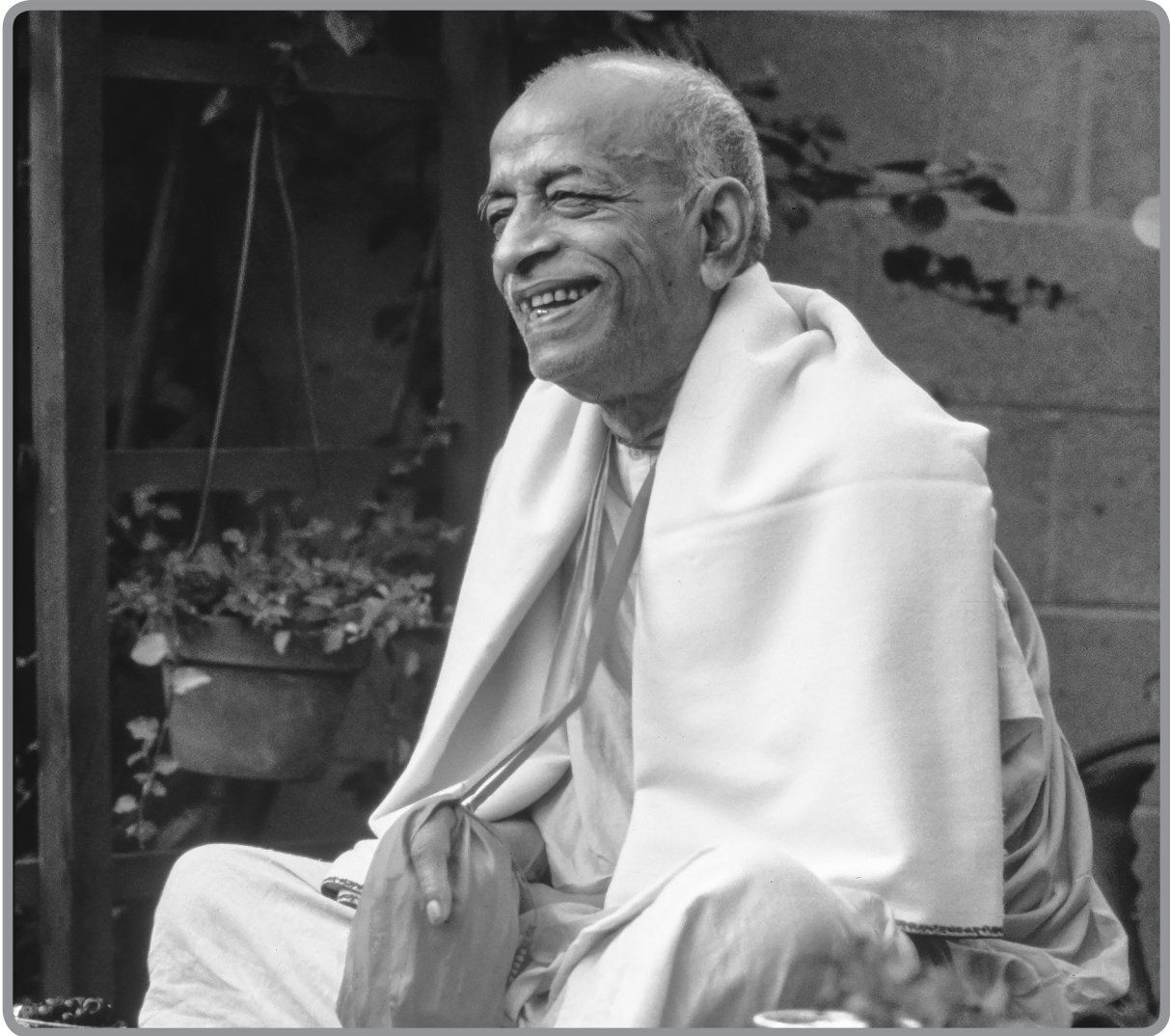
The temple council is extending all its resources in a collaborative effort to all the GTA centers, unifying the leadership under the single purpose of pleasing you.

We are most happy to report that, working in close cooperation with the TOVP team, ISKCON Toronto successfully sponsored the lightning arrestor to be installed in the new temple, thus becoming the first center in Canada to officially transfer money to the grand project in Māyāpur.

As we move into the coming year, we plan to put our energies into maintaining and upgrading our beautiful temple building and expanding our outreach programs through various avenues. Please accept our humble attempt at your lotus feet and bless us so that we can serve your mission to the best of our ability.

We remain eternally indebted to you and humbly fall at your lotus feet. Hare Kṛṣṇa.

Your insignificant servants at New Remuṇā-dhāma, ISKCON Toronto, Canada.



New Tālavana

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, Śrīla Prabhupāda, and all glories to your Guru Mahārāja, who directed you to save the fallen souls of Kali-yuga.

We are serving your mission with full steam ahead, or to full capacity. Devotees are engaged according to their propensities, and each devotee is fully cooperating with the whole. Of course, there are defects, as each of us deals with our conditioned personalities, lack of sense control, and commitment. We are grateful for your patience, tolerance, and understanding. You are our leader and heart and soul. Without you we have little significance or influence. Please keep us in your service and petition Lord Kṛṣṇa to help us progress along the path back home, back to Godhead.

We are constantly making mistakes and taking things for granted. Yet somehow we continue to serve you day after day, and gradually our consciousness is clearing up as we recognize our eternal role as servants of the lotus feet of guru and Gaurāṅga. It is all your mercy, because if we had plugged into an impotent *paramparā*—disciple succession or school of thought—our service would not be properly connected to the Supreme Personality of Godhead. Consequently our taste for *bhakti-yoga* would hardly have developed in such an infertile field. However, you are an absolute connection, and thus we feel the power of Godhead in rendering you service daily—24/7 or as much as we can muster in our humble conditioned state.

Your connection to the Supreme Truth, the Personality of Godhead, is legendary. Yet some ordinary people dare to find fault in your service, writings, or mission. It is our duty to protect your name and reputation, and we appreciate so much what our godbrothers and -sisters have done in this regard. Your disciples are like good sons and daughters, and they do not tolerate your name being stained by misjudgment or outright blasphemy. They are always prepared to defend your work and self with their logic, śāstric knowledge, and deep insights. We revel in their victories over the fools and rascals who dare to criticize you.

Please, Śrīla Prabhupāda, despite our faults allow us to always be a part of your mission and serve you within your wonderful ISKCON. Allow us to serve ISKCON without being simply a “yes man” who has no capacity to question or direct the show. We need your leadership and the leadership of your society, but we further need self-expression, intelligent understanding, and freedom to work within a framework that allows us to thrive within an atmosphere of unity and diversity. You are expert at engaging many different minds and natures yet maintaining an absolute unity. Please help us step it up a little in this liberal but strictly *paramparā* mindset. We need your inspiration and guidance within our disciple succession and its ISKCON, and we pray that you will give them to us.

Your devotees here are engaging more and more souls in your mission, and the results are growing, although much slower than in some of your more successful preaching projects. Our main charge is the *varṇāśrama* farm-community dharma you spoke so much about. We are trying to develop it and maintain what you already have here—cow protection, Deity worship, agriculture, and distribution of your books and *prasādam*. It is not always easy, and we lack in so many ways. Still, we hope you are pleased to accept the humble results of our endeavors. Your disciples at New Tālavana are very sincere, and the young people who grew up here and stayed, and those who from a distance support this *yātrā* financially or through prayer, as well as newcomers—all are pitching in to their fullest capacity. We are very fortunate to be a part of this movement and lucky to recognize your unique position in the world. Please help us guide others toward the Absolute Truth, toward becoming devotees. Let us make a self-sufficient community that shows all the *varṇas* and *āśramas* at their best. Please bless us with the time, ingenuity, and integrity to accomplish this for your glorification.

Thank you, Śrīla Prabhupāda! May we never deviate from your service, no matter how much Māyā attacks our creeper and tries to displace us from your lotus feet. May we always remember you and go on hearing and chanting from your transcendental literatures while teaching others to do the same. May we always serve your Lord and master, Bhagavān Śrī Kṛṣṇa, and His eternal consort, Śrīmatī Rādhārāṇī, especially in Their

Homages from ISKCON Centers

transcendental form of Lord Caitanya Mahāprabhu. May our worship be satisfying to Them, and may They have more and more mercy on your mission and its society, ISKCON. Thank you, Gurudeva, for all you have done to engage us in Their service. May we always please you by generating the things you hope to see in this dark world.

All glories to your Guru Mahārāja for sending you here to save us. All glories to that noble and foremost teacher of Kṛṣṇa consciousness and his most worthy disciple, Śrīla A. C. Bhaktivedanta Swami Śrīla Prabhupāda, our eternal lord and master and best well-wishing friend.

Your humble students and servants at ISKCON New Tālavana, Mississippi, USA.

(written by Yogīndra-vandana Dāsa)

New Varṣāṇā

Dear Śrīla Prabhupāda ,

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

Fifty years on, we see so many devotees who have dedicated their lives and are working so hard in their various services with full conviction, helping you push on and maintain your ISKCON movement.

When we contemplate the hardship you went through before and after coming to the West—trying to get someone to help you, finding some facility to start your transcendental movement, arriving in Boston, and then struggling for months with no support, no money, no followers—all this absolutely amazes us, to say the least.

You revealed your thoughts at this time in your immortal “Mārkinē Bhāgavata-dharma” poem after disembarking from the *Jaladuta* in Boston:

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me. But I guess You have some business here, otherwise why would You bring me to this terrible place?

Dear Śrīla Prabhupāda, this terrible place was the only place we new about. This terrible place was the sauce of our so called pleasure. This place that you called terrible was the place we loved and would die for and called home.

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

Śrīla Prabhupāda, we are so glad you came to free us from illusion and help us understand the transcendental message of Kṛṣṇa consciousness. It is not possible to pay back the debt we owe you.

At an age when *sādhus* are looking to stay in Vṛndāvana to prepare themselves for going back to Godhead, you left Kṛṣṇa’s transcendental playground and the shelter of Rūpa Gosvāmī’s *samādhi* and *bhajana-kuṭīra* and the beautiful Rādhā-Dāmodara Deities to help as many fallen souls of this world as possible.

Most people would have given up after a short time, but not you. With your strong desire to please your guru, and with his order to preach all over the world implanted in your heart from your first meeting with him, you remained resolute in purpose.

Śrī Vyāsa-Pūjā

The glory of what you have achieved can never be taken from you. “Your glories are proclaimed throughout the three worlds!” From where you started this movement to where the movement is today is remarkable—how can anyone complain?

Who else has started an institution where one can attain complete knowledge of the Supreme Lord and His transcendental abode, and where one can reestablish one’s love for God, love for the Supreme Lord, Śrī Kṛṣṇa, and where this is all achievable in one lifetime? This opportunity is available for all and is the greatest gift to humanity. There is no greater gift.

Also, you are making the dreams of your predecessors come true. Śrīla Bhaktivinoda Ṭhākura had a vision of a grand temple on the banks of the Gaṅgā that would bring people from all over the world to cry out with hands raised in the air, singing “Jaya Śācinandana! Jaya Śācinandana!” and we have seen his vision being realized by your efforts, Śrīla Prabhupāda.

And most obviously, Śrīla Prabhupāda, you have fulfilled Śrī Caitanya Mahāprabhu’s prediction that His name would be sung in every town and village of the world.

Dear Śrīla Prabhupāda, you taught and embodied the highest standard of devotional service, you sacrificed every drop of blood to give the gift of Kṛṣṇa consciousness to every conditioned soul in this world, and up to your last breath you glorified the Supreme Lord. No one could possibly ask anything more from you.

Please always stay with us, helping us and guiding us back to Godhead.

All glories, all glories, all glories to you!

Your servants at New Varṣāṇā, ISKCON’s farm community in Auckland, New Zealand.

(written by Kalasamvara Dāsa)

New Vrindaban

Our dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to Guru and Gaurāṅga.

We residents of New Vrindaban are very fortunate to live in the holy *dhāma*, the Lord’s eternal abode. It is by your mercy alone that we find ourselves here to serve you, Their Lordships Śrī Śrī Rādhā–Vrindāban-Chandra, the devotees, the cows, and the very *dhāma* itself. By your mercy, you are sending us thousands of guests and pilgrims and keeping us thoroughly engaged in providing them with books, beads, *prasādam*, and the holy name. It is by your mercy that we can engage visitors in wonderful festivals, dress the Deities so elaborately, and distribute *prasādam* so profusely. You have taught us how to do all these things and more. And in this way, your mercy is all that we are made of.

For your pleasure, Śrīla Prabhupāda, this year we have transformed the old Bahulavan barn into a brand-new ox barn, where the devotees are training the bulls. We can fulfill your vision of New Vrindaban only with the help of Father Bull and Mother Cow. The cows are supplying abundant milk, and we are able to serve Their Lordships milk, butter, ghee, and so many milk sweets. Cows are indeed opulence. We also using their dung and urine to grow vegetables and flowers. The blooming of the lotuses and other flowers makes the whole *dhāma* look so enchanting, reminding us of the unlimited beauty of the Lord and His eternal abode.

For your pleasure, Śrīla Prabhupāda, we are also renovating your Palace of Gold and planning to have dioramas line the Govardhana *parikramā* path. And as always, the devotees in every department are trying to improve their service to you and their Lordships, as well as improve and deepen their relationships with one another.

Also, this year it is our great pleasure to remember and celebrate the fiftieth anniversary of your arrival in

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the West. You have fulfilled Śrī Caitanya Mahāprabhu's prophecy that the holy name of Kṛṣṇa would spread all over the world, "to very town and village."

We pray that you will allow us to continue to serve your mission. We pray that we will always remember the mercy you have bestowed upon us, and which you continue to bestow. We pray for your continued divine guidance so that this holy *dhāma* may reveal itself more and more and that we are able to experience the unlimited mercy of Lord Caitanya and His associates.

Your eternal inmates at New Vrindaban, West Virginia, USA.

New York City (Brooklyn)

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

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

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

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

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

"Just approach the wise and bona fide spiritual master. Surrender unto him first and try to understand him by inquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth." (Bg 4.34; translation from Śrīla Prabhupāda's Vyāsa-pūjā address to his godbrothers in February 1936)

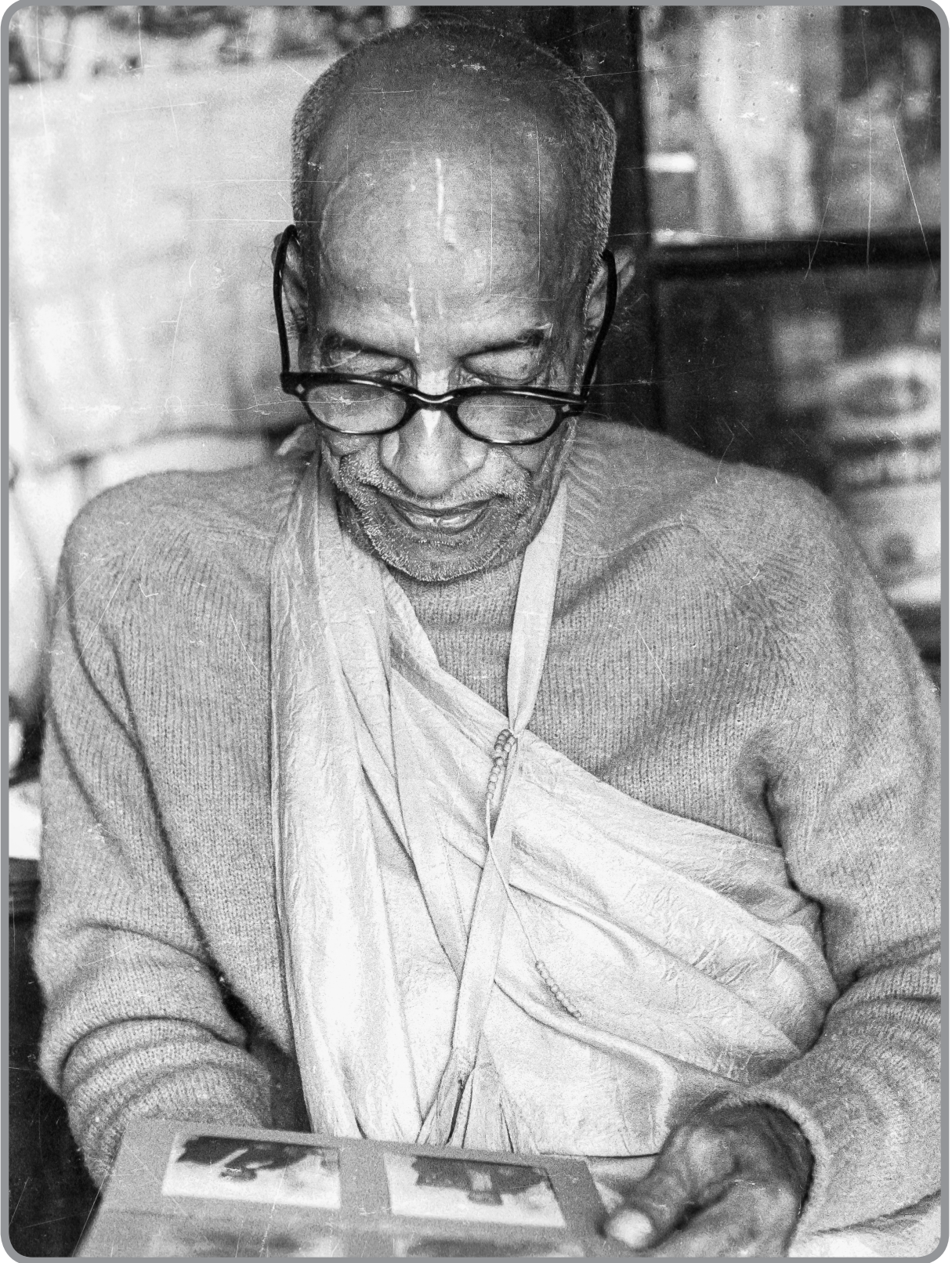
Dear Śrīla Prabhupāda,

All glories to you, Śrīla Prabhupāda! Your Divine Grace is our eternal master, benefactor, and friend—our ever well-wisher. Feeling most insignificant and bereft of good fortune, we shamelessly beg for shelter at your transcendental lotus feet on this most auspicious occasion of your blessed Vyāsa-pūjā celebration, especially to honor, respect, and love Your Divine Grace and simultaneously soothe our pained hearts from the blazing fire of material existence. Please extinguish our misery and awaken our bliss, Śrīla Prabhupāda.

The transcendental words of wisdom from Bhagavān Śrī Kṛṣṇa appropriately direct us to seek shelter at your divine lotus feet, Śrīla Prabhupāda. That is because we, your insignificant aspiring servants, consider Your Divine Grace Lord Śrī Kṛṣṇa's empowered bona fide disciplic succession *ācāryadeva* capable of leading everyone in the world, and even everyone in the universe, to the topmost platform of Kṛṣṇa consciousness. "Always remember Kṛṣṇa and never forget Him." This is the topmost devotional principle, instructed by Śrīla Rūpa Gosvāmī and delivered to us by Your Divine Grace in your *Bhakti-rasāmṛta-sindhu* translation, *The Nectar of Devotion*.

Śrīla Prabhupāda, such absolute wisdom of the Absolute Truth you absolutely realize, and especially as

Śrī Vyāsa-Pūjā



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you have seen the Absolute Truth in all phases of realization of the Absolute Truth. Such self- and God-realization is the verifiable proof of Your Divine Grace's being perfect and infallible as our bona fide universal *ācāryadeva*. Your Divine Grace knows, understands, and loves Lord Śrī Kṛṣṇa, Your Divine Grace knows and realizes who you are and what your relationship with Govindadeva is, and Your Divine Grace knows us very well and how to perfectly engage everyone on this planet and in this universe on the path of the perfect performance of pure *bhakti-yoga*, Kṛṣṇa consciousness. So we strive by your divine inspiration to "always remember Kṛṣṇa and never forget Him."

Since you are a topmost *tattva-darśi*, similar in quality to those on a short list of other *mahātmā tattva-darśi* Vaiṣṇava universal *ācāryas*, such as Lord Śrī Brahmā, Śrī Nārada Muni, Śrī Vyāsadeva, Śrī Rūpa Gosvāmī Prabhupāda, Śrī Raghunātha Dāsa Gosvāmī, Śrī Saccidānanda Bhaktivinoda Ṭhākura, and of course Your Divine Grace's most wonderful universal *ācāryadeva*, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the famous ray of Lord Gaurāṅga's golden mercy of absolute Kṛṣṇa consciousness, we are therefore strongly inspired to surrender to Your Divine Grace with our Kṛṣṇa conscious words, thoughts, and deeds delivered with love and devotion at your divine lotus feet, Śrīla Prabhupāda.

We want to become fully engaged in hearing and repeating the Kṛṣṇa conscious nectar emanating from your lotus mouth, and we hanker to inquire from Your Divine Grace as we traverse the great path of perfection in *kṛṣṇa-bhakti*. Śrīla Prabhupāda, we see Your Divine Grace as most qualified to serve as the universal *śikṣā ācāryadeva* for everyone so fortunate to submissively receive your transcendental *śikṣā* and apply this wise guidance in their life's actions on this Bhūmi-loka—within this fearsome atmosphere of nonexistence called Martyaloka—and throughout this entire universe governed by the painful laws of this vast prison house of birth, old age, disease, and death.

This material world is like a supermax prison house keeping the unfortunate, rebellious souls bound in a network of illusion and misery, waiting birth after birth after birth to receive the spiritual mercy of relief that enables them to attain freedom from the shackles of Māyā and liberation into the realm of Lord Śrī Mukundadeva's pure *bhakti-yoga*. This *bhakti-yoga* transforms the sinful and stranded Māyā Dāsas into sinless and liberated Kṛṣṇa Dāsas. Yes, Śrīla Prabhupāda, we have complete faith that Your Divine Grace can deliver the whole world by your divine mercy of Kṛṣṇa consciousness, delivering pure Kṛṣṇa consciousness as it is to the most unfortunate imprisoned *jīvas* and also to all those more fortunate souls who are evolving higher on the path of perfection toward complete *kṛṣṇa-bhakti* consciousness enlightenment.

Your *tattva-darśi* absolute Kṛṣṇa conscious wisdom, Śrīla Prabhupāda, is the transcendental panacea to cure all terminally ill imprisoned *jīvas*. Because Your Divine Grace has seen the Absolute Truth, Your Divine Grace is qualified as the perfect universal *ācāryadeva* to disseminate such Absolute Truth, which cures the hearts of all unfortunate diseased victims in Māyā's prison house of doom. You have indeed seen the Absolute Truth, Śrīla Prabhupāda, and that Absolute Truth includes Brahman, Paramātmā, and Bhagavān Śrī Kṛṣṇa. Of this our insignificant, awed, and humbled hearts harbor no doubt.

We can offer nothing greater or more beneficial to cure the ills of a world full of Māyā-dāsa individuals—unfortunate and lost, foolish, imprisoned *jīvas*—than the transcendental doses of Lord Śrī Caitanya Mahāprabhu's medicine, which Your Divine Grace, who is none other than Lord Śrī Gaurāṅga's best doctor, is distributing to reclaim the suffering conditioned souls of this world. Therefore, like loyal yet insignificant spiritual parrots, we simply repeat your Kṛṣṇa conscious words of wisdom and thereby assist Your Divine Grace and Śrī Caitanya Mahāprabhu in saving all the victims of this world of misery, sorrow, pain, and birth and death. Thus we also become purified and inspired.

The *Muṇḍaka Upaniṣad* (1.2.12) states,

*tad-vijñānārthaṁ sa gurum evābhigacchet
samit-pāṇiḥ śrotṛyaṁ brahma-niṣṭhaṁ*

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth." In *Rāja-vidyā: The King of Knowledge* Your Divine Grace delivers to us the simple and sublime proper understanding of an essential aspect of bona fide *guru-tattva*:

Śrī Vyāsa-Pūjā

As stated before, we must search out one who has seen the Absolute Truth and surrender to him and serve him. When this is done, there is no doubt about one's spiritual salvation. Everyone is anxious to see God, but in our present stage of life we are conditioned and deluded. We have no idea of things as they really are. Although we are Brahman and by nature jolly, we have somehow fallen from our constitutional position. Our nature is *sac-cid-ānanda*—eternal, blissful, and full of knowledge—yet this body is destined to die, and while it is existing it is full of ignorance and miseries. The senses are imperfect, and it is not possible to attain perfect knowledge through them. Therefore it is stated in the *Bhagavad-gītā* that if we at all want to learn transcendental knowledge we must approach one who has actually seen the Absolute Truth (*tad-viddhi praṇipātena*). Traditionally, *brāhmaṇas* are meant to be spiritual masters, but in this Age of Kali it is very difficult to find a qualified *brāhmaṇa*. Consequently it is very difficult to find a qualified spiritual master.

Therefore Caitanya Mahāprabhu has recommended *kibā vipra, kibā nyāsī, śūdra kene naya/yei kṛṣṇa-tattva-vettā, sei 'guru' haya*: “Whether one be a *brāhmaṇa* or a *śūdra* or a *sannyāsī* or a householder, it doesn't matter. If he knows the science of Kṛṣṇa, he's a bona fide spiritual master.”

By your empowering transcendent touch, thousands of people, even many with no qualifications (some lower than *śūdras*, Śrīla Prabhupāda) have been uplifted from the pitfalls of *māyā* by elevation in *kṛṣṇa-bhakti* consciousness, purified, and empowered with brahminical qualifications. By the mercy and potency of the association Your Divine Grace offers us to cure our disease and elevate our consciousness to the topmost Kṛṣṇa *smaraṇam* platform, many such formerly unqualified persons—yes, even those lower than *śūdras*—have miraculously been elevated to such an exalted Kṛṣṇa conscious state of mind.

Many such devotees are currently being engaged by your divine guidance, Śrīla Prabhupāda, engaged in delivering the great message of Śrī Caitanya Mahāprabhu, the greatest medicine to cure all ills, the absolute truth of Kṛṣṇa consciousness, Śrīla Prabhupāda, and those formerly unqualified persons are now becoming qualified by engaging in such great devotional service to expand this Kṛṣṇa consciousness movement.

*mantrataś tantrataś chidraṁ deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidraṁ anusaṅkīrtanaṁ tava*

“There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.” (*Śrīmad-Bhāgavatam* 8.23.16)

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

“In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

Śrīla Prabhupāda, on the occasion of this most blessed event, your Vyāsa-pūjā celebration, we urgently pray for your mercy. Please lead us to the platform of the pure chanting of the holy names, *śuddha-nāma*, the pure stage of chanting without offense and with abundant pure love and devotion:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare

We beg to remain your servants forever.

Your insignificant, unfortunate servants at the Śrī Śrī Rādhā-Govindadeva mandira in Brooklyn, New York, New York, USA.

Homages from ISKCON Centers

Newcastle

Dearest Śrīla Prabhupāda,

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

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

Please allow these fallen servants to offer our most humble and respectful obeisances in the dust of your lotus feet.

*tvaṁ gopikā vṛṣaraves tanayāntike 'si
sevādhikāriṇi guro nija-pāda-padme
dāsyam pradāya kuru mām vraja-kānane śrī-
rādhāṅghri-sevana-rase sukhinīm sukhābdhau*

“O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the lotus feet of Śrī Rādhā in the groves of Vraja-dhāma.”

On your most auspicious appearance day, Śrī Vyāsa-pūjā, kindly allow us to offer our mind, body, and soul unto your lotus feet. Kindly engage them as you see fit.

By your kind mercy ISKCON Newcastle is growing. Gradually, more and more people are attending now that the hall is complete; it is filling up to its capacity.

Our recent Ratha-yātrā festival was an overwhelming success. For the first time, Śrīla Prabhupāda, we held the chariot procession in the central business district (CBD). Initially we were disappointed that the crowd was small, but as Lord Jagannātha rode into the heart of the CBD, many people looked on with great fascination, and later many of them asked us about the festival and joined us for *prasādam*.

Śrīla Prabhupāda, the devotees here are really fired up and dedicated to building your ISKCON. Kindly bless each one of them with your mercy. Otherwise we are helpless:

*mūkaṁ karoti vācālaṁ paṇḍuṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

“I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.”

Here in Newcastle we can see how your mercy has saved so many fallen souls and deepened our own Kṛṣṇa consciousness, allowing us to set new goals and improve our standards. Please continue to shower Newcastle with your mercy.

Each year we see so many people coming in touch with ISKCON, and within a short time some gladly surrender unto your lotus feet. Indeed, Śrīla Prabhupāda, you are drawing thousands of people of different nationalities to ISKCON. Śrīla Bhaktivinoda Thākura had a vision of thousands of people of various nationalities coming to Śrīdhām Māyāpur and chanting the holy name and dancing with their Bengali brothers and sisters, and by your efforts that vision has become a reality. Every year thousands of Vaiṣṇavas from every corner of the world gather in Śrīdhām Māyāpur, and everyone is lovingly chanting “Jaya Śacīnandana! Jaya

Śrī Vyāsa-Pūjā

Śacinandana!" Śrīla Prabhupāda, it is through your dedicated service that so many people from every corner of the world gather and chant the holy name in unison.

Jaya jaya Prabhupāda . . .

We have no strength to glorify Your Divine Grace,
Though we assume "Yes, we can can glorify Your Divine Grace."
But this is *tamo-buddhi*.
Out of ignorance we have developed this pride.

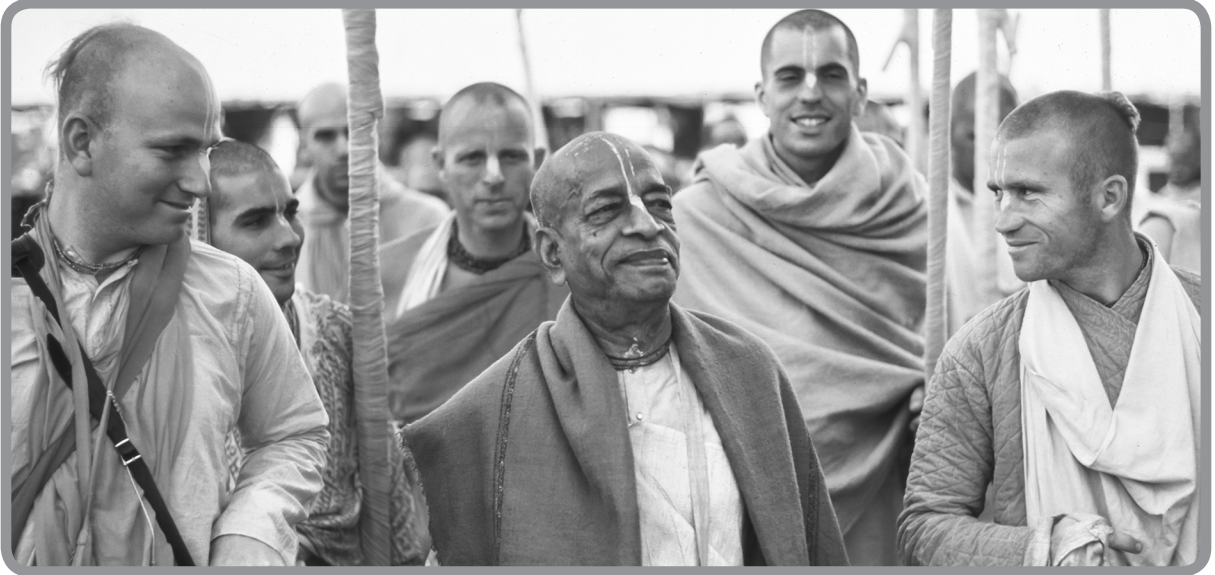
Yet this is our great fortune:
Though we are *mūka*, dumb,
And so have no power to glorify such an exalted Vaiṣṇava,
We still get great pleasure by doing so.
Please excuse our offenses at your lotus feet.
Please accept us as your servants.

All our desires will be fulfilled if we get your mercy, Śrīla Prabhupāda.
You have freed us from the clutches of Yamarāja.
By your mercy we will someday achieve *prema-bhakti*,
which is very rare in this material world.
It is only by *guru-kṛpā*,
Vaiṣṇava *kṛpā*,
That someday we can achieve pure *prema-bhakti*.
There is no other way.
Please always glance at us fallen souls, Śrīla Prabhupāda,
And please always protect ISKCON.

Begging to always stay in the dust of your lotus feet, we remain

Your servants in Newcastle, South Africa.

(written by Nityānanda Praṇa Dāsa)



Homages from ISKCON Centers

Noida

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

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

Dear Śrīla Prabhupāda,

Please accept our humble and respectful obeisances. All glories to your lotus feet. All glories to your Vyāsa-pūjā. Hare Kṛṣṇa.

Śrīla Prabhupāda, this is always a cheerful time of the year in the lives of Vaiṣṇavas who have taken shelter of your lotus feet—to have back-to-back grand festivals, Śrī Kṛṣṇa Janmāṣṭamī and the appearance day of Your Divine Grace. Śrīla Prabhupāda, you have given us all the resources required to celebrate a festival in a grand and graceful way—facility, property, Deities, Vedic literature, personalized training, empowerment, support, and your trust. Now it's up to us how much value we are able to add to your divine mission of propagating the holy name of Lord Kṛṣṇa. We are your fortunate children, who have inherited the immense wealth of your spiritual gems. And we are unfortunate as well, because, not fully appreciating the value of those gems you left us, we are still struggling to come even close to the spiritual standards you set for members of your society.

Śrīla Prabhupāda, ISKCON is growing, and so are the challenges. We are fully aware that in your books you have given us all the instructions we need to deal with any challenge. But we are so dull-headed that we sometimes try to find the solutions of today's problems by viewing them from our limited perspective, rather than seeing the situation through your instructions. We lack purity, and that's why today, despite having many leaders, hierarchies, ministries, committees, subcommittees, modern communication gadgets, PowerPoint presentations, solid congregations, heaps of life patrons, and what-not, we still find it difficult to manage a small temple in an orderly way. Your Divine Grace, by contrast, with just a fraction of the resources we have today, perfectly managed the affairs of your worldwide Society in a thoroughly spiritual way.

Śrīla Prabhupāda, you have created many temples in different countries, cities, and towns, and especially in millions of homes and hearts. Now our temple has a decent-sized congregation, and with the knowledge given in your priceless books, the congregation members are leading a devotional life while living at home, and they are also helping to build temples, participating in festivals, and playing an active role in many services at the main temple to get purified. All these home temples are extensions of ISKCON's official temples, because the devotees there learn from our temples and try to practice Kṛṣṇa consciousness at home accordingly. We are reminded of your childhood pastimes; you told us how your father, Śrī Gour Mohan De, sowed the seed of *bhakti* in your heart by demonstrating the practical way of rendering devotional service in ideal householder life.

We would be sleeping, and father would be doing *ārati*. *Ding ding ding*—we would hear the bell and wake up and see him bowing down before Kṛṣṇa. [Śrīla Prabhupāda-līlāmṛta]

Similarly, Śrīla Prabhupāda, on the basis of your teachings millions of families are bringing up their children in the modern Age of Kali in a spiritual way by regularly *Ding, ding, dinging* at home. What would be the fate of these families had you not taken the trouble to renounce your family for the benefit of unlimited families? Now you have the biggest family in the entire universe. You actually built a house where the whole world can live.

Śrīla Prabhupāda, this year, with your blessings, we will open our guesthouse. It's called "Back Home," a name chosen by your dear disciple Lokanāth Swami. The name was inspired by the phrase you would often

Śrī Vyāsa-Pūjā

use to remind and encourage everyone to “go back home, back to Godhead.”

Śrīla Prabhupāda, your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja, said that Jesus Christ was a *śaktyāveśa-avatāra*, an empowered incarnation of God. How can it be otherwise? He sacrificed everything for God. Similarly, we are convinced that Your Divine Grace is also a *śaktyāveśa-avatāra*. How can it be otherwise? You sacrificed everything for Kṛṣṇa.

No words can be spoken and no service can be rendered that would sufficiently honor the work you have done for the people of this world by giving them the mercy of Lord Caitanya. You not only said but also proved by your actions that “the highest service that can be rendered to mankind is to preach the philosophy and religion of the *Bhagavad-gītā* for all times, all places, and all people.”

Śrīla Prabhupāda, you were fully convinced of the potency of the Hare Kṛṣṇa *mahā-mantra*, you were fully determined to carry out the order of your spiritual master, you were fully dependent upon the mercy of Lord Śrī Kṛṣṇa, and you were absolutely sure of success based upon the process of *bhakti-yoga*.

On this auspicious day, Śrīla Prabhupāda, we fall at your lotus feet and beg you to grant us similar sincerity, determination, and purity so that we can push on the marvelous work you have done.

Thank you, Śrīla Prabhupāda.

Jaya Śrīla Prabhupāda!

Śrīla Prabhupāda’s Vyāsa-pūjā mahotsava-kī jaya!

Your insignificant servants at ISKCON Noida, India.

Paris

Dear Śrīla Prabhupāda, O beloved lord and master,

Please accept my humble obeisances at your lotuslike feet.

Again and again you have rescued me, your fallen disciple. I am extremely grateful to your devotees at the Paris temple, who have kept loving devotional service to you so present through all these years. Their love for you and for their Lordships Śrī Śrī Rādhā-Parīśvara has completely conquered my diseased heart. I know that loving and serving your devotees means that I am making progress toward attaining love for you and Kṛṣṇa.

I am making plans to join the *saṅkīrtana* movement of the holy name in Paris, and I wish to associate again with my loving godbrothers and -sisters who served Your Divine Grace at rue Lesueur and in Fontenay aux roses. I am old, but I may still do some service for you and your most beloved Lord, Sri Kṛṣṇa Caitanya Mahāprabhu. All my godbrothers and -sisters in Paris should also come and unite at your lotus feet and the lotus feet of Rādhā-Parīśvara.

Recently I was moved by hearing of the diseased condition of Mother Rāgīnī, and also by hearing of her profound, heartfelt desire to associate with you and your devotees and to serve and love our Rādhā-Parīśvara. May our desire to serve be fulfilled by your causeless mercy and compassion, and by your pure love of God.

All glories to Śrī Śrī Nitāi-Śacīsuta! All glories to Śrī Śrī Jagannātha, Baladeva, and Subhadrā! All glories to Śrī Śrī Rādhā-Parīśvara! And all glories to you, Śrīla Prabhupāda!

Your servants in Paris, France.

(written by Prāṇeśvara Dāsa)

Homages from ISKCON Centers

Perth

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet.

On this auspicious day let us express our gratitude to you for giving us the process of Kṛṣṇa consciousness. You have made our lives fortunate by giving us the holy name, the devotional scriptures, the Deities, the holy *tīrthas*, the association of devotees, *kṛṣṇa-prasādam*, and compassion. Bona fide religions demand of their followers that they take spiritual life seriously and completely, not just that they make a haphazard, occasional appearance at a church, temple, or mosque. Because your approach was so thorough, we have been given the means to actually obey that demand.

So, on this auspicious occasion let us beg for your mercy so that we can thoroughly practice Kṛṣṇa consciousness, thoroughly reach the conditioned souls in Perth, and thoroughly remove the impure things in our hearts.

Your fallen servants at ISKCON Perth, Australia.

Philadelphia (New Nīlācala)

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

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

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

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

Dear Śrīla Prabhupāda,

Next month we will celebrate the fiftieth anniversary of your arrival in the West. You spent your life trying to fulfill the order of your Guru Mahārāja, to take Śrī Caitanya Mahāprabhu's message outside of India. At your first meeting with your Guru Mahārāja he specifically stated, "You are all educated young men. Why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?" We are forever in your debt for giving your life to this impossible mission.

After your arrival in the USA in 1965, Philadelphia was the second city in which you met with a university professor to discuss Kṛṣṇa consciousness. At your first preaching engagement, you spoke to a professor and his two classes of university students at Slippery Rock College, near Butler, Pennsylvania. During your journey to New York City, where you would stay with Dr. Mishra, you stopped in Philadelphia to speak with another college professor. His Grace Ravindra Svarūpa Dāsa met this professor during his preaching at the universities

Śrī Vyāsa-Pūjā

in the Philadelphia area. Just by a brief visit by Your Divine Grace in Philadelphia, Kṛṣṇa consciousness has taken root here.

It is stated in *Śrīmad-Bhāgavatam* (1.13.10):

*bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā*

“My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.”

The temple moved three times during your physical presence. After your visit during our Ratha-yātrā in 1975, you requested that the devotees find a better building for the Deities. We have been in the present location since fulfilling your request. In honor of the fiftieth anniversary of ISKCON’s founding, we are constructing a new building, which will serve as the worship hall for Their Lordships Śrī Jagannātha, Śrī Baladeva, Śrīmatī Subhadrā-devī, Śrī Śrī Rādhā-Śarad-vihārī, Śrī Śrī Gaura-Nitāi, and Your Divine Grace.

We will convert the existing temple room into a restaurant. Our third building will be remodeled to contain guestrooms, with another floor converted to open space for meetings and rentals for outside groups. We will beautify the green spaces around the temple. People will be attracted to eat in our restaurant, sit in our yard, spend the night in our guesthouse, and have *darśana* of the Deities in Their new temple.

This neighborhood is a mixture of shops, restaurants (many vegetarian), small businesses, and residential buildings (apartments and homes). We are within ten minutes’ walking distance from two train lines, which give access to distant cities like New York and Washington, D.C., plus the city center of Philadelphia. Your Gītā-Nāgarī farm is only two and a half hours away by car, and can also be reached via the train that stops near the temple. We have a wonderful facility to grow your movement throughout Philadelphia and beyond.

By the endeavor of your past leaders—Her Grace Daivīśakti Devī Dāsī, His Grace Śeṣa Dāsa, His Grace Ravindra Svarūpa Dāsa, and others—your New Nīlācala-dhāma has developed nicely over the years and is now moving forward. Granddisciples are coming forward to continue the growth by developing book distribution and university programs, and by connecting our temple with Gītā-Nāgarī via cow protection (using their milk products), spiritual pilgrimage (a Kṛṣṇa conscious place for devotees in the region to recharge spiritually), and developing simple living and high thinking (practice Kṛṣṇa consciousness).

We pray that we can continue your work of establishing Kṛṣṇa consciousness in our area. You said that if we learn to cooperate among ourselves, we can succeed in our mission. We pray for the ability to work together. Our life’s mission is to please you by fulfilling your orders.

In your purport to *Śrīmad-Bhāgavatam* 4.29.68, you state:

Śrīla Narottama dāsa Ṭhākura therefore sings:

*guru-mukha-padma-vākya, cittete kariyā aikya,
āra nā kariha mane āśā*

Narottama dāsa Ṭhākura advises everyone to stick to the principle of carrying out the orders of the spiritual master. One should not desire anything else. If the regulative principles ordered by the spiritual master are followed rigidly, the mind will gradually be trained to desire nothing but the service of Kṛṣṇa. Such training is the perfection of life.

In this year commemorating the fiftieth anniversary of your arrival in the USA, we, the Vaiṣṇava community of New Nīlācala-dhāma, thank you for engaging us in the blissful service of your *saṅkīrtana* movement.

Your servants at New Nīlācala-dhāma, ISKCON Philadelphia, Pennsylvania, USA.

(written by Śikhi Māhiti Dāsa)

Homages from ISKCON Centers

Phoenix (Arizona)

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

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

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

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

Our dearest Śrīla Prabhupāda,

Please accept our most humble obeisances at your lotus feet.

This year marks the fiftieth anniversary of your arrival in America—fifty years since you first blessed Boston Harbor by placing your lotus feet on the pier and making it the first American *tīrtha*.

Śrīla Prabhupāda, always remembering and following the orders of your spiritual master, you embarked on a voyage that only a special soul could undertake. Only a first-class devotee, a true *mahā-bhāgavata*, could accomplish what you did.

Your compassion had no limits, just as your love for and faith in your spiritual master and Rādhā-Kṛṣṇa had no limits. You turned “hippies into happies” and became a loving and guiding father to many, and to this day you continue to be the guiding force for all of us.

By your example you showed us how to be a devotee, how to be clean, humble, and sincere, and how to cooperate with one another for the pleasure of Śrī Śrī Rādhā-Kṛṣṇa.

Śrīla Prabhupāda, you said, “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.” With this in mind, this year we are placing our campaign of cooperation at your lotus feet as an offering to Your Divine Grace.

Please help us develop the sincere desire to serve. We have so much to learn and appreciate, and our only hope for success is if we accept you as the captain of our ship and follow your instructions. You have given us Kṛṣṇa; please bless us so that we develop sincere, unmotivated devotional service to Him. Please guide us so that we can build a spiritual embassy you’d be proud of, an embassy where all devotees join hands, make a huge chain, and help one another withstand the waves of Kali.

Śrīla Prabhupāda, you will forever live in our hearts.

Your aspiring servants at ISKCON Phoenix, Arizona, USA.

Śrī Vyāsa-Pūjā



Homages from ISKCON Centers

Phoenix (Mauritius)

Dear Śrīla Prabhupāda,

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

You appeared in this material world for our benefit. Unfortunately, the majority of people in this world could not take to Kṛṣṇa consciousness, even when you were physically present. It is not surprising, since most people failed to recognize the Lord when He came personally.

You organized ISKCON in such a way that it is continuously expanding despite all problems and inconveniences. Thus throughout the world you now have many more granddisciples than direct disciples. The fact that your disciples have empowered others to take to the process shows their faith in your instructions.

Your unique position as the founder-*ācārya* of ISKCON will continue for thousands of years to come. Future generations will acknowledge your magnificent contribution in bringing Kṛṣṇa consciousness to the whole world, though personally you so humbly always gave the credit to your own spiritual master.

“I have given everything in my books” you would say. If only we could study your books perfectly and put your divine instructions into practice! Here in Mauritius, various devotees are trying their best to follow your instructions. Book distribution, *prasādam* distribution, Deity worship, home programs, Sunday feasts, festivals—all these are going on, and we pray for your mercy so that we can improve in all fields for your pleasure. We also hope that we will soon be able to start the construction of the new temple for Śrī Śrī Rādhā-Golokānanda.

The following are your instructions are deeply inscribed in our hearts: “Whatever happens, never leave ISKCON” and “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.”

Thank you again, Śrīla Prabhupāda.

Your insignificant servants at the Śrī Śrī Rādhā-Golokānanda temple in Phoenix, Mauritius.

(written by Ajay Caitanya Dāsa)

Phuket

Dear Śrīla Prabhupāda,

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

Thank you for bringing your movement to Phuket. We should have taken the initiative to come to you ourselves, but we waited until a tsunami devastated our shops and homes at the end of 2004 and almost took our lives. Then in our despair we met the devotees chanting and distributing *prasādam*. Since then we have established a small center where we worship Gaura-Nitāi and hold regular programs on Kṛṣṇa consciousness. With great difficulty we have been able to purchase a small property, and recently we completed paying off the bank loan for that. We hope that we will be able to develop the property nicely for the service of your movement. In addition, we hold an annual Ratha-yātrā and celebrate the major Vaiṣṇava festivals.

We have been fortunate to have the association of visiting preachers, and our congregation benefits from their association. We are constantly in need of the association of senior devotees to inspire us and direct us,

Śrī Vyāsa-Pūjā

just as in your physical presence Your Divine Grace led the movement, constantly traveling and preaching, knowing that if you did not do so your disciples might all fall away from Kṛṣṇa consciousness. In the same way, today you continue to lead the movement through your disciples and granddisciples, who continuously travel and preach while delivering the same message you would give. Specifically, that message is that everyone should chant the holy name, worship Lord Kṛṣṇa, and read your books about Kṛṣṇa.

We know that we are lacking in many of the aspects of devotional service, and we pray for your guidance, both through your divine instructions in your books and recorded media, as well as through your followers. We are forever dependent on your mercy.

Śrīla Prabhupāda, please keep us under the shade of your lotus feet. Kindly bless us so that we can do some useful service here for your mission and please Your Divine Grace. If we don't please Your Divine Grace, our lives are useless.

Your servants in Phuket, Thailand.

Port Elizabeth

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you! Śrī Vyāsa-pūjā mahā- mahotsava-kī jaya!

On behalf of all the devotees of ISKCON Port Elizabeth, I offer my sincere prayers unto you on this very auspicious day of your Vyāsa-pūjā.

Śrīla Prabhupāda, you are the founder-ācārya of our Hare Kṛṣṇa movement, the savior of all. You are the life and soul of my spiritual master, His Holiness Girirāj Swami, your very dear son. And you are the life and soul of all your sons and daughters, and your loving grandchildren as well.

I am very amazed at how our ISKCON society is spreading all over the planet so successfully. Devotees all around the world are working so hard day and night with lots of love. This is happening because of your causeless mercy. It's a great miracle to see devotees from all nations working together as one family. This is the real United Nations.

Day by day my deep appreciation for Your Divine Grace is growing more and more in my heart. I feel so blessed and extremely fortunate to be serving selflessly and relishing each and every moment of my journey in Kṛṣṇa consciousness. By your mercy I have obtained this very valuable gift of tirelessly serving the devotees and our wonderful ISKCON.

On this very special day I beg you with folded hands to give me unlimited blessings so that I can continue to serve the devotees with great enthusiasm. Please shower your love on all the devotees of Port Elizabeth so that they can continue to grow on their path of devotion and be safe from all dangers.

We will always be so much indebted to you, Śrīla Prabhupāda, for making our lives swanlike. All glories to you, Śrīla Prabhupāda!

Your servants in Port Elizabeth, South Africa.

(written by Śvetadvīpa Dāsa)

Radhadesh

Dear Śrīla Prabhupāda,

We, the inhabitants of Radhadesh, beg to offer our humble obeisances at your divine lotus feet.

Today the *ānandāmbudhi-vardhanam* is being agitated by the current of love flowing from the hearts of your multitudes of followers. Although the swelling of love for you emanating from Radhadesh may seem insignificant in the tidal floods caused by this current, we nevertheless take courage because your infinite mercy inspires us with hope and confidence. Surely you will hear and accept our humble expressions of gratitude and devotion!

As our *yātrā* strives to perform services pleasing to Your Divine Grace, the qualities of those Radhadesh-vāsīs who sacrifice “their everything” for your mission continue to pull us forward, compelling us to improve our *sādhana* and service. How could we make any advancement without the example and instructions of these surrendered devotees? We pray to not take this “everyday” grace for granted.

The Radhadesh-vāsīs are also taking great inspiration from the many memoirs of your first disciples now being made increasingly available. We read their accounts and marvel at the meticulous surrender of Yamunā Devī, the insightful devotional witticisms of Acyutānanda Prabhu, the detailed portrayals of Brahmānanda Prabhu, and the lively historical revelations of Mukunda Mahārāja. While we may feel ourselves incapable of such sacrifices, we are nevertheless uplifted and heartened by these great souls who love you unconditionally.

When we hear descriptions in your books of great personalities who look like the moon surrounded by many stars, we cannot help envisioning Your Divine Grace surrounded by so many souls who served you, and continue to serve you, in numberless ways. Just as Lord Kṛṣṇa appears along with His entourage, who expand the waves of His limitless good qualities, so you appear in our vision and mind surrounded by those whose hearts you capture and empower with your *bhakti-śakti*. Through these surrendered souls you pass on the pure teachings of Gaurāṅga Mahāprabhu and His descendents, giving the wretched Kali-yuga population its only chance to taste “the nectar for which they are hankering at every step.”

We do not know why we are allowed to serve in this sacred mission, in this sacred *yātrā* of Radhadesh, despite our endless disqualifications, but we pray to never lose sight of this inconceivable mercy. We pray to improve, to purify, and to perfect our various services so that you will be pleased and happy to say “Radhadesh is very dear to my heart.” May our gratitude to you, our appreciation for your picking us up and allowing us a place at your lotus feet, and our surrender to your divine instructions ever control our thoughts, words, and deeds. May we become fitting instruments in your plan “to revolutionize the whole rascal civilization.”

The aspiring servants of your servants in Radhadesh, Belgium.

Richmond

Dear Śrīla Prabhupāda,

Please accept our most humble and respectful obeisances unto your lotus feet. All glories to you, Śrīla Prabhupāda!!

It is glorious when a disciple or a granddisciple writes a Vyāsa-pūjā offering to the spiritual master. But it is even more wonderful when many such disciples or granddisciples compose an offering together as a family, as one of your ISKCON centers. Nothing brings you more happiness than to see us serving together. It is our

Śrī Vyāsa-Pūjā

good fortune to have this opportunity to express our feelings collectively in the form of this Vyāsa-pūjā offering.

Śrīla Prabhupāda, we express our humble, heartfelt, and sincere gratitude to you for the gift of Kṛṣṇa consciousness, for your magnanimous and empowered disciples, for your transcendental books, and for ISKCON Richmond.

Under the guidance and blessings of your empowered disciples and followers, during the last December book distribution marathon ISKCON Richmond distributed a record number of books and achieved second place in the country under the “new centers” category. In addition, we had our biggest Janmāṣṭamī festival ever, we started our first-ever śāstric study course (Bhakti Shastri) and *mṛdaṅga* classes, we moved to a bigger and better facility, where we are conducting our Sunday Feast and other festivals, we welcomed many new congregation families, we began serving Śrī Śrī Gaura-Nitāi in Their *arcā-vigraha* forms, and we expanded our growing family by adding two new devotees, Śyāma Giridhārī Prabhu and Śarada Rādhikā Mātājī, who took shelter of your beloved disciple Bhakti Chāru Swami.

When Lord Rāmacandra ordered that a bridge of stones be built to the island of Lankā, He was equally pleased with the efforts of Hanumānjī, who was casting large boulders into the sea, and those of the little squirrel, who struggled to cast in a few grains of sand. There was a huge difference in the *quantity* of service, but the *quality* of their service was exactly the same, and that is why the Lord was equally pleased with them. Today we are a small budding center, and, if you so desire, tomorrow we may be a fully blossomed ISKCON center in the capital of Virginia. But most important are the spirit of devotion, the service attitude, and the relationships among devotees.

Śrīla Prabhupāda, you are the personification of selfless service, and you can bestow that same mood upon the devotees of ISKCON Richmond. On this most auspicious day, we fall at your lotus feet and beg you to kindly shower your mercy and blessings on us so that we may always remain in the service of Your Divine Grace, in the mood of the servant of your servants.

Your grandchildren at ISKCON Richmond, Virginia, USA.

(written by Divyānam Dāsa)



Homages from ISKCON Centers

Richmond Hill

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

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

Dear Śrīla Prabhupāda,

You are from A to Z and everything in between,
Your glories, qualities, and accomplishments are extraordinary and far from routine.

Ācārya

Night and day, everywhere, and by any means you preached;
Because of you, in every continent love of Godhead has been unleashed.

Bona Fide

Following the system of *paramparā*, you ensured authenticity;
Actions so pure, you distributed the cure so freely to all of society.

Compassionate

Despite being comfortable in Vṛndāvana, you ventured to the West;
Leaving Rādhā-Dāmodara, you came to execute your spiritual master's request.

Determined

Boldly and single-handedly you would write, raise funds, print, proofread, and distribute,
All to spread the message of Lord Caitanya's teachings, which are absolute.

Example

As a young child you learned *mṛdaṅga* and worshiped your own Deities;
You even gathered friends and conducted your own Ratha-yātrā festivities.

Fearless

You would sometimes say, "What is a glorious victory without a glorious fight?"
Taking on the *mlecchas* and their sinful activities, a spiritual revolution you would ignite.

Guru

You sprinkled us with the shower of your causeless mercy;
You took charge of us when our lives were leading to calamity.

Humility

Your Divine Grace accomplished so much that it is beyond compare,
Yet you did everything to broadcast the glories of Kṛṣṇa, not for your personal flair.

Instrument

You said, "Make me dance, make me dance, O Lord, make me dance as You like";
Your personal comforts were forgone to save the conditioned souls from strife.

Śrī Vyāsa-Pūjā

Jagat Guru

Śrīla Prabhupāda, your movement will go on for the next ten thousand years;
The instructions and standards that you have set are extremely clear.

Kind

You treated us like a father would, providing explanation and guidance,
Repeatedly showing us the way out of darkness and the foolish pursuit of nonsense.

Leader

You are Lord Kṛṣṇa's representative, sent to spread *bhakti-yoga* across the land;
We wish and hanker to follow your instructions, orders, and command.

Magnanimous

You exemplified that one must act for the benefit of all living beings;
“Wake up, sleeping souls!” Without discrimination you smashed our hallucinating.

Nectarean

You brought the sweet tastes of *prasādam*, sounds of *kīrtana*, and service to Kṛṣṇa,
Undoubtedly proving that there is no happiness in sense gratification, this web of *Māyā*.

Obeisance-worthy

Śrīla Prabhupāda, to you we offer our respectful *paraṇāms*;
You have given us so much from the land of Vṛndāvana to Māyāpur-dhām.

Purity

Because you are genuine and pure, anyone reading your books becomes enlightened;
Your words, actions, and instructions are not just weak sentiments.

Qualified

“If you ever get money, print books,” Bhaktisiddhānta Sarasvatī Mahārāja told you;
He could see that what no one else could accomplish, you were qualified to do.

Respected

Among all those you spoke to—from professors and scientists to reporters and dignitaries—
Not one could find fault, and rather many even became devotees.

Saṅkīrtana

It was predicted that the holy name would resound in every village and town;
You fulfilled this prophecy, and now around the world *harināma-saṅkīrtana* knows no bounds.

Tolerant

You accepted and tolerated so many neophytes who did not have a clue;
Patiently you taught everything, from humbleness to virtue.

Undeterred

Despite being alone and suffering two heart attacks on the ocean crossing,
You took solace in Kṛṣṇa, your companion, and your movement began propagating.

Vaiṣṇava

You established the importance of devotional service to escape material bondage,

Homages from ISKCON Centers

Awakening our dormant connection to Lord Kṛṣṇa in this Kali Age.

Well-wisher

Now we can understand how we are so fortunate to have come under your lotus feet;
Your goal was to rescue countless souls like us, and this you certainly did complete.

Xenial

Śrīla Prabhupāda, you welcomed everyone into the Kṛṣṇa conscious fold;
By your extraordinary selfless endeavors you desired to deliver the world.

Yogī

So perfect, you abided in Kṛṣṇa with great faith and worshiped Him lovingly;
You are eternally connected with Śrī Śrī Rādhā-Kṛṣṇa most intimately.

Zealous

These words cannot adequately express our hearts and our reverence;
All we can do is repeatedly thank you for all you did to dispel our ignorance.

Śrīla Prabhupāda, please continue to bless us with your kindness and mercy;
Please allow us to always serve you and Śrī Śrī Rādhā-Kṛṣṇa endlessly.

Jaya Śrīla Prabhupāda! Jaya Gurudeva!

Your humble servants in Richmond Hill, Canada.

(written by Mīnākṣī Devī Dāsī)

Rome

Dear Śrīla Prabhupāda,

Please accept our most humble and respectful obeisances to your lotus feet.

All glories to you, Śrīla Prabhupāda, on this sublime day of your appearance, and always.

With your blessings, last May, on the fortieth anniversary of your transcendental visit to Italy, the devotees of the Italian *yātrā* joined forces and, under the direction of your faithful servant Madhusevita Prabhu, for the first time offered Your Divine Grace a glorious Ratha-yātrā procession in the city of Rome.

Sooner or later time devours everything, including our memory of things. But none of us have forgotten the invisible yet indelible imprints of your lotus feet on the ground of this city, imprints that guide us when we go out and try to distribute your books. Nor have we forgotten the lotuslike words Your Divine Grace spoke that week in May forty years ago, words that still take care of us by strengthening our conviction that Kṛṣṇa consciousness is the perfection of life. Convinced by your words that Śrī Śrī Gaura-Nitāi are so kind and compassionate and are possessed of a powerful prodigious glance that can completely dry up the ocean of tears of the conditioned souls, we took the same Śrī Śrī Gaura-Nitāi Deities that Your Divine Grace personally served and worshiped on procession along one of the most important streets of this capital of Italy during the Ratha-yātrā. Indeed, Śrīla Prabhupāda, your words grant true meaning to the well-known expression “Roma Aeterna,” “Rome, the eternal city.”

Śrī Vyāsa-Pūjā

Every day, after *maṅgala-ārati* and the prayers to Lord Nṛsiṃhadeva, we turn to Śrī Śrī Nitāi-Śācīnandana with a supplication: “Dear Lords, please grant that soon a new temple can be established in Rome. Please help us acquire a new outpost suitable for the distribution of Kṛṣṇa consciousness in this place that His Divine Grace described as ‘so important,’ a place that can satisfy his desire and the desire of the whole disciplic succession of spiritual masters.”

We humbly invoke your causeless mercy in order to very soon become devotees more collaborative and serious in Kṛṣṇa consciousness, to be able to fulfill the request that Your Divine Grace clearly expressed to His Grace Dhanañjaya Prabhu on January 5th, 1974: “Attract many Italian devotees, who are searching for the true purpose of life.”

Thank you, Śrīla Prabhupāda, for continuing to keep us, with the strength of your sweetness, onboard the boat of service to devotees committed to serving your divine ISKCON, despite our miserable desire to dive overboard, into the arms of the malefic sirens of sense gratification.

Your insignificant aspiring servants at the ISKCON center in Rome, Italy.

San Antonio

Dear Śrīla Prabhupāda,

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

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

At Śrīmad-Bhāgavatam 11.5.32, it is said:

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons, and confidential companions.”

This verse, which was spoken more than five thousand years ago, predicts the appearance of Lord Caitanya Mahāprabhu, who appeared 521 years ago with His eternal associates and encouraged all intelligent men to take part in the *saṅkīrtana* movement.

Śrīla Prabhupāda, you expertly assisted your Guru Mahārāja and Śrī Caitanya Mahāprabhu by doing the needful to spread the *saṅkīrtana* movement. And by your strong desire and determination, many sincere souls are still joining that movement, which gives them all facility to take shelter of Kṛṣṇa. Indeed, the easily accessible opportunities for taking shelter of Kṛṣṇa that you created will be available for many thousands of years to come.

In the *Caitanya-caritāmṛta* (Ādi 9.42–46, and 36), Caitanya Mahāprabhu says:

It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence, and words. By his work, thoughts, and words, an intelligent man must perform

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actions that will be beneficial for all living entities in this life and the next.

I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life. Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all. Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere. Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

The speed with which this unstoppable, unfolding revolution inaugurated by Caitanya Mahāprabhu is spreading is directly proportional to the degree of gratitude in the hearts of those who are carrying it on. Devotion is appreciative, solution-oriented, and above all selfless. Thank you, Śrīla Prabhupāda, for setting that ancient bold tone for a rather confused modern world.

Being cautioned in that way, learning from our most recent experiences, depending on Caitanya Mahāprabhu and his sweet, sincere, and surrendered devotees, we pray to continue serving your lotus feet, Śrīla Prabhupāda, as long as you desire. Please help us remain unattached to anything but your pleasure.

The university program is our main offering into the fire of this revolution. Here in San Antonio there are many young men and women who have not only been exposed to the values that this revolution carries but also like some of the devotional arts, like preparing and eating karma-free foods and performing *kīrtana*.

Our Contemporary Ashram and Vedic Resource Center continues to offer regular classes on higher consciousness and self-realization, along with community service, collaborative projects, etc., discovering innovative and creative ways to push this supremely benevolent message out, as you showed by the force of your pure loving intentions and solid devotional dynamics.

Thank you, Śrīla Prabhupāda, for every opportunity to serve your transcendental movement.

Your servants at the feet of Their Lordships Śrī Śrī Pañca-tattva in San Antonio, Texas, USA.

(written by Advaita Ācārya Dāsa)

Seattle

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you.

At Śrīmad-Bhāgavatam 11.20.17 we find this invaluable instruction from Lord Kṛṣṇa:

*nṛ-deham ādyam su-labham su-durlabham
plavam su-kalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābhim na taret sa ātma-hā*

“The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross

the ocean of material existence must be considered the killer of his own soul.”

Dear Śrīla Prabhupāda, you are the bona fide spiritual master who can guide us to the highest perfection in this human form of life. We are forever indebted to you for accepting us as your disciples and granddisciples. We are indebted to you for providing us with vast books of Vedic literature, replete with your infallible purports. We can never repay you for helping us cross the ocean of birth and death. A small boat can cross a difficult ocean with the help of an expert captain, and similarly we are at your lotus feet as you guide us toward you and Their Lordships Śrī Śrī Rādhā–Nīla-Mādhava. Dear Śrīla Prabhupāda, please bless us so we may stay at your lotus feet forever.

We regularly read your transcendental literature to get inspiration. We find answers to our various problems when we read and learn your time-tested message. The problem is that sometimes we seek our answers elsewhere. We forget that you have given us everything we need and that there is no reason to reinvent the wheel. Simply follow your instructions and repeat them—that’s all we need to do. You have already given us everything and presented the greatest solutions to all problems by showing us how to lead this life in a Kṛṣṇa conscious way and, at the end, go back to the Godhead. Please shower your mercy and unlimited blessings upon us so we can fulfill your desires by not only distributing your books but by also studying them and becoming expert at understanding your message.

In your purport to *Śrīmad-Bhāgavatam* 7.15.42, you quote a fascinating insight by Śrīla Viśvanātha Cakravartī Ṭhākura:

Arjuna, as a result of piercing the *ādhāra-mīna*, or the fish within the *cakra*, achieved the valuable gain of Draupadī. Similarly, if with the arrow of chanting the holy name of the Lord one pierces Lord Viṣṇu’s lotus feet, by dint of performing this heroic activity of devotional service one receives the benefit of returning home, back to Godhead.

Dear Śrīla Prabhupāda, we are seeking your blessings so that we may chant the Hare Kṛṣṇa *mahā-mantra* purely.

We have been seeking to expand our movement locally, and so we are planning many new preaching activities. Dear Śrīla Prabhupāda, please bless us so we can develop your ISKCON nicely here in Seattle and remain humble as we spread your glories. Dear Śrīla Prabhupāda, please bless us to stay pure so we will attain unity among us.

On this most auspicious day of your Vyāsa-pūjā, the devotees here in Seattle humbly ask for purity, humility, and knowledge to please and serve you eternally!

Your servants at ISKCON Seattle, Washington, USA.

Seberang Jaya

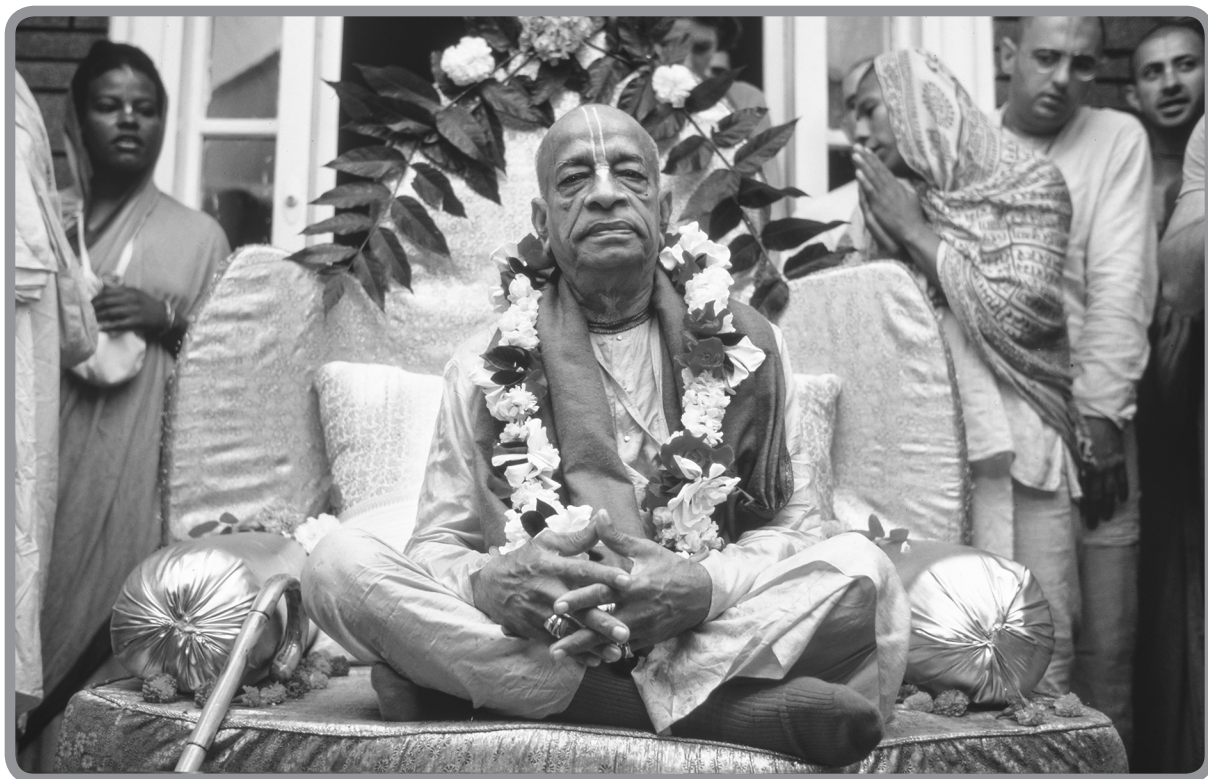
Dear Śrīla Prabhupāda,

Please accept our respectful prostrate obeisances at Your Divine Grace’s lotus feet, which are eternally empowered to give shelter to countless fallen souls all over the world, including here in Malaysia.

Early in 1971, Your Divine Grace received news from Bali Mardan Prabhu about a Malaysian Indian lady wanting to donate a piece of land where a temple could be built. Desiring to encourage your disciples who had just began to preach in this part of the world, as well as to personally receive and thank the donor, you made changes to your travel plans to come here.

Śrīla Prabhupāda, it was indeed a historic moment when you finally came in May, 1971. But things did

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not work out the way we had planned. The donor wanted to be part of the temple management after it was built, and the land was not transferable to ISKCON, which was unacceptable to Your Divine Grace. The temple had to be owned and managed by ISKCON, period.

Nonetheless, despite this unexpected turn of events, Your Divine Grace proceeded with your preaching tour of this predominantly Muslim country. On the eve of your departure to Sydney, the wife of a top Indian minister, impressed by Your Divine Grace, inquired how she could assist your preaching mission.

Without hesitation, you opened up your briefcase, showed her a blueprint of a three-domed temple building, and emphatically said, “I want a temple like this.”

Śrīla Prabhupāda, most of us never saw you personally when you came to this country. Through your thousands of books, letters, audio and video recordings of room conversations, lectures, morning walks, interviews, and the blessed association of your disciples, who came here over the years, we have been able to still feel your presence and your spiritual potency guiding us all the way. It’s as if you never left Malaysia.

Through the many biographies of you written by loving disciples, and through the many personal accounts of your pastimes they have shared with us, we have come to know how an empowered *ācārya* lives, walks, talks, sleeps, sings, cooks, and guides and manages a worldwide spiritual movement—all within a short span of eleven years. Unprecedented indeed!

One such book, *Śrīla Prabhupāda in Malaysia*, was an inspiration and constant reminder that we needed to fulfill your desire to build a temple here, which was the primary reason you came to Malaysia.

Śrīla Prabhupāda, after years of searching, only in 2001 did we manage to acquire an acre of land that was zoned for a religious building. The first building was completed and opened in 2004 and was aptly named The Bhaktivedanta Cultural Centre.

Our next task was to design the temple, bearing in mind that we needed to incorporate the three-domed temple blueprint Your Divine Grace revealed in 1971. We then styled it after the Kṛṣṇa-Balarāma Mandira in Vṛndāvana and the Jagannātha Purī temple, blending northern and southern styles. This will be ISKCON Malaysia’s National Temple.

Śrī Vyāsa-Pūjā

Śrīla Prabhupāda, by Your Divine Grace's blessings, the building plans for the three-domed temple you desired was approved without much difficulty in 2008, and the foundation was laid in early 2009. Now we are on the threshold of completing the temple, as well as the third building on the land, which will be the Bhaktivedanta Cultural Hall and Guesthouse.

Śrīla Prabhupāda, forty-four years have passed since Your Divine Grace placed your lotus feet in this fortunate country, and now we can most certainly declare that the desire you expressed in 1971 will finally come to pass.

Śrīla Prabhupāda, if Lord Kṛṣṇa so desires, by the time we gather together in September to celebrate this year's Vyāsa-pūjā, we will do so in your new temple, the Śrī Śrī Rādhā-Kṛṣṇa Temple of Devotion and Understanding, the first-ever purpose-built Vaiṣṇava temple complex in Malaysia, owned and managed by ISKCON, just as you envisioned.

Both our devotion and our understanding come from you, Śrīla Prabhupāda. Please accept our humble gift to Your Divine Grace on this most auspicious day of your blessed appearance.

From *śāstra* we learn that creating and destroying, done by Lord Brahmā and Lord Śiva respectively, are the "easy" part, compared to maintaining, done by Lord Viṣṇu. Maintaining is always a much more difficult task. We hope to succeed in maintaining this ambitious project by following your instructions, such as "Cleanliness is next to Godliness" and "Utilize and dovetail everything in Kṛṣṇa's service." By Your Divine Grace's mercy, we hope not to disappoint.

It is a given that the new temple leaders, in cooperation with all the devotees here, pledge allegiance to your ISKCON and vow to ensure that this new temple will be a catalyst for bigger things to come. These include more preaching, making more devotees, and caring for present devotees; distributing more books, performing more street *harināmas*, and doing more Food-for-Life programs; systematic congregational development, shelter for your traveling preachers, increasing Deity worship standards and *prasādam* preparation and distribution; more seminars, training, and workshops for youths, *pūjārīs*, congregations, etc. Whatever we do, we just want to please you, Śrīla Prabhupāda. Your mercy is all we are made of.

How could we even think all this is possible if not for that fateful five days when you stepped onto Malaysian soil forty-four years ago (May 5–9, 1971)?

We dread to think where would we go for spiritual salvation, what kind of life we would be living, and what nonsensical activities we would be doing if Your Divine Grace had not founded ISKCON fifty years ago.

Śrīla Prabhupāda, you are that great *senāpati-bhakta*, the most compassionate Vaiṣṇava Thākura, a contemporary *śakty-āveśāvatāra* whose vision to build a house for the whole world to live in is coming to fruition the world over, even in Malaysia.

Śrīla Prabhupāda, we can never repay all that you have given us. Though we never met you in your *vapu* form, our bond with you is extremely strong. The gratitude we all feel toward you and the unreserved love we have for you make the many tough years we spent building this small yet meaningful temple, and all the difficulties we went through to raise the necessary funds, at once bearable, for we know how much this temple must mean to Your Divine Grace, to your ISKCON.

It is a fact that we will never, ever be able to repay you, Śrīla Prabhupāda, and we hope, with this long-overdue gift, that you will be pleased with our humble attempt to fulfill your desire for an ISKCON temple in Malaysia. We intend to forever be instruments in your hands for spreading Lord Caitanya's *saṅkīrtana* movement all over Malaysia and the ASEAN region.

We survive only by your endless blessings. We take shelter under your lotus feet.

Jaya Śrīla Prabhupāda! Vyāsa-pūjā mahā-mohotsava-kī jaya!

Begging to always remain your humble servants, we are

Your devotees at the ISKCON temple in Seberang Jaya, Penang, Northern Malaysia.

(written by Kaleśa Dāsa)

Taipei

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

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

Śrīla Prabhupāda, We Thank You

*saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.” (Śrī Śrī Gurv-aṣṭaka 1)

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.” (Śrī Śrī Gurv-aṣṭaka 8)

We thank you for the debt we owe you, which can never be repaid. We thank you for all the spiritual understanding that has come down from you, whether from your transcendental literatures, from our own beloved spiritual masters, or from personal realizations within our very hearts.

You taught us that *vāṇī* (the words of the spiritual master) are more important than *vapu* (physical association with the guru). By your mercy, we know this to be true. In addition, the orders of the spiritual master automatically come along with the concomitant power required to fulfill those orders.

You taught that the disciples (both *dikṣā* and *śikṣā*) can never separate themselves from the orders of the spiritual master. In fact, they are the disciples' very life and soul.

Eagerness to serve those orders assures the fulfillment of those orders. And this eagerness ultimately culminates in success in executing the service and in our own Kṛṣṇa consciousness, eventually blossoming, producing fruits, and filling the world with its honeylike fragrance.

It is then that Guru and Kṛṣṇa will bestow all their mercy on us, fulfill our spiritual lives, and bestow the highest achievement—*kṛṣṇa-prema*, unalloyed love of God.

So, we thank you, Śrīla Prabhupāda, for your causeless mercy in widely distributing the *mahā-mantra*, The Great Chant for Deliverance, the holy names of God, Śrī Kṛṣṇa.

We thank you for the *nava-ratna*, “nine gems,” the nine processes of devotional service.

We thank you for delivering us from the jaws of certain death by bestowing on us the regulative principles of freedom and the easy process of daily chanting sixteen rounds of the *mahā-mantra* on our *japa-mālā*.

Śrī Vyāsa-Pūjā

We thank you for all your *apauruṣeya* teachings, “superhuman” teachings that are infallible because they come directly from Śrī Kṛṣṇa.

We thank you, Śrīla Prabhupāda, for giving us so many of your books in Chinese, and we thank you for sending your beautiful *mahātmās*, touchstones every one, to distribute the all-encompassing mercy of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu to the Chinese people.

We thank you for the joy and fearless freedom in *kṛṣṇa-kīrtana*.

We thank you for the surrender and mercy of *harināma-saṅkīrtana* in Xi Men Ting, “The West Gate District.” We thank you for the Śrī Ratha-yātrā festival, and we thank you for delicious *kṛṣṇa-prasādam*.

Śrīla Prabhupāda, please help us realize and understand your life, mission, mood, and philosophy as the very foundation of our lives.

We pray, Śrīla Prabhupāda, that under your guidance and by your mercy our ironlike hearts may be melted and forged in the crucible of Śrī Kṛṣṇa Caitanya’s *saṅkīrtana* movement.

We thank you, Śrīla Prabhupāda, again and again, and with every breath we pray a million times and say “Thank you!”

We beg to remain

Your servants in Taipei, Taiwan.

Tallinn

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

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

Dear Śrīla Prabhupāda,

Thank you very much for your determined efforts in spreading Kṛṣṇa consciousness. Taking up Kṛṣṇa consciousness is the best thing that can happen in a human being’s life, and because of you I have had a chance to develop it.

Thank you for your books, recorded instructions, and example. I will try to follow them sincerely. Please give me the spiritual strength and intelligence to follow them properly, without deviation, to always keep in mind and never forget the highest goal of life—to please the Lord and His devotees and thus attain love for Śrī Kṛṣṇa in the mood of the inhabitants of Vraja. Please help me take full shelter of the Lord’s holy name and narrations of His pastimes.

I know that maintaining and expanding this society and taking care of the devotees in your movement will please you very much. So I will try to do my best in this regard. Please help me be good instrument in my gurus’ hands, and help me get rid of all my *anarthas*, which are preventing me from serving with a full and open heart.

Please help me develop a closer relationship with you and Their Lordships Śrī Śrī Rādhā-Kṛṣṇa and Śrī Śrī Gaura-Nitāi.

We are trying to build a new temple here in Tallinn. Please help us become united and individually stronger so we can accomplish this task for the pleasure of you and our GBC, His Holiness Bhakti Caitanya Swami.

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Please also help me be a good example for the younger generation of devotees.

For the last twenty years we have not had a stable congregation here in Tallinn. Please help us become a safe and reliable base for expanding and deepening pure Kṛṣṇa consciousness in Estonia and the whole world.

Your servants in Tallinn, Estonia.

(written by Dāmodara-kṛpā Dāsa)

Tel Aviv

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances.

It is the greatest privilege to write an offering to you on behalf of the Israeli devotees.

Once you almost visited Israel. Although it never actually happened, it does not matter, because we have your teachings in your books, and these are our main source of inspiration in this life.

Almost forty years after your departure, our society is still trying to implement the simple process of *bhakti-yoga*, but as you often mentioned, though the process is simple, the application is difficult. The main difficulty is to control the mind and not complicate the process of *sādhana-bhakti*. We should keep the process as it is—simple—and keep the philosophy as it is, without simplifying it.

We are very happy and proud to be your representatives here. We are still trying to fully understand your glory and what you did for all of humanity as the founder-*ācārya* of ISKCON. We are eternally indebted to you for this gift of Kṛṣṇa consciousness. Thank you very much.

Your servants in Israel.

(written by Jagadīśa Dāsa)

Togo

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your divine lotus feet. All glories to you, O great ISKCON founder-*ācārya*, A.C. Bhaktivedanta Swami Prabhupāda!

Dear Grandfather Śrīla Prabhupāda, yet another year has past, and it is time to celebrate your glorious Vyāsa-pūjā. And, as always, it is very difficult to find appropriate words to glorify you. But we rely on your mercy and inspiration to be able to say something on this occasion.

It is said that a blind man cannot lead other blind man, but unfortunately this is exactly what is happening in this hellish society. People accept what is false to be true and what is poison to be nectar. Dear Śrīla Prabhupāda, your spiritual eyes are opened, and so you are the personality most qualified to lead mankind.

Śrī Vyāsa-Pūjā

This Kali-yuga is an age of hypocrisy, quarrel, and irreligion, and consequently we find only miseries and failure today. Irreligion has taken over, and because real dharma is in eclipse, the world is full of troubles and chaos.

Many people—scientists, politicians, philanthropists, philosophers, etc.—are constantly trying their best to find some solutions to our sufferings. But these so-called well-wishers who are proposing to help us are affected by the four defects of conditioned life, namely, being subject to illusion, the propensity to cheat, imperfect senses, and the tendency to commit mistakes.

Our great fortune is that you are a special soul, an ambassador from the spiritual world to this material world. You are a *gosvāmī*, you have compassion, and you have the knowledge to help us and save us.

Following in the footsteps of the previous *ācāryas* and Śrī Caitanya Mahāprabhu, you revealed to us the real remedy for our sickness: chanting the *mahā-mantra*, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Other attempts to solve the problems will simply complicate matters.

In 1966, in the streets of the Lower East Side of New York, you introduced this *mahā-mantra* to some young boys and girls, thus turning iron into gold, “hippies into hippies.” The whole world can now appreciate the precious gift you brought us.

All glories to you again and again, O venerable savior. We beg to remain like particles of dust at your lotus feet, the most secure place in this material world.

The servants of your servants in Togo.

(written by Cāruḍeṣṇa Dāsa)



Homages from ISKCON Centers

Trivandrum

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

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

In many ways
I could sing
my gratitude to you,
the words could be
written on leaves
to be blown as a prayer
every day in the wind;
or I could incise with gratitude
barks and woods
as mementoes to remind me
how much I owe you;
or I could engrave my gratitude
in gold
as the love for the Lord
you gave, you spoke tirelessly of,
or I could mold my gratitude
in bronze
to make it strong, unfailing
as the shelter you gave;
I could also sculpt it in marble,
on the white of purity and faith

that made you a warrior
without stains;
or I could take
the wood, the marble, the gold and all,
and inlay with the wall
of my temple of gratitude,
to endure time,
like the certitude,
you've instilled in our souls,
of a spiritual world;
but I have a stony heart
what could I do?
Since whatever one has
you see only the good,
I carved in there, in stone
my gratitude,
even heart-shaped stones
last forever
and certainly—whenever,
can convey a message of love.

Your servants in Trivandrum, India.

(written by Mādhava-latā Devī Dāsī)

Tucson

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

*namas te sārasvate deve gaura-vāṇī-ṭṭacāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

As I grow older, my wonder increases
At how you came alone, unknown and unceasing.
As I enter my seventh decade, it's dawning on me—
That difficult journey, across the vast sea.

When others thought how to spend their last days,
Your plan was to bring us out of our deluded haze.
You were determined and unfaltering, despite all odds,
To teach what we'd forgotten, that Kṛṣṇa is God.

The purpose and vision you possessed
Were mostly unattainable for the rest.
You alone sought out where no one had been—
A godless population, addicted to sin.

How did you win over our hearts and minds?
Through conviction and loving mood combined,
You got us to distinguish reality from illusion
And fed us *prasāda* to clear our confusion.

An impossible feat for one so advanced in age,
But you did the bidding, while Kṛṣṇa set the stage.
You worked your wonder with accurate precision;
To surrender my life was a foregone decision.

May I fully honor the path that you've given;
May I become only spiritually driven.
While keeping at the forefront of your mission,
Allow me freedom from material ambition.

Although at times I felt betrayed,
Alone, forgotten, and, at times, dismayed,
Thoughts of your determination did not fade,
And my faithfulness to you was never swayed.

Please grant me the will to serve through the next decade
And, like you, never waiver or be afraid.
All my varied experiences I'd never trade;
My love for you, I pray, will always be displayed.

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Your loyal servants at ISKCON Tucson, Arizona.

(written by Sandāminī Devī Dāsī)

Ujjain

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

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

Dear Śrīla Prabhupāda,

Please accept our respectful obeisances at the dust of your transcendental lotus feet. All glories to you, Śrīla Prabhupāda!

Śrīla Prabhupāda, as time passes by, we can all see that what you taught was the supremely sublime message of Godhead, which is the only hope for the suffering living entities in this material world. The way Kali has engulfed every aspect of today's so-called modern lifestyle, the world's situation looks hopeless. Śrīla Prabhupāda, it is crystal clear: it is either the ISKCON way or the hell-way. Your teachings have not only stood the test of time but have also sown the creepers of devotional service in the hearts of millions. The spotless character of your disciples is a testimony to that. In the material world, a doctor is considered as good as God if he saves a life. Then what to speak of estimating your unfathomable glories, Śrīla Prabhupāda? You have given us eternal lives filled with the joy of serving Hari, Guru, and Vaiṣṇavas.

Dearest Śrīla Prabhupāda, it is disheartening to see that the people of India, thinking themselves “fashionable” no less, are simply preparing to enter into hell like a swarm of moths entering into a fire. The very educational system is teaching nothing about the ancient Vedic scriptures. In fact, all Vedic teachings are considered Indian mythology. In spite of these discouragements, Śrīla Prabhupāda, the army of Vaiṣṇavas you created is fighting boldly at the warfront and distributing your mercy in so many different ways. So many newly founded projects by various ISKCON temples are not only providing the means to preach to the outsiders but are also giving engagement to the existing devotees. Empowered by the transcendental inspiration given by your books, devotees are figuring out various ways by which the Kṛṣṇa consciousness movement can be spread all over the world, leaving no one bereft of your divine mercy. They are working very hard to see a smile on your face.

Śrīla Prabhupāda, onboard the *Jaladuta* in 1965, you wrote in your poem entitled “Prayer to the Lotus Feet of Kṛṣṇa” of the desire of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

*tāra icchā balavān pāścātyete ṭhān ṭhān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadi
sakalei loy kṛṣṇa nām*

“By [Śrīla Bhaktisiddhānta Sarasvatī's] strong desire, the holy name of Lord Gaurāṅga will spread throughout all the countries of the Western world. In all the cities, towns, and villages on the earth, from all the oceans, seas, rivers, and streams, everyone will chant the holy name of Kṛṣṇa.”

Śrīla Prabhupāda, you could have lived peacefully in Vṛndāvana during your old age, but you made sure,

Śrī Vyāsa-Pūjā

by sacrificing your life, that the words of your spiritual master would come true. You accomplished everything, Śrīla Prabhupāda. We now just have to carry on your legacy. If we won't, then others will.

Here at ISKCON Ujjain we are trying to do our bit, Śrīla Prabhupāda, by the mercy of your dear servant Bhakti Chāru Swami, who always emphasizes keeping Your Divine Grace at the center. ISKCON Ujjain witnessed its very first *sannyāsa-dīkṣā* on this year's Gaura Pūrṇimā. His Grace Gaṅgā Nārāyaṇa Prabhu, who for years cared for the spiritual lives of many at the temple and served as the Co-Temple President, was awarded *sannyāsa* and became His Holiness Bhakti Prema Swami.

Many other important preaching activities have taken place at ISKCON Ujjain in the last year. They include the following:

- Lord Nṛsiṃhadeva's Deity was installed in the temple on Nṛsiṃha Caturdaśī.
- We recently added a second book distribution bus to our army.
- The *gośālā* area is being increased to accommodate more cows.
- We organized a second ISKCON Ujjain Global Retreat, which attracted more than a hundred devotees from all over the world.
- The Bhakti-Vriksha department is growing rapidly; now there are twenty households where classes are held regularly.
- The Gṛhastha Community is mobilizing very well for the service of the Deities, and on Ekādaśī the householder devotees are doing twenty-four-hour *harināma kīrtana*.
- The youth preaching is also expanding. Now there are more than twenty Bakes connected to ISKCON Ujjain, where students and working devotees live and practice Kṛṣṇa consciousness. We organized an ISKCON Youth Retreat, a three-day program, attended by more than two hundred young boys.
- Devotees from around the world are coming and staying in our housing project.
- We have opened an Āyurvedic clinic, which is providing treatment for devotees with critical diseases.
- We are also building temples in surrounding villages for propagating Śrī Caitanya Mahāprabhu's teachings.
- We have developed a four-inch fiberglass *mūrti* of Your Divine Grace to promote your glories all over the world. We continue to supply beautiful altars, Deity outfits, and your *mūrtis*, of various sizes, all over the world.

All of these activities are taking place under the competent guidance of and encouragement by one of your dearest sons, His Holiness Bhakti Chāru Swami.

Dear Śrīla Prabhupāda, as the years fall away, we pray that we may more fully comprehend your divine greatness and become instruments in the hands of your followers. Please keep us engaged in your service, and let us never leave the shelter of your transcendental lotus feet.

The servants of your servants at ISKCON Ujjain, India.

Homages from ISKCON Centers

Vancouver

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

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

*namas te sārasvate deve gaura-vāñi-ṣṛacāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

Dear Śrīla Prabhupāda,

Please accept our respectful obeisances on this auspicious day! All glories to Śrī Śrī Guru and Gaurāṅga!

It seems like only yesterday—but in fact it was over forty years ago—that I first heard your name, and the feeling is still the same. I had been talking with the temple president when the phone rang. I could hear the caller's voice. It was urgent, he said. In two days Śrīla Prabhupāda would be coming to Eugene, Oregon. Upon finishing the call, Parameśvara Prabhu told one of the devotees to tell the others to prepare to go in half an hour. Then he turned to me, apologized for the interruption, and as an afterthought asked, "Would you like to come?" Without any forethought I replied yes. This was unlike me. But after all, I had been coming to the temple on a daily basis and had noted the devotion and the regularity of the devotees. For their routine to be stopped and then have them drive 350 miles at an instant's notice was a very important deviation. To go to see someone at such great distance on the spur of the moment meant that that personage must be a very great man. So after gathering a change of clothing and a few personal items, I got into a car with five others.

Every day since that fateful day has been like that to me. Each morning I awake with the same urgency as on that day. But then all too soon the day ends and I am feeling despondent, because due to my lack of faith I have done nothing to repay my debt to you, nor have I been able to inspire others as you inspired me. So inadequate. Others at this temple seem not to have this drive

Please, Śrīla Prabhupāda, help them to have this same vision, this same urgency, yet do not let them have my inadequacies. Let them be freed of all *anarthas*, especially the lack of cooperation. Then this temple will surely blossom into the vision you have of the golden age.

Your servants in Vancouver, Canada.

(written by Rohita Dāsa)

Villaggio Hare Krishna

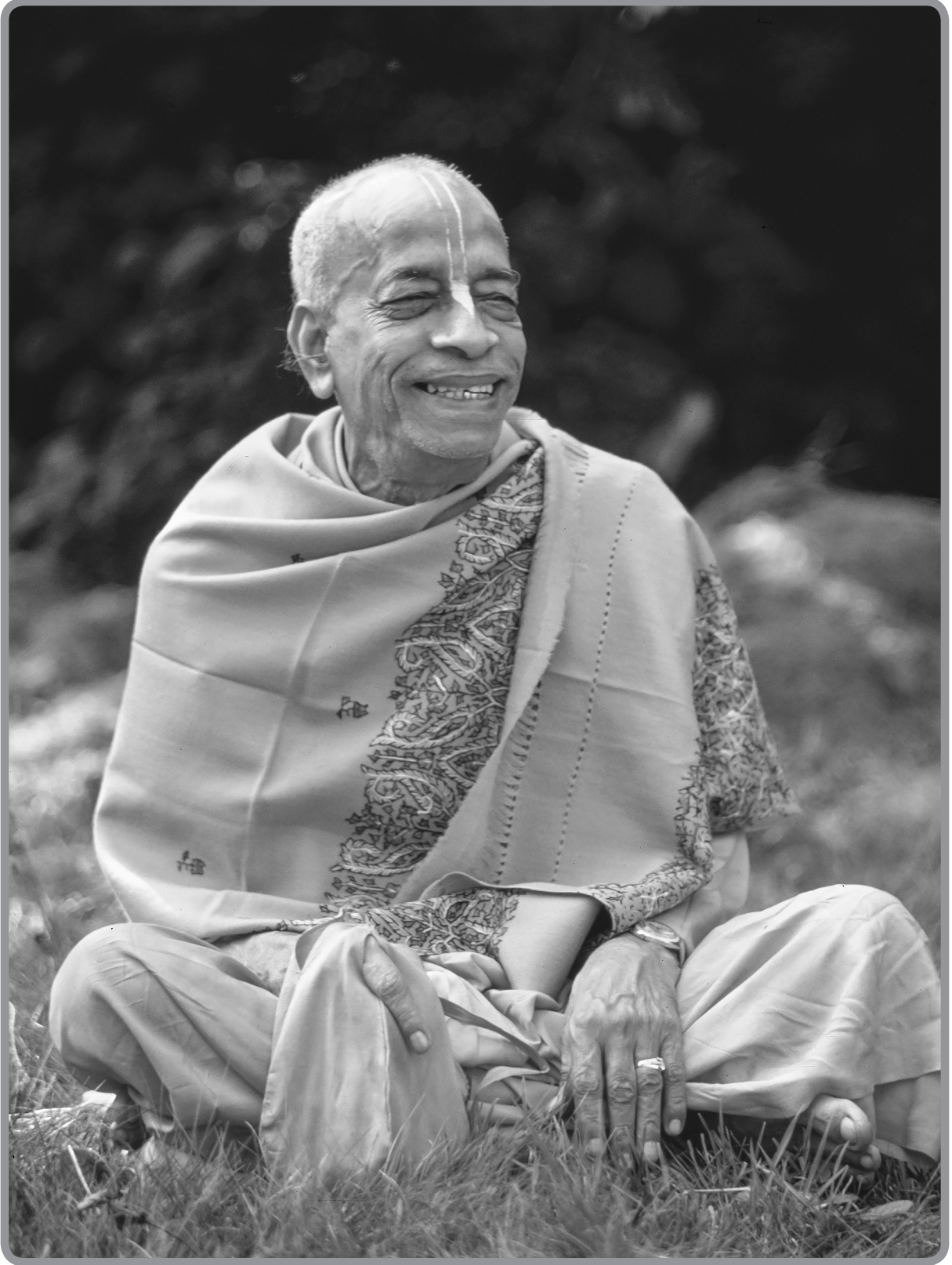
Dear Śrīla Prabhupāda, my divine master,

Please accept my most humble obeisances at your lotus feet.

I am sitting on the floor of our temple room in Villaggio Hare Krishna, meditating on my unexpected good fortune.

I see our most beautiful Deities, I hear the devotees playing *mṛdaṅgas* and chanting the holy name, and

Śrī Vyāsa-Pūjā



Homages from ISKCON Centers

even my heart, cold and lonely, warms up. Where would I be now if Your Divine Grace hadn't come!

Sometimes elated and sometimes depressed, I go up and down like a ferris wheel. Many times I stumbled and then rose again, but your mercy toward me never failed! If I hadn't met you, or, more to the point, if Your Divine Grace didn't rescue me, I would have spent all my days in despair.

Life flies off like a swift thought, but the encounter with Your Divine Grace is forever. Somehow or other I was allowed to grasp the essence of knowledge: the precious association with the *ācārya* in both form (*vapu*) and words (*vāñi*). Without you, what a miser I would have been!

I had everything I desired: material well-being and spiritual opportunity. What else could I aspire for? Now Your Divine Grace's pleasure is everything to me. Without you I would have been controlled only by selfishness and ingratitude.

So much time spent in futilities, so many useless words said and listened to! Now not many interests are left—only the desire to focus on your mission. Without Your Divine Grace, my consciousness would have scattered here and there, following the fleeting nature.

Mind and senses order me around, and for too long I have obeyed them; now their clutches are wearing out and, finally, only the hope to reunite with Your Divine Grace is left. Without you, I would have lost my human form!

Many years have past: how many months and days have I devoted to you, and how many to myself? I am weak and negligent, but Your Divine Grace did not give up on me and kept me in your service. Without you, what an insignificant life I would have lived!

In all these years I have been taking a lot from Your Divine Grace but offering little in exchange. Nevertheless you kept filling up my existence with beautiful spiritual experiences and realizations. Oh, how appreciative you are for this lazy servant's service!

Old age and disease come closer and closer. Discouragement assails me. Now it is time to face reality: my senses grow weak, my mind wavers, everything fades away. O master, take me with you at the crucial moment; without Your Divine Grace I am lost in darkness.

I meditate on how much Your Divine Grace did for me, and I am speechless, my eyes glisten with tears, my heart beats faster . . . but it is not ecstasy: it is just a drop of the endless gratitude that all of us should feel toward you.

Your servants at Villaggio Hare Krishna, Bergamo, Italy.

(written by Āli Kṛṣṇa Devī Dāsī)

Vṛndāvana

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

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

O most wonderful Śrīla Prabhupāda, please accept our humble obeisances, the heads and hearts of all the ISKCON Vṛndāvana devotees resting at your lotus feet. May we always find a way to glorify you in everything we do, say, offer, and give away.

Because of you, Śrīla Prabhupāda, we have been introduced to *Bhagavad-gītā As It Is*, Kṛṣṇa's actual

words of instruction to the human population. Historically and transcendently, these timeless verses spoken by Kṛṣṇa are purifying this material world every day, as the highest welfare service. Along with your precisely accurate and brilliantly clear presentation of *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, you are magnanimously distributing what the Supreme Lord Kṛṣṇa has given to all human beings. You eloquently describe the purpose of human life and the unlimited glories of Kṛṣṇa and His associates in your Bhaktivedanta purports. No one else has ever given this supreme secret of life in such detail, especially in more than seventy languages all over the world. Śrīla Prabhupāda, you are a *śaktyāveśa-avatāra*, an eternal, intimate associate of Lord Kṛṣṇa who appeared on this planet earth with a specific mission: to enlighten humanity at large with Kṛṣṇa consciousness.

When the magician in your Vṛndāvana room was showing you some tricks, you watched quietly. You even tolerated him taking a coin from behind your ear, which made the assembled devotees uncomfortable; they thought you were not being respected properly, as you eternally deserve. But then you did *your* magic. You asked the magician, “Yes, but can you stop the repetition of birth and death?”

“No, no, of course not,” the magician replied.

Śrīla Prabhupāda, with your profound humility, you calmly replied, “I can.” The assembled devotees burst out with great joy, exclaiming, “*Jaya* Prabhupāda!” Even the magician smiled, awestruck by your gracious manners.

Again, with your astounding humility, you told the devotees in Bombay, during a *Nectar of Devotion* class on January 9, 1973:

Yes, we should not be very much proud that “I have created wonderful.” Why? What wonderful? . . . I am not a magician that I can create wonderful. Sometimes people, they give me so much honor: “Swamiji, you have created wonderful.” I do not feel that I have created wonderful. What I have done? . . . I’m not a magician. I do not know how to create wonderful. I have simply *Bhagavad-gītā*, presenting *Bhagavad-gītā* as it is, that’s all. If there is any credit, this is only credit. Anyone can do that. The *Bhagavad-gītā* is there, and anyone can present *Bhagavad-gītā* as it is. So it will act wonderful.

Our eyes fill with tears, Śrīla Prabhupāda, to hear you speak and live with such extraordinary humble surrender to your guru and the Supreme Lord, Kṛṣṇa. Actually, you *have* created so much “wonderful,” creating millions of devotees from your transcendental books, which you dictated in the early morning hours, while we were all sleeping. You created *brahmacārīnis* from lonely women found on the streets, and *brahmacārīs* from young men loitering here and there. You created *harināma-saṅkīrtana* on the streets of all the major cities in the world by giving us the holy names of Kṛṣṇa. You created a divine process of *bhakti* that we lost souls could follow and, simply by following, serve the purpose of human life and develop love for you and Kṛṣṇa.

Śrīla Prabhupāda, you created a standard of Deity worship in your ISKCON Vṛndāvana that has simultaneously amplified the Deity service in thousands of temples all over Vṛndāvana. You increased the economy of Vṛndāvana by bringing thousands of foreign devotees and curious seekers to Kṛṣṇa and Balarāma’s home. Śrīla Prabhupāda, you created the “kitchen religion” and gave us the nectar of *prasādam*, teaching us how we can “eat our way back to Godhead” by honoring *prasādam*. These days we have to limit our quantity to be able to serve effectively. You have so wonderfully created the Kṛṣṇa consciousness cultural revolution around the world that we have all pledged to serve you till our last breaths.

In Bombay, during the same *Nectar of Devotion* class cited above, you elaborated on this simply wonderful *bhakti* process:

We cannot deviate from the path of the previous *ācāryas*. . . . Therefore, I repeatedly say to my students, “You chant Hare Kṛṣṇa mantra sixteen rounds and follow the regulative principles. Your strength is there.” Just like Himalayan mountain, nobody can push it. It is so powerful. *Yaha hoite sarva-siddhi haya*. This is Caitanya Mahāprabhu’s request. Don’t deviate from the instruction. Then you will stand as strong as the Himalayan mountain.

Homages from ISKCON Centers

In New York, on July 27, 1966, with a hint of your transcendental humor you explained how to love Kṛṣṇa:

Seeing God is not difficult, but we have to prepare our eyes. And how that eye is prepared? If you kindly smear your eyeball with the ointment of love. There is an ointment. Of course, it is not available in the drug shop. [Prabhupāda, you chuckled when you said this.] You have to prepare that eye ointment with love—love ointment. And if you smear with that love ointment your eyes, then you can see Kṛṣṇa always.

Śrīla Prabhupāda, to hear you sing and speak, to see you walk and talk, and even to see a simple gesture of your lotus hand are such divine blessings for us. May we always share your transcendental kindness by continuing to distribute your books and this wonderful process of Kṛṣṇa consciousness with each other and with all the guests who come to your Vṛndāvana temple. May we engage wholeheartedly in the unlimitedly joyful process of serving your devotees and the various projects in your ISKCON mission. May we daily beg for your merciful glances, because only by Your Divine Grace's mercy can we cross over the ocean of material suffering and obtain the mercy of Kṛṣṇa.

How can we ever repay you for such a great fortune—to be allowed to perform devotional service in Śrī Vṛndāvana-dhāma?

This year we celebrated the fortieth anniversary of the opening of your Kṛṣṇa-Balarāma Temple in Vṛndāvana. It was an opportunity to gratefully honor your dear disciples who served you tirelessly in Vṛndāvana at that time. What an unprecedented and glorious accomplishment you achieved by creating a world-famous temple around a sacred *tamāla* tree in the Vṛndāvana sands of Ramaṇa-reti and installing the most wonderful Lords in the world. You installed your own *mūrti*, along with that of your guru, Śrīla Bhaktisiddhānta Sarasvatī Thākura, which had never been done before, as well as the Deities of the most merciful Śrī Śrī Gaura-Nitāi. Then you gave us the most compassionate Kṛṣṇa and Balarāma with Their cows, and the most munificent Rādhā-Śyāmasundara with Lalitā and Viśākhā. You taught us how to worship and dance around a holy plant, how to develop a relationship with her as Śrīmatī Tulasī-devī, and you revealed to us her intimate personality as Vṛndā-devī. Śrīla Prabhupāda, your Vṛndāvana temple and your eternal *samādhi* have become like another world wonder! We pray to always serve one another, your visiting devotees, and guests with an abundant attitude of gratitude for being allowed to serve your ISKCON Vṛndāvana.

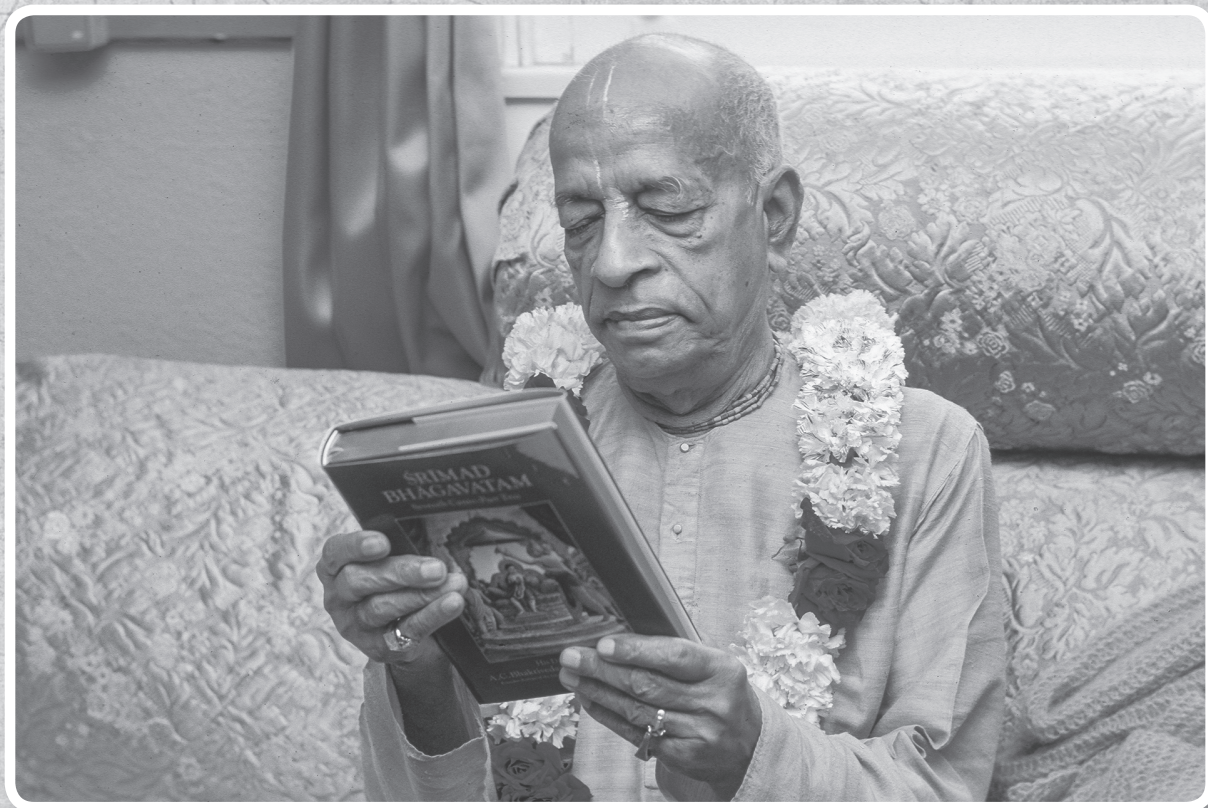
Kṛṣṇa says to all of us, “For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.” (*Bhagavad-gītā* 6.30) Śrīla Prabhupāda, we pray to see your sacred presence in every situation and in everyone. In this way you will never be lost to us, and we will never be lost to you.

In our daily *sādhana* and services we find numerous opportunities to glorify you and please you, Śrīla Prabhupāda. May we surrender our hearts to your transcendental mission of developing and distributing Kṛṣṇa consciousness. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

All glories to you, Śrīla Prabhupāda!

Your servants at ISKCON Vṛndāvana, India.

(written by Mahā-devī Dāsī)



*Homages from
the Publishers*

Bhaktivedanta Book Trust (Africa)

*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*

The Rising Moon in Africa BBT Africa at Work

Today Africa is seen as the new frontier for business and development. The growth prospects in Africa are brighter than ever. Forecasts predict that within the next two decades Africa will have the largest population of all the continents. Africa is “young and growing,” the *Economist* magazine says. With its abundant mineral resources, swelling market, and emerging workforce, Africa is a dormant giant waiting to rise.

The significance of the rise of material prospects for Africa, however, can never compare to the importance of the rising of Kṛṣṇa consciousness on the continent. The rising moon of spiritual knowledge contained in your books, Śrīla Prabhupāda, eclipses all other prospects, no matter how bright they are said to be.

Śrīla Prabhupāda, your books are a portal to spiritual realization. They are a gateway to understanding the self. And of all treasures that one can unearth, the treasure of God’s love is the greatest. This is the value of your books, Śrīla Prabhupāda.

The Heart of Saṅkīrtana

BBT Africa is dedicated to fulfilling your mission, Śrīla Prabhupāda, by translating your books into as many languages as possible and distributing them as widely as possible. Your publishing house in Africa now has ambassadors in Ghana, Togo, Ivory Coast, Kenya, the Democratic Republic of Congo, Malawi, Botswana, Nigeria, and Mauritius. And by your grace we seek to establish a permanent headquarters for your BBT in Johannesburg, South Africa.

BBT Africa has also embarked on a journey into the arenas of academic discourses and social transformation projects through book distribution.

The Annual Bhaktivedanta Swami Lecture is BBT Africa’s hallmark event. Since 2013, BBT Africa has staged this academic lecture in your honor. The lecture series profiles you as a prolific Vedic scholar whose teachings and other cultural contributions are unparalleled, and also broadcasts your glories as a pure devotee of Lord Kṛṣṇa. Global issues are tackled and discussed from the vantage point of Vedic knowledge. It is a platform for fresh insight that promotes compelling arguments for solutions to problems the world faces today.

To effect social transformation, BBT Africa understands that ease of access to your books is essential. Every year, Śāstra-Dāna (the library project), places hundreds of your books in libraries across the continent. Nor have prisons, schools, universities, and hospitals been left untouched by this tidal wave of book distribution.

To inspire greater efforts in book distribution, we’ve created the Annual BBT Africa Conference. For five years now the conference has been a place where ISKCON temple leaders, *saṅkīrtana* leaders, and book distributors from all across the continent meet to evaluate the state of *saṅkīrtana* in Africa. The annual conference is an important platform for refining and improving distribution methods and to learn what is working, and what may not be working, in individual countries.

The African Audience

In Africa more than 2,100 languages are spoken. And each culture is about as diverse as the array of languages. This poses a challenge for BBT Africa: What languages are to be tackled first? What reach will that have?

Are the books sensitive to cultural sentiments yet still true to the author's intent?

To answer these questions (and a host of others), we require careful understanding of the African audience.

Africans certainly possess the appetite and capacity to digest the teachings of the Vedic culture, though deeply entrenched cultural norms also make the African audience tend toward being conservative. In most cases, however, books and other outreach activities are met with joy and open-mindedness. Africans from different cultural and religious backgrounds are able to appreciate the nonsectarian spiritual message in your books, Śrīla Prabhupāda.

Touching the African Heart

A number of exciting initiatives have been taken up by BBT Africa to promote distribution, sales, and study of your books, Śrīla Prabhupāda.

Whether it is the Annual Lecture and Conference or finding a home for your books in thousands of libraries in Africa, BBT Africa is reaching out in every way possible to communicate to all Africans this great message you shared.

BBT Africa hopes that its small efforts will touch the hearts of the people of Africa by giving them your unfathomable mercy in the form of your books, Śrīla Prabhupāda.

Please continue to guide us in your service, Śrīla Prabhupāda.

Your servants at the offices of The Bhaktivedanta Book Trust in Africa.

Bhaktivedanta Book Trust (Far East/Middle East)

Dear Śrīla Prabhupāda,

Please accept my most humble obeisances at your inconceivably blessed and divine lotus feet. All glories to you, Śrīla Prabhupāda, for all time, and beyond time, for all eternity!

Who, once seeing it, could ever forget your sunlit wide-eyed smile coming from that other plane of eternal pure loving exchange?

How much did that same smile awaken us, enchant us, and ultimately captivate us for the rest of our lives and beyond?

How can we possibly describe how intense is our desire to see that smile once again?

Through your transcendental smile, and your lotus words, we could understand and realize by your mercy just how much you wanted your books to be distributed to those in and of the Muslim world.

In fact, you made statements about this unlike statements you made for books in any other language . . . and it is our remembrance at least that they were unlike statements you have made about any other service at all!

Therefore because this is so important to you, Śrīla Prabhupāda, and because hearing about anything in this regard seemed to make you smile with a brilliance that simply can be neither described nor comprehended, please allow me to offer for your transcendental pleasure the following blissful story from the experience of a top distributor of your Arabic books.

From Śāstra-kṛt Prabhu of New Dvārakā:

Friday evening 7pm, the Promenade, Santa Monica, California:

Harināma was in full swing, and I was approaching people with books who were standing near the chanting party. I approached a friendly-looking man in his late 30s. I put the English *Gītā* in his hand and told him that I'm showing books on mediation to all the nice people on the Promenade this evening.

He was polite and calm, and with a smile he asked if the book I was trying to give him was in my language (he could tell I was from an Indian background, so he probably meant Hindi). I said, "No, it was originally written in Sanskrit, but now it's been translated by this great master, word for word, into English." I showed him the photo of Śrīla Prabhupāda on the back cover.

After I explained a bit about the *Gītā*, I could tell he was very attracted. He told me he loves Gandhi, Indian food and culture, Bollywood, etc. Many Arabic-speakers who have taken Arabic books from me have said the same thing about loving Indian culture.

Then he said, "Oh well, if this book is in your language or English, it's the same to me" (meaning he couldn't understand either). I asked him what he meant because his English was very good, and he said, "Just so-so."

The Paramātmā then gave me the intelligence to understand that he spoke Arabic. I always carry a *Gītā* and a few small Arabic books in my hand, but I had just finished distributing the last Arabic book I was carrying to another nice gentleman, from Saudi Arabia.

So I asked him, "Can you read Arabic?" and he replied with a smile, "Of course I can; that's my language!"

So I reached into my book box and pulled out a *Perfection of Yoga* in Arabic and handed it to him.

His eyes opened really wide. He was in total shock that I had a book on the ancient yoga teachings of India in his own beloved Arabic.

What I have observed is that, similar to those in the Far East, Middle Eastern people are very

attached to their birth language. They revere it and are very proud of it. They also text in Arabic on their smartphones, have their phone key pads in Arabic, etc.

So they are really amazed and actually deeply moved and grateful to see that we have translated our books into their own Arabic for them. I mean, no one ever gives them anything in Arabic! So they can't believe it, and I wind up selling dozens of the Arabic books each and every day. It's so easy and fun to do that I think I'm getting kind of addicted to this very special gift of bliss.

Every book distributor should be tasting this!

So it was with much excitement and enthusiasm that he read the title on the cover—*Kamala Yoga (Perfection of Yoga)*—opened the book, and read a paragraph really fast out loud, read the copy on the back of the book, and then asked how much I wanted for it. So I thought I will just give him this Arabic *Perfection of Yoga* since he said he can't read English well, but by now he insisted on keeping the *Gītā* as well. He pulled out a wad of money and gave me a 20, and just then I noticed someone standing close by with a video camera recording us.

So we thanked each other profusely and he started walking away. As he was leaving, many Middle Eastern men and women were taking photos of him and taking selfies with him. I thought to myself, What's going on here? So I approached him again, and he acknowledged me and came toward me from the midst of all the fans.

"Are you famous?" I asked him.

"Yes," he said, "I'm an actor/director from Syria, and my name is Kosai Khauli. Please pray for me."

I later discovered that he is one of the most highly acclaimed and beloved actors in the entire Middle East!

I humbly requested, "Can I please take a photo of you holding the books that you just got from me?"

He replied, "Oh, now you want me to pose with your books? Well, now that it's commercial you'll have to pay me—at least give me my money back." And then he broke out laughing and we both had a hearty laugh. One of his friends took a photo of me standing with him holding the Arabic book he had bought.

Through the strong desire of Śrīla Prabhupāda's BBT, we now have these beautiful Prabhupāda books in Arabic. They can be seen at www.bbtfeme.com, and for the reasons I described above they are actually fun and easy to distribute. But although this is true, as Vaiśeṣika Prabhu says, we first have to have the books, and only then we will be able to distribute them.

So, I think everyone should taste this distribution bliss and have these books available. And I beg all the Vaiṣṇavas to pray that Kosai reads them carefully and helps us distribute them to other Arabic-speaking celebrities. Their fans will surely follow in their footsteps, as did some of Kosai's fans that blissful evening on the Promenade!

All glories to your transcendental books, Śrīla Prabhupāda! His Grace Śāstra-kṛt Prabhu distributes your Arabic books to the Arabic-speaking tourists, students, and communities in the US, but the same thing is now also happening in Canada, Europe, and soon in India, as well as Australia and New Zealand.

And we are happy to report that this is also happening with your books in other languages of the Middle East and Far East as well.

I beg and beg again for your mercy, Śrīla Prabhupāda, so that this humble service may continue to grow and grow to such an extent that we may, only by your grace, do something to help increase your transcendental pleasure unlimitedly!

Your servants at the offices of The Bhaktivedanta Book Trust, Far East/Middle East.

(written by Satyanārāyaṇa Dāsa)

Homages from the Publishers



Bhaktivedanta Book Trust (North America)

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

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

It was the end of June 1976, and the vans and buses of the Rādhā-Dāmodara traveling *saṅkīrtana* party were in West Virginia, arriving one by one in New Vrindavan so all the *saṅkīrtana* devotees could associate with Śrīla Prabhupāda.

As soon as our party arrived we heard that one of the party leaders had asked a question at the *darśana* the previous night and Śrīla Prabhupāda had given a very stern answer. The question was “When Christians say that they see God and talk to Him, how do we answer them?”

Śrīla Prabhupāda responded by asking devotees to cite the appropriate verse. No one said anything, and Śrīla Prabhupāda asked again. Then he said,

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

The meaning is that God reveals Himself only to those who are constantly devoted to Him and serve Him with love. Then Śrīla Prabhupāda asked the boy, “Why didn’t you know the verse?”

The boy then made a huge mistake and said, “I knew the verse, Śrīla Prabhupāda.” Puṣṭa Kṛṣṇa tried to help and said, “Śrīla Prabhupāda, he meant that he knew of the verse . . .”

Śrīla Prabhupāda thundered “No! He can fool you but he cannot fool me. I know.” Śrīla Prabhupāda went on to say that our devotees shouldn’t just distribute the books; they have to also study the books. Just as a lawyer can quote from the law books, our men should be able to quote from *śāstra*. From that point on many *saṅkīrtana* devotees started studying much more diligently.

There were *darśanas* in the afternoon at a devotee’s backyard near New Vrindavan, and Śrīla Prabhupāda answered questions that had been sent from a representative of *Bhavan’s Journal*, an Indian periodical. These discussions became the book *Civilization and Transcendence*; several million copies of this book have been distributed in the US and India.

A few days earlier in *Bhagavad-gītā* class Śrīla Prabhupāda had quoted a verse from the second volume of the Seventh Canto of *Śrīmad-Bhāgavatam* and asked the devotees to look it up. But that volume had just been printed, and so no one knew the verse; although the *sannyāsīs* hurriedly fumbled through the pages of the book, they couldn’t find it. Finally Śrīla Prabhupāda said, “Give the book to me.” There were no markers or ribbons on the page, but Śrīla Prabhupāda opened the book to the exact verse and handed the book to Hari Śauri, who read the verse in amazement. All the assembled devotees cried out in unison, “Jaya Śrīla Prabhupāda!” and Śrīla Prabhupāda leaned back on his *vyāsāsana* and slightly shook his head back and forth in acceptance.

Śrīla Prabhupāda-kī jaya!!

Your servants at the Bhaktivedanta Book Trust offices in North America.

Homages from the Publishers

Bhaktivedanta Book Trust (Northern Europe)

*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 obeisances in the dust of your lotus feet. All glories to Your Divine Grace!

Fifty years ago you started your historic journey from India to the Western world aboard the ship *Jaladuta*, bringing to the USA a trunk that contained two hundred sets of the three-volume edition of the First Canto of *Śrīmad-Bhāgavatam*, with your English translation and elaborate purports. In the late 1960s you began to publish your other books, and in 1972 you founded the Bhaktivedanta Book Trust. You attached great importance to transcendental book production: “This book publishing was the most important work of my Guru Mahārāja, and he ordered me to continue in the Western world. So I am very much indebted to all of you who are helping me to carry out the order of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī.” (Letter to Hridayānanda Goswami, 4 January 1976)

Your books have been published in dozens of languages, and so millions of people have come into contact with the message of Śrī Caitanya Mahāprabhu, which you are continuing to preach all over the world through your books and followers. Your books are the basis of this great preaching mission. Therefore you have said that ISKCON is your body and the BBT your heart.

The statement that the BBT is your heart has been explained in different ways. One might say that just as an ordinary heart is pumping blood, which is absolutely necessary for a human body, so the BBT is pumping out huge quantities of books, which are necessary for the body of ISKCON to remain healthy and strong. More often it is said that since the BBT is your heart, the *lakṣmī* collections from book distribution constitute your blood.

But the heart is not only an organ that pumps blood. It is also well known as the seat of love. It is universally acknowledged that the BBT has been quite successful in producing many books in many languages for many years. But let us meditate on the BBT heart as the seat of love. For the BBT to become a seat of love, it is necessary not only that we, your BBT servants, continue to publish books that teach and carry spiritual love, but also that each of us becomes an abode of that love.

In the “Concluding Words” of the *Caitanya-caritāmṛta* you wrote, “There are two ways of association—by *vāṇī* and by *vapuḥ*. *Vāṇī* means words, and *vapuḥ* means physical presence. Physical presence is sometimes appreciable and sometimes not, but *vāṇī* continues to exist eternally.” Certainly the number of devotees who have gotten and will get the opportunity to perform *vāṇī-sevā*, to serve your instructions, is many times greater than the number of devotees who were so fortunate to engage in your *vapu-sevā*. However, as stated by your own spiritual master, one who has no love for the guru cannot really do *vāṇī-sevā* or *vapu-sevā*. According to the *Śvetāśvatara Upaniṣad* (6.23), only a person who has great devotion to the Lord and similar devotion to the guru can get a clear understanding of their teachings:

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthā prakāśante mahātmanaḥ*

Without *prīti*, love, real *vāṇī-saṅga*, association through instructions, is not possible. In other words, only

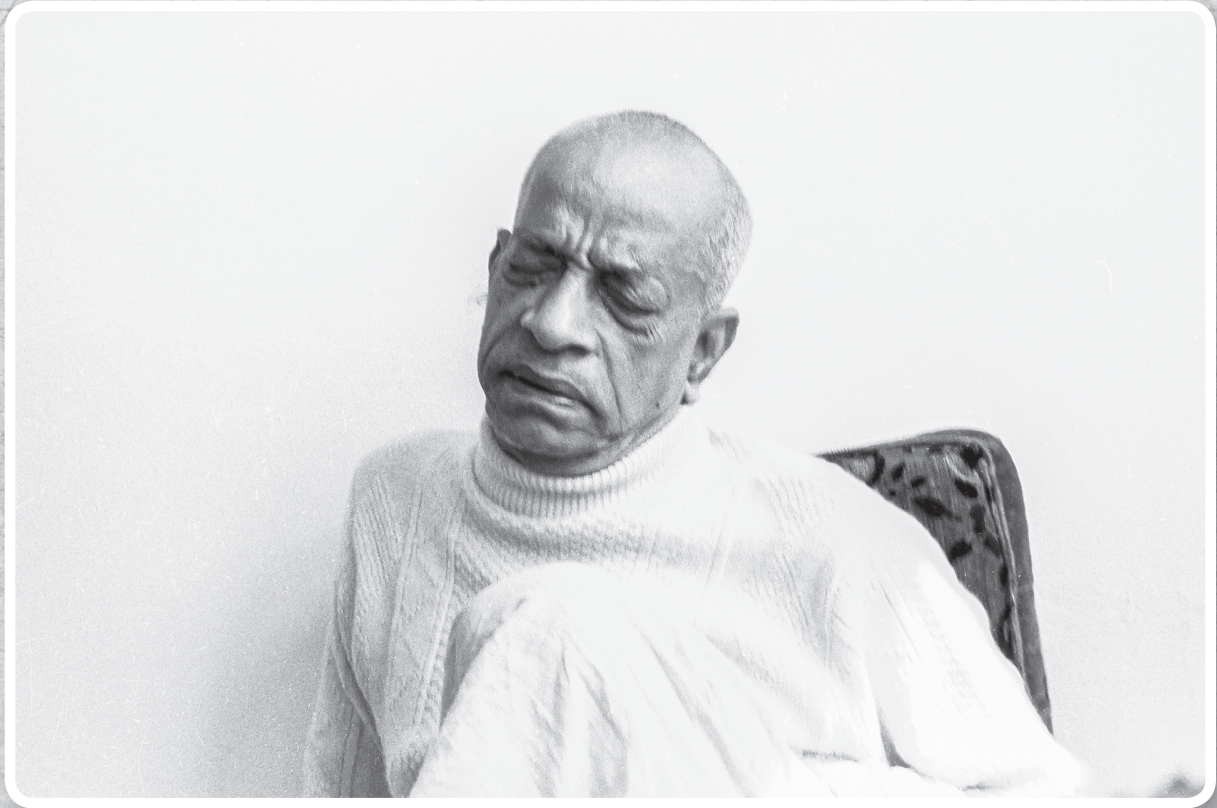
Śrī Vyāsa-Pūjā

those who have pure love for you can really understand and follow your instructions. Kṛṣṇa will arrange that we receive help from such great souls if we sincerely want to develop our love for you and for Him. If we regularly read your books and listen to you and your pure followers speak about Kṛṣṇa, after some time we shall become completely free from the aspirations to become prominent fruitive workers, religious leaders, or philosophical speculators, as well as any other selfish desires. Our only desire will be to constantly please Śrī Śrī Gāndharvikā-Gīrīdhārī and Their intimate devotees by our loving service.

Dear Śrīla Prabhupāda, we pray to always remain in the association of those Vaiṣṇavas who have love for you and Kṛṣṇa.

Your servants at the Bhaktivedanta Book Trust offices in Northern Europe.

(written by Akiñcana-vitta Dāsa)



*Homages from
Ministries*

ISKCON Congregational Development Ministry

Dear Śrīla Prabhupāda,

Please accept my humble obeisances over and over again. All glories to Your Divine Grace and to Śrī Caitanya Mahāprabhu. All glories to the *harināma-saṅkīrtana* movement.

On behalf of the ISKCON Congregational Development Ministry (CDM), I am privileged to address you personally on the auspicious occasion of your Vyāsa-pūjā day. However, I feel totally unqualified to do so.

As I attempt to completely surrender every day to Your Divine Grace, I have had the good fortune of doing service in Māyāpur alongside your spiritual grandchildren Ikṣvāku Dāsa, Sevā Svarūpa Dāsa, Mañjulālī Mañjarī Sevinī Devī Dāsī, and many others. Their dedication and commitment to your exemplary disciple Jayapatāka Swami have changed my life and been a powerful incentive to the youth-*sevā* I am engaged in.

Many devotees nowadays wonder, “Where is our youth? What are they doing?” So for your pleasure, Śrīla Prabhupāda, we are currently planning a milestone youth event during the next ISKCON Leadership Saṅgha (ILS) in 2016. We are inviting youth leaders from all over the world to attend and become inspired to take up more and more responsibility in your preaching mission. We have developed a network of devotees who are working every day with the youth of ISKCON, and so at the upcoming ILS we intend to discuss with them new ideas for improving our preaching and organization.

Please, Śrīla Prabhupāda, bless our efforts to connect with the youth and inspire their devotional service. Allow this next youth event to be a catalyst in bringing forth another generation of young revolutionaries, as you did with our parents back in the 60s and 70s. May we come together as Lord Caitanya’s youthful warriors, ever refining our skills, behavior, and activities, all the while dovetailing them in your divine service.

I pray that you bless every one of us to become empowered to assist the mission you have so beautifully and remarkably set out for us. Please help us develop a deeper relationship with you, Śrīla Prabhupāda. Without you we would not be here today, crying out for mercy. We are forever indebted to you for all your sacrifices and dedication to establishing the *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu in practically every city on this planet. Kindly give us a drop of mercy so we can all continue serving you and perfecting our service in this lifetime. Please allow us to come together and cooperate with each other under the guidance of guru, Kṛṣṇa, and your devotees.

Your servants at the ISKCON Congregational Development Ministry / Youth Services in Śrīdhām Māyāpur.

(written by Bhakta Mukunda Rico)

ISKCON Daiva Varṇāśrama Ministry (India)

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

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

It is my good fortune to be able to make my humble offering at the lotus feet of Your Divine Grace A.C. Bhaktivedānta Swami Śrīla Prabhupāda, the founder-ācārya of ISKCON. Next year will mark the Golden Jubilee celebrations of your formation of ISKCON. When I recall the wonderful achievements you accomplished in a short period of a few years, I become embarrassed to relate mine, which are so insignificant compared to yours. As a society we have not been able to achieve even half of what you did in more than double the time you had. However, the sincerity with which I am making the endeavor gives me the courage to offer it at your lotus feet, through the connection of the *guru-paramparā*.

The Daiva Varṇāśrama Movement, which comprises the last fourth of your mission, surprisingly also forms the core of your preaching mission. It contains everything else and accounts for fifty percent of your endeavor.

I fail to imagine the response to the *varṇāśrama* output. When the whole world is simply mesmerized by your output of the three waves or movements—the *saṅkīrtana* movement, the temple worship movement, and the *dikṣā*, or spiritual initiation, movement, how will they respond when your fourth movement, Daiva Varṇāśrama (which alone comprises fifty percent of the total of the other three put together), unfolds in its full glory? All flavors in one! Is there any reason not to accept its spreading?

We are all spirit souls. The self-same soul that enlivens me also enlivens a plant, a bee, an amoeba, a bird, and an elephant. However, the material conditioning and impact of the material body are so strong that even unknowingly, by the default setting, a dog behaves like a dog, a monkey like a monkey, a tree like a tree, a man like a man, and a woman like a woman. Even as sentient human beings, it takes us time to come to the knowledge of our true identity of being a spirit soul. Then from that point it takes further time to come to the realization of our heavy material conditioning. Therefore *ceto-darpana-mārjanam* . . .

We are all standing on different rungs of the ladder of spiritual realization as we constantly engage in cleansing the heart. Caitanya Mahāprabhu was so munificent that He freely distributed the Lord's holy name to everyone without any discrimination, enabling all who accepted His gift to sail through Kali-yuga's turbulent waters. But you, Śrīla Prabhupāda, are even more merciful because you took that holy name to every town and village. But you did not stop at that. We were such fools that we could not even chant the Lord's name without any offense. You took care of that drawback too and came up with the idea of introducing the *varṇāśrama* movement in a phased manner (all in line with our *ācāryas*), to simplify the chanting for us! What more mercy can we expect? This was the only phase that addressed our material frailties in chanting the holy name and accordingly addressed the issue in a very customized manner. The personalized medical attention to individual spiritual diseases! This gesture in itself was so touching, but by leaving that important task of accomplishing it as our service to you, you proved your unlimited mercy toward fallen souls like us. How else could we have so easily engaged in Kṛṣṇa's service and thus freed ourselves from karmic bondage? You made the end and the process of achieving it liberating.

You opened the floodgates of your mercy; we are now scampering to collect it in our tiny hands. I, as the member of the SVC (Sustainable Vaishnava Committee) incubated in the GBC-SPN, and also as the Communications Director of IDVM-India (ISKCON Daiva-Varṇāśrama Ministry of India), under the care of His Holiness Bhakti Rāghava Swami, whose name is synonymous with the Varṇāśrama Movement within

Homages from Ministries

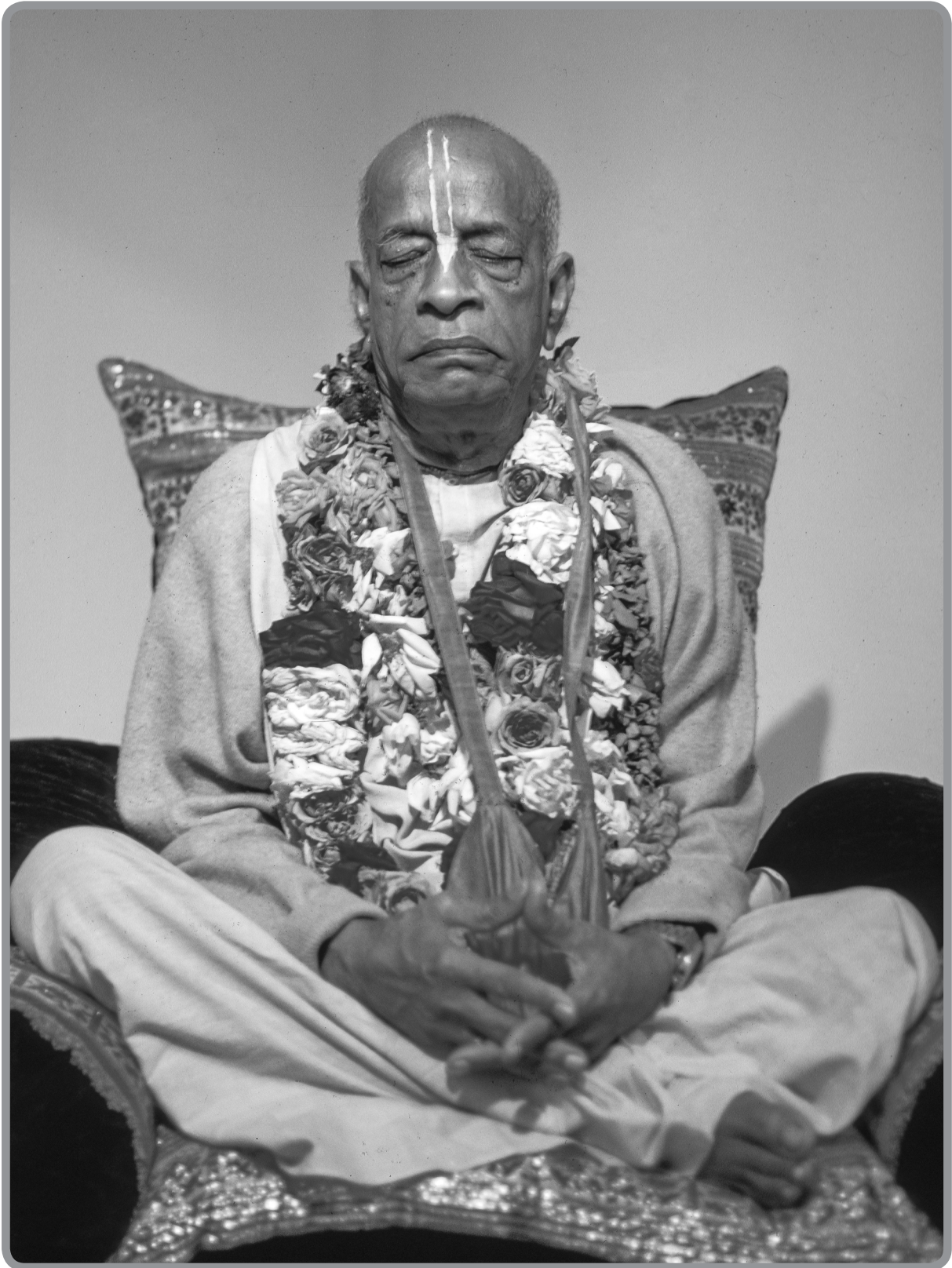
ISKCON, have been part of and witness to a few interesting developments that have taken place in this regard with your blessings:

- Partial success in the formation of *Varṇāśrama* Ministries at different levels (of countries, globally, etc.).
- Acceptance of the proposal by IIAC, which implies that every ISKCON center in India will set up a department promoting sustainable communities and cow care.
- Partial success in the making of a Global Directory of Farm Communities.
- Partial success in the establishment of *Varṇāśrama* Colleges.
- Onset of the OM (Our Mother) Śrī Surabhi Campaign across the world.
- Successful introduction and conduction of *akhaṇḍa-harināma* in Hyderabad.
- Preaching and nurturing the spiritual life of devotees by engaging them in services according to their taste and abilities, or *guṇa*.
- Successful procurement of some land by the city devotees for the purpose of establishing a farm and leading a simple life in 2013. Within only a year we could reap a wonderful harvest of organic rice, millet, *sama* rice (taken during fasting), etc.
- Serving *gomātā* Surabhi at our house in Secunderabad.
- Publication of several literatures on different aspects of *varṇāśrama-dharma*, with His Holiness Bhakti Rāghava Swami taking the primary charge of writing on *varṇāśrama*, its different aspects, especially education, and Her Grace Vṛndāvana-līlā Devī Dāsī writing on cows and for children.
- Wide distribution of e-newsletters titled “The Eight Petals,” “The Nārada Bulletin,” and “Make Vrindavan Villages.” A couple of them had to be discontinued for awhile, but we have successfully revived them with your blessings.
- Launching and maintaining various websites on *varṇāśrama-dharma* and *go-sevā*, along with implementing other social networking to promote your cherished dream of the *daiva-varṇāśrama* mission—the fourth wave.

Kindly accept our humble offering in the same way that Gaṅgā-devī accepts her own water as an offering to her, and bless us to be continually engaged in your service and be able to please you. We might be floundering to achieve the state of *anyābhilāṣitā-śūnyam*, but you have made our spiritual lives so much merrier and easier by engaging us in services that complement our *guṇa* and teaching us the philosophy of *varṇāśrama*. Thank you once again for accepting me in your service through my guru, His Holiness Bhakti Rāghava Swami, who is the personification of your mercy and blessings.

Your servants at the ISKCON Daiva Varṇāśrama Ministry, India.

(written by Gour-Gopāl Dāsa)



Homages from Ministries

Vaiṣṇavī Ministry

Dear Śrīla Prabhupāda,

Please accept my humble obeisances. All glories to you!

A life of broken promises and misused moments brings me to this moment, when I find myself writing this offering.

More than thirty years have slipped by since you passed from this world in Vṛndāvana. A full half century has passed since you journeyed to America aboard the *Jaladuta*.

Time. Time that has been so rich and realized as your devotee. Time that has been so insignificant in the soul's journey.

But what do I bring to you after all this time? I used to think I was such a fixed-up devotee who would do anything for you. But now I kneel before you, spiritually empty, with nothing but prayer, for I am still a self-serving fallen servant who cares more for my personal happiness and that of my family than for the happiness of our dear Lordships Śrī Śrī Rādhā-Kṛṣṇa and our beloved spiritual master, Your Divine Grace.

Today I pray for the well-being of my family members. I pray for our physical, emotional, and spiritual well-being, but mostly I pray that we will always be engaged in your devotional service. Please allow us somehow to always serve you.

I pray for the well-being of all your devotees. You have brought so many wonderful souls to your movement, and they genuinely deserve your mercy and blessings. And I am so thankful to have these devotees in my life. Please allow me to serve these gentle souls in whatever manner is most pleasing to you.

I pray that we may all hold tightly to your lotus feet at the time of death, and that at that time we will be surrounded by encouraging, melodious voices glorifying the Lord here and in the afterlife. Thank you for bringing us the holy name in all its glory, beauty, and variegatedness. Thank you for being there for us.

I pray that we may leave behind a Vaiṣṇava society where all devotees and services are valued and respected and everyone feels welcome and comforted by Kṛṣṇa's mercy, a society where, despite all hardships, we may not cause any undue suffering to each other. This seems to be the very least we can offer you, as you have given us this and so much more.

I pray that one day soon I may be fully absorbed in preaching Kṛṣṇa consciousness on your behalf. I have never experienced a happier day than those when I was in the homes of interested souls, sharing with them the glories of the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, devotional service, and devotee association. Even in this life I would like to once again become a strong preacher.

And I pray that all of our (your devotees') services will become so deeply gratifying to you that you may experience great pleasure when offering them to your Lord—just as you do when offering beautiful gardenias, yummy *kachorīs*, perfect *gulābjāmuns*, or your own loving moods and pastimes. Perhaps someday you may feel even greater pleasure offering our services as we truly come to know Śrī Kṛṣṇa and his loving exchanges.

My dear Śrīla Prabhupāda, I feel alone, frightened, and sad. Please lift me up from this ocean of death.

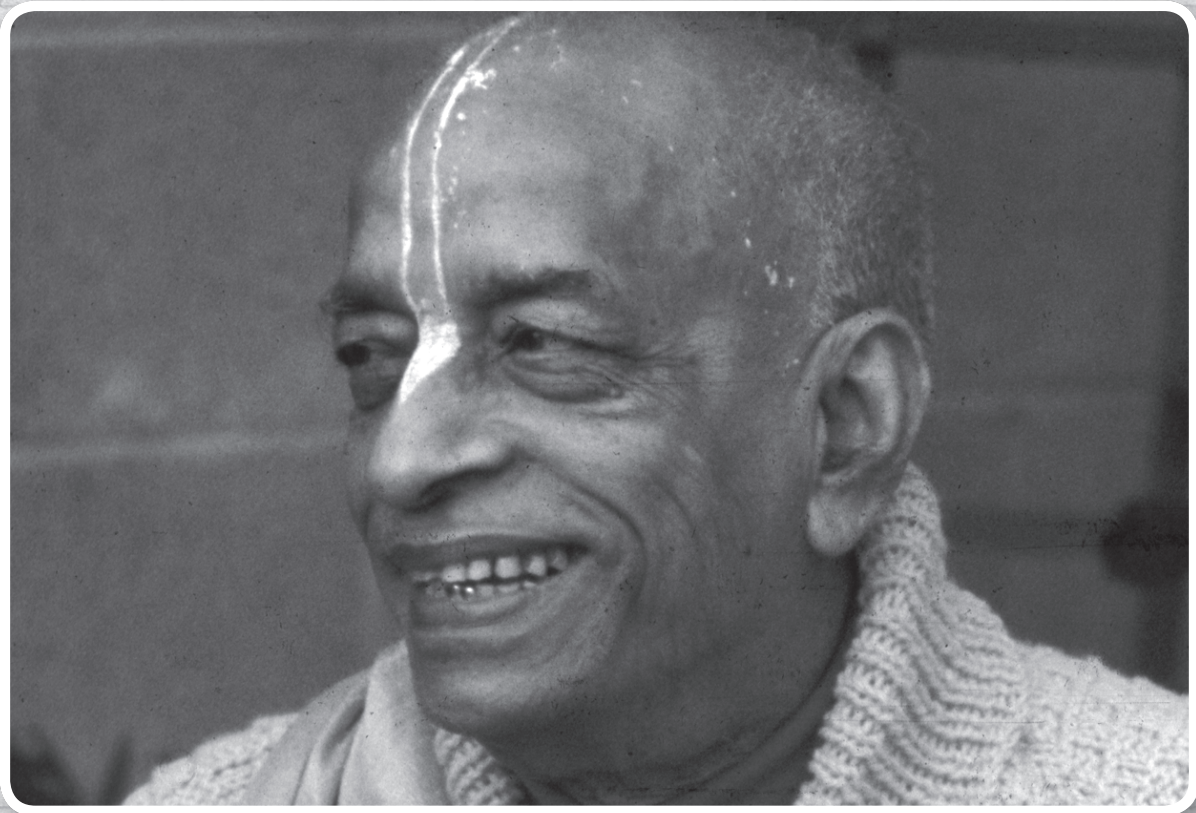
I do not want to be a burden to you. I do not want you to have to worry about me or come back for me. And thus my final prayer is that one day my only prayer will be to be fully engaged in your devotional service, in the service of the great *ācāryas*, and in the service of Śrī Śrī Rādhā-**Syāmasundara** and their associates, exactly as you and they desire.

Please help me to always feel 100% totally dependent upon Lord Śrī Kṛṣṇa, the transcendental cowherd boy of Vṛndāvana. And please take care of Sundararūpa and Prema!

Thank you for everything.

Your servants at the Vaiṣṇavī Ministry.

(written by Sudharmā Devī Dāsī)



*Homages from
Other Sources*

Homages from Other Sources

Back to Godhead Magazine

Dear Śrīla Prabhupāda,

*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*

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa on this earth, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhānta Sarasvatī Gosvāmī. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.”

Śrīla Prabhupāda, you are the most generous, kind, and merciful servant of Śrīla Bhaktisiddhānta Sarasvatī Thākura and Lord Caitanya’s entire *sampradāya*. You strove to present the transcendental teachings of this illustrious lineage with all your heart and soul. Despite so many obstacles, you pressed on to serve the order of your spiritual master. You embody the verses of the *Bhagavad-gītā* where Kṛṣṇa says:

*ya idam paramam guhyam mad-bhakteṣv abhidhāsyati
bhaktim mayi parām kṛtvā mām evaiṣyaty asaṁśayaḥ*

*na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād anyāḥ priyataro bhuvi*

“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. There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (*Bhagavad-gītā* 18.68–69)

Your enthusiasm for preaching the conclusions of Gauḍīya Vaiṣṇavism has made you most dear to Kṛṣṇa. When we keep in mind that these verses of the *Bhagavad-gītā* are the conclusion and summation of Kṛṣṇa’s wonderful presentation of transcendental wisdom, we consider ourselves the most fortunate souls because we have come into your blessed association. Even now, almost forty years after your departure from this planet, we are just beginning to appreciate what you have given.

Next year will mark the fiftieth anniversary of the founding of ISKCON. Big celebrations are planned, and new ISKCON centers are building temples and guesthouses at an increasing pace. We will also celebrate the fiftieth anniversary of the first *Back to Godhead* magazine published in the US. Today the US edition of the magazine has a consistently high standard of writing, editing, design, and printing. You once considered BTG “the backbone of the Hare Kṛṣṇa movement,” and it has remained an important outlet for the writings of your followers. BTG in India has seen considerable expansion, and last year 1.8 million copies of the Hindi, Gujarati, and Marathi magazines were distributed.

Our latest challenge is to create a digital presence for the magazine in the cyber world. All print media are currently struggling to meet this challenge. Some of the most popular publications have gone out of print. But for your followers this has created a new avenue for reaching out to the conditioned souls. While we are pledged to continue producing a hard copy of the magazine, this new field will enhance our efforts.

We are praying for your mercy so that Kṛṣṇa will grant us the determination to carry on your mission. We are subject to fear and doubt, and we pray that we can become pure in your service. We pray that we can

Śrī Vyāsa-Pūjā

follow your instructions and the famous command of Lord Caitanya:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra āñhāya guru hañā tāra' ei deśa*

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.” (*Caitanya-caritāmṛta*, *Madhya* 7.128)

We take heart from your purport to this verse:

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men.

These instructions are so simple that anyone can follow them. Through your *Back to Godhead* magazine, we hope to reach everyone in their homes and bring them the enlightenment and joy of spiritual life.

Param vijayate śrī-kṛṣṇa-saṅkīrtanam.

Your humble servants at Back to Godhead magazine.

Bhaktivedanta Archives

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances at your lotus feet.

We at the Bhaktivedanta Archives are most grateful for the service and abundant nectar Your Divine Grace has bequeathed us.

The first Vyāsa-pūjā book we have on file here is from 1969. At that time there were only eleven temples presented. Several devotees from each temple wrote a short offering. These early writings are such sweet nectar. Uttarā Dāsī from Boston is the first, and her offering is so sweet and direct, we tender it again here for all to appreciate:

Just at the end of night, when all is still
And hung with blindness, breeding dark decay,
The sun, with rays of cleansing, living light
Moves forth on the horizon, and brings day;

So an Acharya comes, bearing the light
Of love of God, the clearest beams of all.
He is our Shelter from the eyeless night
Of nescience, and we know we shall not fall.

Homages from Other Sources

If we but keep His teachings in our hearts
We shall love Krishna by this one life's end,
The Master's order is our life and soul
For He is Krishna's confidential Friend.

I therefore offer this most humble prayer
That Śrīla Prabhupād make my faith strong;
He is the sun; illuminating all:
Go back to Godhead, back where you belong!

—Uttara Dasi
(ISKCON—Boston)

Up until 1972 the devotees' signatures were also included in the Vyāsa-pūjā book, and the listing of devotees' names in each temple continued until 1991. Your Hare Kṛṣṇa movement has expanded exponentially since then, Śrīla Prabhupāda, and we pray our service has as well.

In 1972 Your Divine Grace wrote in a letter: "I wish that it will be noted down in history that this Krishna Consciousness Movement is responsible for saving the world."

Your Archives is meant to serve the devotees of the future and present with these delicious drops of nectar.

Your servants at The Bhaktivedanta Archives.

Bhaktivedanta College

Dear Śrīla Prabhupāda,

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

Last September, a historic event took place at your Bhaktivedanta College of Theology here in Hungary. We started the MA course at the faculty of Vaiṣṇava Theology, which gives a university-level diploma to those who complete it.

Accreditation of the new course was true to the "traditions" of the College, since it was as advantageous as the previous accreditation of all faculties. As with practically everything else, the newly elected government made higher education topsy-turvy as well. By the time we realized the changes, we had only a few weeks left to file our application for accreditation under the outgoing regulations and to have a slight chance to get permission to start our first MA course, since under the new rules we would not have been eligible.

As usual, in the first round the accreditation committee turned down our application to start the new course, saying that we didn't have enough Ph.D.s among our teachers, which was true. However, as usual, we petitioned the higher body during its last days in office. At the very last session of this body, they debated our application and decided to allow the start of our new MA course, for, between the first round of our application and the second round I successfully passed my doctoral examination (under similarly adventurous circumstances), and thus the obstacle to accreditation—too few qualified professors—was successfully eliminated.

We could not start the course immediately, however, since the professors had to get prepared and the technical details had to be sorted out. As with our existing courses, a complete preparation for the training was not possible, since as a professor one cannot immerse oneself in the subject matter or work out all the technical details without actually doing the teaching. Therefore, as with our previous courses, we have been

telling the students that they should feel privileged to be helping us develop the faculty for the new course by serving as “guinea pigs” on whom we are testing what works and what doesn’t.

I teach three courses to the faculty, two of which are completely new for me. I prepare the course material from class to class, which means I have to go very deep into the subjects, spending several hours a day. Even though this is very tiresome, I am more than compensated by the extraordinary bliss that comes from the intense immersion in your books, the discovery of newer and newer relationships, the depth of understanding, the rare satisfaction derived from the explanation of complex philosophical concepts to the students, and the debates with them on difficult points. In the process, my own faith in you and the process of Kṛṣṇa consciousness is also deepening, as is the faith of my students.

Dear Śrīla Prabhupāda, thank you for bringing us this wonderful philosophy and explaining it to us in your books with brilliant lucidity, thus making it possible for us to learn and reach the goal of human life and to open up the way for others as well. Thank you for the ray of hope in this arid desert of the material world.

Your eternal servants at Bhaktivedanta College, Budapest, Hungary.

(written by Mahārāṇī Devī Dāsī)

Bhaktivedanta Research Centre

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you, who are most wonderful.

In a quiet street in Kolkata there exists a most wonderful manifestation of your mercy. You would perhaps not notice it as you walked past, but if you were to glance above the doorway you would see the acronym ISKCON, indicating a facility belonging to your society. Looking still higher on the five-storey building, you would see the words BHAKTIVEDANTA RESEARCH CENTRE.

Within the hallowed walls of this unobtrusive building are housed treasures beyond belief. Indeed, Śrīla Prabhupāda, we would like to think of ourselves as your treasurers—collecting, preserving, and storing what you described as “a great treasure house of Vaisnava lore.” (letter to Acyutānanda, 12 June 1972)

You originally presented the idea of a Vaiṣṇava library in Bombay in August of 1976. You said that such a library should contain “all [your] own books, those of all the *ācāryas*, as well as the *Upaniṣads* and other bona fide Vedic texts.” (Hari Śauri’s *Transcendental Diary*)

This project was finally started in 2009 in Kolkata. Here we collect or copy (photograph) old Vaiṣṇava texts and manuscripts and store them in climate-controlled conditions or on hard drives. We undertake the translation of texts previously unavailable to the English-speaking world (approximately 50% of Bhaktivinoda Ṭhākura’s and Bhaktisiddhānta Sarasvatī Ṭhākura’s works have still not been translated into English), and we are just beginning to publish these works for devotees and scholars worldwide.

Among the 20,000 literatures so far collected, copied, and cataloged, you will find:

- The handwritten Tenth Canto of *Śrīmad-Bhāgavatam* by Gadādhara Paṇḍita, with comments by Śrī Caitanya Mahāprabhu (also handwritten).
- A four-hundred-year-old copy of *Caitanya-caritāmṛta* written on palm leaves.
- The *Padma Purāṇa*, with commentary by Śrīla Bhaktivinoda Ṭhākura.

Homages from Other Sources

- The personal diary of Śrīla Bhaktisiddhānta Sarasvatī (to be published by the BRC in 2016).
- Śrīla Bhaktivinoda Ṭhākura's handwritten songbook.
- Bhaktisiddhānta Sarasvatī Ṭhākura's biography, *Sarasvati Jaisri*, Volume I, first printed in 1934.
- Bhaktisiddhānta Sarasvatī Ṭhākura biography, *Sarasvati Jaisri*, Volume II (never before published; to be published by the BRC).
- The original copy of the "Svalikhita Jivani" (Bhaktivinoda's long autobiographical letter to his son Lalita Prashad)

In a letter to Acyutānanda Prabhu written on 12 June 1972, you wrote:

[W]e may take care of them [Vaiṣṇava manuscripts] by treating them against insects and storing them in a tight, dry storage place where they may be preserved for future generations of Vaisnavas to see the actual handwriting and words of such great saintly persons. Treat this matter very seriously and thoroughly, and take all precautions to protect this wonderful boon of literatures forever.

This we are doing in your service, Śrīla Prabhupāda, and are in the process of acquiring fireproof cabinets for the storage of the most precious works.

As you stated above, we benefit by seeing the actual handwriting of great saintly persons. At the Bhaktivedanta Research Centre (BRC) we have among our archives many samples of the handwriting of Śrīla Bhaktisiddhānta Sarasvatī, Śrīla Bhaktivinoda Ṭhākura, and other great Vaiṣṇavas. These samples include Śrīla Bhaktivinoda Ṭhākura's handwritten horoscope of his son Lalita Prashad, and Śrīla Bhaktisiddhānta Sarasvatī's signature after he took *sannyāsa*, when he began signing his letters "Nityashirvadaka Siddhanta Sarasvatī" ("Your ever well-wisher, Siddhanta Sarasvatī").

The BRC aspires to be a Vaiṣṇava literary resource and Vedic cosmology library. We have collected many volumes on Vedic cosmology, including some of the works of Śrīla Bhaktisiddhānta Sarasvatī, such as *Jyotir Vid* (1904), edited by K. Dutt (Bhaktivinoda Ṭhākura) and Bimala Prasada (Bhaktisiddhānta Sarasvatī). These works represent invaluable reference books for students of Vedic cosmology.

Apart from preservation (including lamination/encapsulation), we are scanning these works with a special scanner designed to be friendly to old books. These scans will be available to devotees all over the world through the BRC website, which is nearing completion.

We are also in the process of obtaining an engraver who can reproduce these works on glass, wood, metal, or even marble.

We humbly offer this service to you, Śrīla Prabhupāda, in the hope that it is what you envisioned for your Vaiṣṇava library. Though we may be fraught with so many faults and shortcomings, we are eternally grateful to you, Śrīla Prabhupāda, for offering us this transcendental occupation, and thereby offering its fruits to the whole world.

Even though we are only just beginning to see your greatness manifesting, we at the BRC are seeing that just by your desire this whole project has come to be, and we feel blessed to be part of your manifesting desire.

We humbly beg to remain your servants eternally.

The staff at the Bhaktivedanta Research Centre, Kolkata. India.

The Bhakti Yoga Centre

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at the dust of your lotus feet. All glories to you, who are singularly worshipable throughout the three worlds.

In chapter one of *Teachings of Lord Caitanya*, you quote *Śrīmad-Bhāgavatam* 6.14.5:

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭiṣv api mahāmune*

“O great sage, out of many millions of liberated persons and persons who have achieved success in mystic yoga, it is very rare to find one who is completely devoted to the Supreme Personality of Godhead and is therefore filled with peace.” You are that rare devotee, Śrīla Prabhupāda, and we feel ourselves so fortunate to have come under the shelter of your lotus feet.

In chapter twenty-two of the *Teachings of Lord Caitanya*, you further state,:

Finally Prakāśānanda quoted *Śrīmad-Bhāgavatam* 7.5.32, which says that although all the misgivings of the conditioned soul disappear at the touch of the lotus feet of the Supreme Personality of Godhead, one cannot touch His lotus feet unless one receives the benediction of the dust of the lotus feet of the Lord’s pure devotee. In other words, one cannot become a pure devotee of the Supreme Personality of Godhead unless he is favored by another pure devotee of the Lord.

We pray for your mercy to make further advancement in becoming Kṛṣṇa conscious.

In a lecture you gave in March of 1975 on the appearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, you stated:

[I]f we keep to the *vāñī*, to the words of spiritual master, then we remain very fixed up. . . . If you don’t keep in touch with the original link, then it will be lost. And if you keep touch with the original link, then you are directly hearing Kṛṣṇa. Similarly, Kṛṣṇa and Kṛṣṇa’s representative, spiritual master, if you keep always intact, in link with the words and instruction of the superior authorities, then you are always fresh. This is spiritual understanding.

Śrīla Prabhupāda, please keep us safe from the onslaught of Māyā, who always tries to influence us (individually and collectively) to stray from your instructions.

In the same lecture you stated, “When Caitanya Mahāprabhu said *prthivīte āche yata nagarādi-grāma*, ‘As many towns and cities and villages are there,’ He did not say it to make a farce. He is the Supreme Personality of Godhead.” As time goes on we see the wonderful unfolding of Lord Caitanya’s plan to inundate the inhabitants of this planet with the chanting of Hare Kṛṣṇa. Indeed, your wonderful society is having both an imperceptible and a direct effect on the whole planet. Our prayer today is that you will save a place for us in this undertaking, for what use is there to us of any other occupation.

You further stated:

When Caitanya Mahāprabhu said that all over the world His message will be broadcast, does it mean that it will be simply a cinema show? No. He wanted that everyone should become perfect Vaiṣṇava. That is His purpose. It is not to make a farce—some lecturing and, . . . or some mutual praising society. No. It is Kṛṣṇa Society. Everyone who will join this Kṛṣṇa Society movement, he is more than a *brāhmaṇa*. . . . So try to receive Kṛṣṇa’s grace through the disciplic succession, Caitanya

Homages from Other Sources

Mahāprabhu. Then you will understand everything. *Yasya deve parā bhaktir yathā deve tathā gurau*. This is the process, Vedic process. One should have unflinching faith in God and spiritual master. Don't jump over [to] God, crossing the spiritual master. Then it will be failure. You must go through.

By your causeless mercy, please help us so that our offering may not become a garland strewn with thorns.

Your servants at The Bhakti Yoga Centre, ISKCON Free State, Bloemfontein, South Africa.

Charlottesville Bhaktivedanta Center / Bhakti House

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances on this, your appearance day.

For your pleasure, this last year has been exciting here at the Bhakti House, as the young people in our *saṅga* advance in their Kṛṣṇa consciousness and seriously take up your mood of freeing the conditioned souls from the lap of illusion. Every week 30-40 young people crowd into the Bhakti House to chant Hare Kṛṣṇa, hear *kṛṣṇa-kathā*, and relish *prasādam*. It is encouraging for us that as our bodies age the core *saṅga* of young adults are strongly picking up the baton and training new people in this wonderful *bhakti* science, which you so lovingly brought to the West and spread around the world. Now that the seed of Kṛṣṇa consciousness is being planted in the hearts of many of the students at the University of Virginia by these young people, we have tried to train them just as you trained us.

Recently, one of our members, a young American girl who first came to Kṛṣṇa consciousness by attending the Bhakti Yoga Club as a student at UVA, wrote to us:

We [she and her husband] are making some extra time each day in conscious appreciation of Śrīla Prabhupāda's austerity, and we read something he wrote each day in order to associate with him through his *vāṇī* and thereby "catch" even a small fragment of what he came to offer freely. I know it's simple, but we want to make sure to have Śrīla Prabhupāda's writings part of our daily life.

Reading those words, we were so grateful. Grateful to you, Śrīla Prabhupāda—grateful beyond words—for how you continue to inspire new generations of young people to become followers of Kṛṣṇa. And grateful for all these young people who work so hard at The Bhakti House on your behalf. We were reminded of the following quote from Śrī *Bṛhad-bhāgavatāmṛta* (1.7.129–30):

Please understand: When somehow made mindful of those one loves, one is given back one's life. Forgetting those more dear than one's own breath is more painful than dying. Those dear as life one can never forget, but when reminded of them in a special way one feels happy, like one who has lived a life of good fortune.

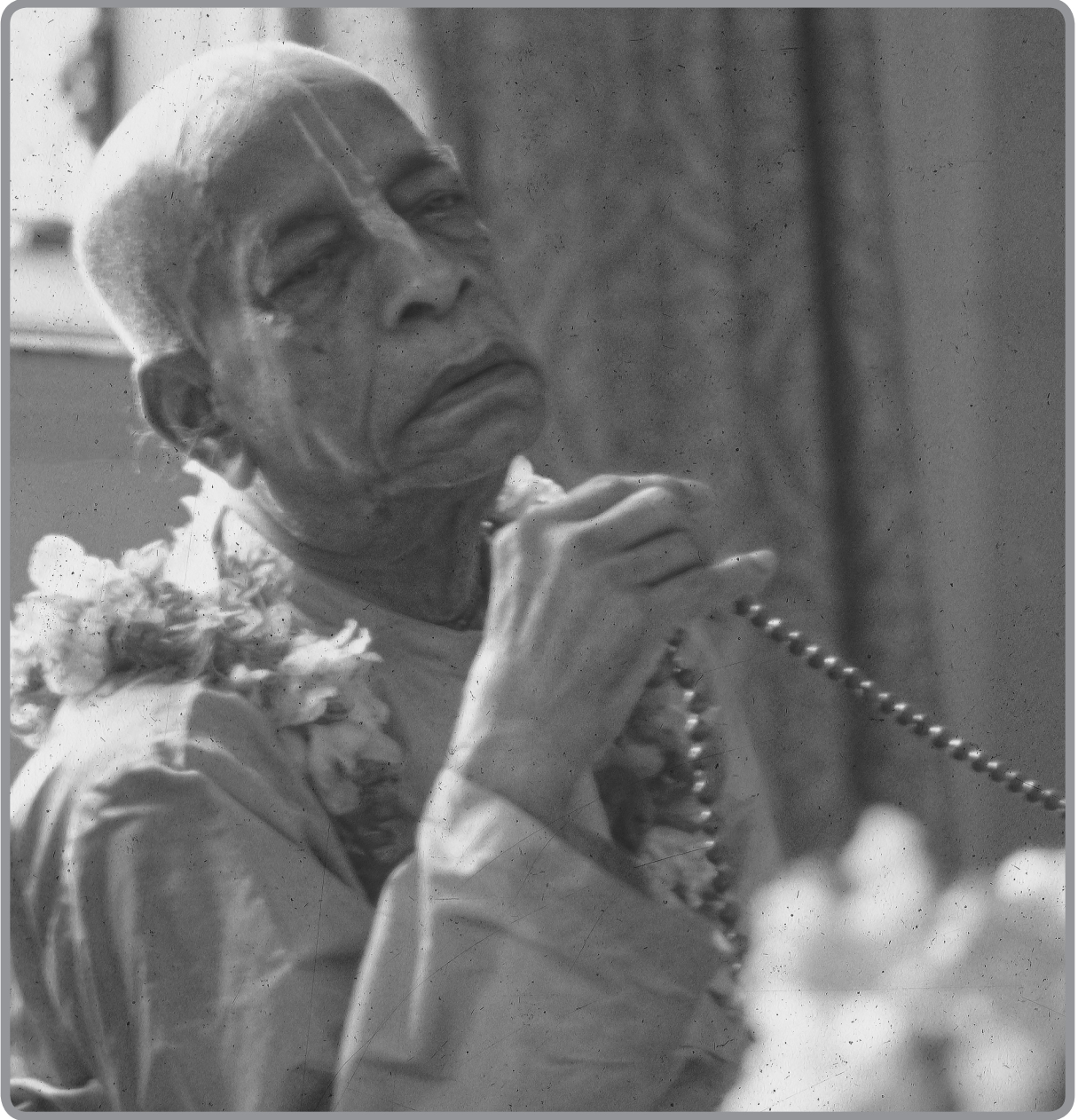
Hearing these young people appreciate you brings us back our life.

As the years pass and we are further from your *vapu*, you grow ever-increasingly dear to us. Meditating on your instructions and working to implement them is our only hope. We are learning to appreciate you

Śrī Vyāsa-Pūjā

and all you accomplished more than ever. As we look back, we kick ourselves that it took us so long to even desire to give you our full hearts. So much time wasted—when you set the perfect example of never wasting a moment. But if Kṛṣṇa allows us more time, we vow to use it exclusively in your service. And when we quit these bodies we will serve you in our next life, and next, and next, if you let us. We finally understand there is nothing else worth doing, and anything less would be too little. To say we owe you our life is not enough. We owe you our eternal life. Thank you, Śrīla Prabhupāda. Please bless us with an increasing desire to serve you. We beg to remain

Your aspiring servants at the Bhaktivedanta Center/Bhakti House in Charlottesville, Virginia.



Homages from Other Sources

College TSKP

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to Your Divine Grace! All glories to you, who continue to awaken conditioned souls to their pure consciousness through your divine instructions.

Life in the material world means encountering endless struggles, problems, difficulties, sufferings, disagreements, and, ultimately, defeat. This realization is reinforced greatly when we go out into the public to distribute your books, for then we vividly see how the world is merely an ocean of these faults. At such times we become more resolute to not take birth here again.

Unfortunately, due to our conditioned natures and material vision, even when we are in the association of devotees we find such things as disagreements, struggles, quarrels, problems, and the like. Our natural reaction is to whine and complain, to point fingers, and even to retreat from devotee association and become separatists. The only medicine for this disease is to take shelter of Your Divine Grace's lotus feet.

Śrīla Prabhupāda, in the book *Yamuna Devi: A Life of Unalloyed Devotion*, the following instructive pastime is described in volume one, pages 402–407:

Viśākhā-devī dāsī recalls how you arrived at the Calcutta temple in the fall of 1971 “to be welcomed by a barrage of disheartened devotees.” They would argue about “money and books and life members and position and behavior.” . . . You called for an *iṣṭagoṣṭhī* the next morning and listened to the thirty devotees air their complaints. You responded not by talking of the particular difficulties the devotees were facing but of the attitudes that created them. You stressed cooperation, tolerance, and humility, and pointed out that godly qualities would manifest by evoking spiritual consciousness. In this way only could the devotees transcend the troubles of this material world. You then spoke of the Vaiṣṇava spiritual legacy and told of trials from your own life, assuring the devotees they could also rise above disturbances if they practiced clear thinking, enthusiasm, confidence, and patience. . . . Girirāja Swami recounts you saying in that *iṣṭagoṣṭhī*, “Actually we shouldn’t become too involved in such concerns, because our real business is to hear and chant about Kṛṣṇa, and if we become too absorbed in making material arrangements, we will forget our real business of Kṛṣṇa consciousness.” . . . Girirāja Swami: Then Śrīla Prabhupāda said that in his life he never complained, because his policy was always “everything for Kṛṣṇa and nothing for me.” He mentioned how he struggled to get the passage to America, and then on the way he suffered two heart attacks at sea. And even when he got to America, he suffered in so many ways; he had some buzzing sound in his ears and in his head. “I cannot even describe how much I suffered—nor do I want to.” . . .

Yamunā Devī relates: He said that we were all here because he had followed the instructions of his Guru Mahārāja and come to the West. And then he added with great emphasis: “Do you think it was easy for me to leave India all alone and come to America?” And none of us had ever really thought like that—whether it was easy or hard. We had just assumed that he had done that by Kṛṣṇa’s mercy. Then he continued, “Do you think it was easy for me when I was in Butler, Pennsylvania, and I opened the refrigerator, and there was cat food next to my vegetables? Do you think that was easy?” And all the devotees almost began to cry, because they began to understand what Prabhupāda did for us, and it wasn’t easy. He came from a place where his mother was carried in a palanquin from

one house to the other. He was from another culture, almost like another planet; and he yet came to the West with a trunk full of books and seven rupees. . . . So he told us to try to just understand that Kṛṣṇa consciousness will not always be easy. . . .

Śrīla Prabhupāda, you taught how to truly please guru and Kṛṣṇa by applying Śrī Caitanya’s “success formula”—*trṇād api sunīcena taror api sahiṣṇunā/ amāninā mānadena kīrtanīyaḥ sadā hariḥ*—and Śrīla Rūpa Gosvāmī’s advice to execute devotional service with enthusiasm, confidence, and patience. We have difficulty following your example, and thus we continue to suffer difficulties and struggles, only due to our contaminated hearts.

In the Fourth Canto of *Śrīmad-Bhāgavatam* (4.22.26), Sanat-kumāra says to Pṛthu Mahārāja:

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

In your purport you explain that the five elements can refer to the five kinds of material attachments, namely, ignorance, false egoism, attachment to the material world, envy, and absorption in material consciousness. You write, “Unless one takes shelter of a bona fide spiritual master and advances one’s attraction for Kṛṣṇa by the spiritual master’s instructions, the five coverings of the living entity cannot be uncovered from the material heart.”

Śrīla Prabhupāda, seeing these material attachments still affecting our lives, we feel hopeless. On our own we haven’t the strength to overcome them. Therefore, we bow down at your lotus feet and beg for the sincerity and seriousness needed to embrace your instructions so that we may catch the mercy of Śrī Caitanya Mahāprabhu, which you are distributing.

Our prayer is that we may always follow your example of perfect surrender to guru and your policy of “everything for Kṛṣṇa and nothing for me.”

Always grateful to be your servants, we remain

The members of College TSKP.

(written by Pṛthuśravā Dāsa)

Eger Nāma-haṭṭa

Dear Śrīla Prabhupāda,

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

This year marks fifty years since you left your home, Vṛndāvana, to set the world free, including us. By doing so you gave rise to priceless change in the lives of millions. Thanks to your causeless mercy, the town of Eger also belongs to those lucky places where the Kṛṣṇa consciousness movement has taken root. We, the Nāma-haṭṭa of Eger, are a minute community within the great family of ISKCON. This means that we are unable to perform anything outstanding, yet what we *can* do is offered to you with all our zest, love, and devotion, as we do our very best. Being average country people, we might not be educated enough to fully comprehend your greatness, and thus we often make mistakes while serving you. But one thing is sure, our dear spiritual master: we do love you and follow you happily!

You often cited the following verse written by Sārvabhauma Bhaṭṭācārya, quoted in the *Caitanya-caritāmṛta* (Madhya 6.254):

Homages from Other Sources

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye*

This verse glorifies Lord Caitanya, who is Lord Kṛṣṇa Himself acting in the role of a teacher of perfect devotion to Himself—devotion characterized by detachment and knowledge. You, dear Śrīla Prabhupāda, appeared among us for the same reason—to teach us perfect devotional service to Kṛṣṇa—and you set a perfect example of a devotee, just as the Lord Himself did.

In the material world time deprives people of everything, yet we, thanks to having taken shelter of your movement and received the blessings of your teachings, feel richer and richer as time goes by. Whenever we gather together to practice spiritual life, we feel that we are getting closer to the eternal happiness you promised us. We feel eternally indebted to you. Since the knots of the material attachments in our hearts are really strong, we devotees of Eger have developed an even stronger knot in our heart during the past years of Kṛṣṇa consciousness. This is the knot of love we feel toward you.

Śrīla Viśvanātha Cakravartī Ṭhākura said that without the mercy of the spiritual master one cannot make any advancement. Therefore the Nama-haṭṭa of Eger would like to ask you, dear Śrīla Prabhupāda, to give us your further blessings so that we can contribute to your mission and share the Lord's message. We hope that one day we can add something precious to your wonderful ISKCON, and by doing so our lives will become successful.

All glories to you! All glories to you! All glories to you!

Your followers in the Nāma-haṭṭa of Eger, Hungary.

Festival of India

*saṁsāra-dāvānala-līdha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārnnavasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

Dear Śrīla Prabhupāda,

Please accept our humble obeisances. All glories to you and your ever-expanding ISKCON movement.

On this most auspicious day of your Vyāsa-pūjā celebration, we want to express our gratitude for your unlimited mercy. If not for your causeless mercy, we would be rotting in the endless cycle of birth and death.

The science of Kṛṣṇa consciousness, which you made available to everyone, is the only way out of this hellish condition of life. We members of the Festival of India crew see it as our duty to share the mercy you gave us with as many people as possible. Each summer we travel to many cities all over North America. With the help of your dedicated devotees in the ISKCON temples all over the USA and Canada, we set up festivals distributing the mercy you've given to the masses.

Śrī Vyāsa-Pūjā

At those festivals, tens or even hundreds of thousands of people read Festival of India's exhibit panels, which are all advertisements for your books—*Bhagavad-gītā As It Is* and many others. Many of the festival-goers purchase at least one of your transcendental books.

Our goal is to please you by distributing what you've given us to as many conditioned souls as possible. Hoping to become qualified as your servants, we remain

The 2015 Festival of India crew.

(written by Pañca-tattva Dāsa)

Gaṅgā Sāgara Baru

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

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

All glories to you, Śrīla Prabhupāda!

We offer our obeisance to you, our eternal spiritual master, and to all Vaiṣṇavas, both those present now and those who are yet unborn.

We were born in the darkness of this material world. It is only due to your mercy that we are now involved in Kṛṣṇa consciousness. O Śrīla Prabhupāda, how can we repay our debt to you? Indeed, we can't: our debt to you will never be paid off. Actually, we have no qualification at all to glorify you. But it is our duty to offer this homage, even though it is impossible to glorify you adequately, please be merciful and accept it.

You are jewel of this world. May we find shelter under your lotus feet, O Vaiṣṇava Ṭhākura. Please be kind and splash a drop of your mercy on us. Please cast your merciful glance upon us so that our lives will be successful.

By seeing you, any sinful person is purified. By placing your footsteps upon this world, Mother Earth becomes purified of the heavy sins committed by many evil men.

O Vaiṣṇava Ṭhākura, may your glories be echoed throughout the three worlds!

Śrī Vaiṣṇava Ṭhākura-kī jaya!

Śrīla Prabhupāda-kī jaya!

Your servants at the Gaṅgā Sāgara Baru Project in Central Kalimantan, Indonesia.

International Society for Cow Protection

Dear Śrīla Prabhupāda,

*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*

Every Vyāsa-pūjā day we attempt to report to you the humble activities we performed throughout the year in service to you. We remember when you would come to a temple and wanted to hear about everyone's activities. It was always a day of self-reckoning.

Here is our brief report.

Several cows under our care have gone to greener pastures: Ganda, the brahminical gentleman; Gourangi, the lady with the mischievous eyes; Ganga, the devoted mother who lost her only son; and Krishna, the ox who charmed all the female guests. Their brave and gracious passing and the herds' compassion toward them taught us patience and courage in times of illness and death.

There was also the rescue from slaughter of eight calves and Kalindi, the milking cow. Their brief story follows.

Kalindi was frightened. It was Sunday, the day the cows marked for slaughter were to be trucked away from the dairy to the slaughterhouse. She was separated from the other cows, as were the unfortunate cows who were no longer producing much milk. The bull calves were also separated, to be trucked away. The truck came, and all the cows went away, but Kalindi remained. Balabhadra, Judy, Scott, Lakṣmī, and Bālajī guided her into the ISCOWP trailer. Little did she know that she was headed in a different direction than her herd-mates who had gone before her.

The trailer finally arrived at the ISCOWP farm, and Kalindi was very upset. She was banging herself against the trailer in anxiety. She was foaming at the mouth. We opened the door, and she hesitated to leave the trailer. She finally stepped down onto ISCOWP land and began her life as a protected cow. First she stood quietly, and then to our surprise she started running all over the yard, kicking her heels in the air. It was amazing to watch her. Her milk bag was large, and she kicked her hind legs so far into the sky! How she got her large body and heavy rear end up so far in the air could only be due to her immense realization that she was free from the dairy. What a joy, pleasure, and privilege it was to watch her.

It was not quite the same for the eight calves saved from the auction barn a few months earlier. They also hesitated to leave the trailer when arriving at the ISCOWP farm. It was more due to physical weakness than fear. Most of them were only a few days old and had never been allowed to suck their mothers' milk. They lacked the nutritional protection that comes from mother's milk.

Each of those calves had to be bottle-fed for six months. The little black calf could not suck and became weaker. We feared he would not survive. All of them had to have a few rounds of antibiotics, as they had contracted bronchitis, which is not uncommon with calves coming from the auction barns. Not only did these calves not get the nutrition of their mothers' milk, but they were also exposed to germs and were in extreme anxiety while at the auction barn.

Each of the calves has a story of survival. Akshobhya, the once weak, black calf, is now a big, strong young ox. Meenakshi, who had water on her brain, which gave her a very large head, is now a beautiful young girl. Her head is now in proper proportion to her body. She was unlikely to be sold at auction due to her defect and would have been left to die if the ISCOWP staff had not saved her.

There are more cow protection stories to tell of last year's ISCOWP activities. There are more stories to

tell from other cow protectors all over the world. Śrīla Prabhupāda, you would be happy to hear these stories, as they prove that your instructions on the importance of cow protection are having influence even though you are no longer physically with us.

It has been twenty-five years since we took up the mission of cow protection, as taught to us by you. It seems like yesterday, instead of 1990, that we incorporated the International Society for Cow Protection (ISCOWP). Your inspiration and instructions have taken us to foreign lands and brought us intense experiences and deep realizations. We, who had been meat-eaters and had eaten cow-flesh again and again, were turned into cow protectors by you. Who else could have had such potency to inspire such a change in any human being? And then your instructions and personal potency gave us the drive throughout twenty-five years to continue the mission of cow protection.

This year we (Balabhadra Dāsa and Chāyā Devī Dāsi) turned sixty-nine years old. Seventy is not far away—a milestone in anyone's life. We find that our bodies are not as strong and energetic as before, but our minds and hearts are even more determined than ever. They are filled with the urgency to spread the importance of cow protection in spiritual life.

You are the most inspirational and glorious example of achieving great accomplishments late in life. Your life example is our guide. We can never hope to have the influence and potency you have had, but we can beg you to allow us to humbly follow in your footsteps. Please guide us in our remaining years to humbly serve your mission of cow protection.

In the past 25 years we have had the privilege to protect and care for 28 cows up to their natural passing from this earth. We lived with these cows from the time they were babies and through to old age, until many of them turned 20-plus years old and left us. Their faces and personalities are a sweet memory. Presently we are protecting 24 cows. In the past few years we have rescued 14 calves and cows from slaughter. To watch them run and jump in joy after being listless and frightened is a deeply joyful experience that you have allowed us to have.

Compared to the number of cows that are slaughtered every day, the number of cows we have personally rescued and protected is very small. We can be part of the protection of more cows than we can ever hope to personally save by spreading the knowledge of cow protection as you have taught it, and by practically helping others protect cows. We estimate that we have distributed 57,000 booklets and newsletters about cow protection. These publications are available online, and therefore more people can read them. Once again, this is such a small reach to the people of the world. The more literature that can be written and distributed, the more people—devotees and nondevotees—will be reached about the importance of cow protection. Only through your mercy can we be part of the increase in the publication of more cow protection literature.

There they go! They have been looking out the barn windows for days, sniffing the warmer air. Never having eaten fresh grass, they do not know what they've been missing. But their instincts prevail. With their now healthy bodies, the rescued calves break through the barn gate and escape onto the small nearby lawn and pasture. They jump and run around and around in joy. Such innocent, pure joy! Kalindi, the rescued dairy cow, was in the same barn with the calves and also escapes. It is spring now and nearly time for grazing. We wanted to give the grass more time to grow, but the calves decided differently.

It is you, Śrīla Prabhupāda, who have made this joyous occasion possible. There are many similar occasions experienced by other cow protectors, all due to your causeless mercy. With your blessing, let us be part of more joyous occasions for the cows throughout our lives.

Ever thankful for your mercy, we remain

Your servants at the International Society for Cow Protection (ISCOWP).

Homages from Other Sources

ISKCON Central Office of Child Protection

Dear Śrīla Prabhupāda,

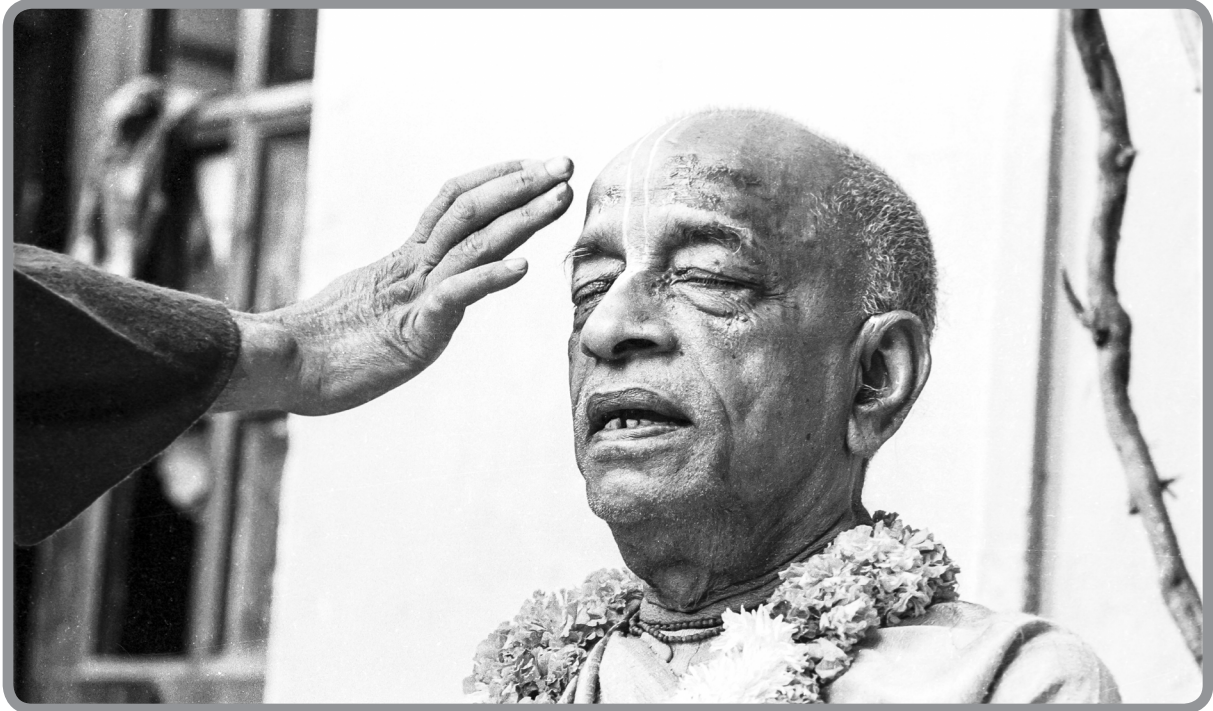
Please accept our humble obeisances. All glories to Your Divine Grace on this most auspicious occasion of Śrī Vyāsa-pūjā.

The year ahead marks a very special time for ISKCON, for we are approaching the fiftieth anniversary celebration of your official establishment of ISKCON in the West. As so many wonderful and exciting plans are afoot to commemorate this unique occasion, we at ISKCON's Central Office for Child Protection have pledged to establish at least 108 trained and active Child Protection Teams globally. We hope that in this way we will please you by our endeavors to protect the children of ISKCON, who are the heirs to your legacy and, as you stated, "the future hope of our society."

Śrīla Prabhupāda, you were expert in everything and taught by example (words and action). In a 1972 letter to Arundhati Devī Dāsī, you wrote:

These children are given to us by Krishna, they are Vaisnavas and we must be very careful to protect them. These are not ordinary children, they are Vaikuntha children, and we are very fortunate we can give them chance to advance further in Krishna Consciousness. That is very great responsibility, do not neglect it or be confused. Your duty is very clear.

You emphasized that parents have a crucial responsibility—to raise their children to be Kṛṣṇa conscious. To this end, you gave sound practical advice illustrating your deep compassion and loving care for children. Your instructions are abundantly clear: children should be sufficiently nourished with healthy *prasādam*,



should never be beaten, and should not be forced to chant *japa* military style. You gave the secret of positive disciplining: treat them with love, and they will obey.

The corporate world has recently realized that kindness, caring, and empathy are the key tools to evoke cooperation and ensure success. If one feels loved and cared for, then naturally one will reciprocate and do the needful in a sublime mood of service.

While in the corporate world this is catching on only now, you applied this principle from the very early days of your preaching. Unlike materialists, you were not preaching about Kṛṣṇa consciousness artificially or for some personal gain. Your absolute selflessness and genuine care are so rare—they cannot be found in anyone else. A perfect example of your loving kindness, one that melts our hearts, is how in the early days you would purchase the *bhoga*, clean the vegetables, cook the feast, offer and serve it out, and then clean up afterwards. You had no expectations of any return, just tremendous compassion that impelled you to share *kṛṣṇa-prasādam* and make those hippies into devotees of Kṛṣṇa. Your only concern was to deliver the fallen, conditioned souls from the repeated cycle of birth and death.

Accordingly, when it came to giving instructions to your disciples who were parents or who were managing *gurukulas*, you made it clear that children should not be forced to chant, as it would foster negative feelings in them toward those who imposed the chanting upon them. You explained so nicely:

Simply they should be engaged in such a way that they are somehow or other remembering Krishna at every moment, that's all. It is not something mechanical process, if we force in such a way they will come out like this, no. We are persons, and Krishna is a Person, and our relationship with Krishna He leaves open as a voluntary agreement always, and that voluntary attitude—Yes, Kṛṣṇa, I shall gladly co-operate whatever you say—that ready willingness to obey is only possible if there is love. Forcing will not make me agree. But if there is love, oh, I shall gladly do it. That is bhakti, that is Krishna Consciousness. So similarly, if we train children by developing and encouraging their propensity to love Krishna, then we shall be successful in educating them to the topmost standard. Then they shall always very happily agree to do whatever you ask them. [Letter to Rūpa Vilāsa, 18 November 1972]

They should chant some *japa*, run and play and have lots of fun. That is how you described a happy childhood in Kṛṣṇa consciousness.

Accordingly, on this day all of us serving in the child protection office and on child protection teams throughout your society commit ourselves to following and spreading your instructions. Moreover, we promise to zealously protect these very special children.

Please bless us so that we may continue in this service to the Vaiṣṇavas.

Your servants at the ISKCON Central Office of Child Protection.

(written by Campakalatā Devī Dāsī)

ISKCON Prison Ministry

Our dear Śrīla Prabhupāda,

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

Your truly selfless dedication to everyone's welfare is extraordinary. The knowledge you gave us is untouched by the modes of material nature, and your desire is for everyone—from every country, every town, and every village—to benefit from it. You instructed all your followers to distribute your books and

Homages from Other Sources

spread the teachings of Lord Caitanya far and wide, without any discrimination, thus showering your mercy in every corner of this dark world. Through mass book distribution and preaching, you want everyone, from the most learned to the most ignorant, to receive the mercy of Lord Caitanya.

Prisons are like little kingdoms, each with its own set of rules and peculiarities. They are miserable places of ignorance and suffering, where men are often swallowed up in a world of senseless violence and oppression, losing all hope for a better future. Many are caught up in the revolving doors of prison life—released only to return soon to incarceration. Like an angel of mercy, you empowered—and are still empowering—your disciples to bring the light of knowledge to these prisoners in the form of your books, giving them a chance for the only real, lasting relief from their miseries.

Your words, which are both cutting and healing, have been preserved in your books. Year after year, we see the prisoners' minds open up to your instructions and their hearts soften by applying the process of Kṛṣṇa consciousness in their lives. True freedom can be tasted even within the prison walls, in the midst of the deepest ignorance, oppression, and violence. In your books, Śrīla Prabhupāda, you explain the process in such clear and simple words that everyone can understand it, become inspired to practice it, and thus have a tangible taste of spiritual life—Kṛṣṇa consciousness.

The consciousness of the inmates we correspond with is deeply affected by your instructions, and their lives are transformed. Even inmates in solitary confinement are able to transcend their external circumstances and come to see their solitary condition as a type of monastic life favorable for chanting and studying your books. Every day, new inmates are introduced to Kṛṣṇa consciousness, because not only are the inmates blessed by reading your books but your words also ignite the fire of *saṅkīrtana* within their hearts. By your mercy, the good fortune to give Kṛṣṇa to others is available to all; many take it upon themselves to become your messengers and pass the knowledge on to everyone around them, who, in turn, are also moved to share the nectar. This is reminiscent of Lord Caitanya's activities on his South Indian tour, as described in the *Caitanya-caritāmṛta* (Madhya 7.97, 99–104)

As soon as Lord Caitanya saw someone, He would request him to chant “Hari! Hari!” . . . After some time the Lord would embrace these people and bid them return home, having invested each of them with spiritual potency. Each of these empowered persons would return to his own village . . . and would request everyone and anyone—whomever he saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Lord. People from different villages who came to see such an empowered individual would become like him simply by seeing him and receiving the mercy of his glance. When each of these newly empowered individuals returned to his own village, he also converted the villagers into devotees. And when others came from different villages to see him, they were also converted. In this way, as empowered men went from one village to another, all the people of South India became devotees.

In this way, throughout the world your Kṛṣṇa consciousness movement is growing exponentially, even within the confines of prison walls. Everywhere groups of men are gathering in prison chapels, tasting the holy name in joyful *saṅkīrtana*. This movement is powerful and gaining momentum; it cannot be stopped by anything or anyone.

As one inmate wrote to us:

I know that so many prison bhaktas fall away from devotional service. But that is okay. You have still brought them (and me) a taste of Kṛṣṇa—and even if we do not break free from maya in this lifetime, we have at least been started on our way back to Godhead. And this is the greatest gift anyone can receive. The seeds you are planting will someday, with Kṛṣṇa's help, grow into beautiful Tulasi trees, watered by the devotees! So for myself and for all other prison bhaktas, I say thank you—thank you very much!

Śrīla Prabhupāda, as a supremely empowered devotee of Lord Caitanya, you have taken the *saṅkīrtana*

movement all over the world. Devotees and inmates alike feel honored to contribute to this prison preaching program. We feel privileged to be soldiers in your *saṅkīrtana* army. Thank you for showering your compassion on innumerable inmates, who often have no one left in the world who cares about them. Thank you for engaging us in Kṛṣṇa's service. Hare Kṛṣṇa!

Your fallen and humble servants of the ISKCON Prison Ministry.

ISKCON Television

Dear Śrīla Prabhupāda,

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

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

Material energy decays and delays in a maze of magnificent displays.
I am mesmerized, surprised, euthanized by the twinkle of Māyā's eyes,
Confused, defused, amused, and used by the lure of bodily pleasures.
You appear as the most dear in a material ocean of impossible measure.

Wound and bound by the cacophony of ordinary sound,
I hear your voice chasing, erasing, gracing all the familiar noises around.
The world's greatest singer is a ringer for the bells that toll for thee.
You came to America to make me and everyone who hears the call, really free

In *Bhagavad-gītā* two sixty-nine Kṛṣṇa speaks one line so fine, sublime:
"What is night for all beings is the time of awakening for the self-controlled, and the time
of awakening for all beings is night for the introspective sage" who is brave, grave, saved.
As you said, "Save yourself, then you can save others"—mothers, sisters, brothers, friends, acquaintances,
lovers—all who are enslaved.

You delivered the message: God is sentient. He has eyes and ears, fingers, and toes.
Before you came, nobody knows. They were closed until you showed Kṛṣṇa's *tri-bhaṅga* pose.
Purports you composed made information about God disclosed to those who could hear.
Śrīla Prabhupāda, you're the most dear, a pioneer, a brigadier, an enthusiastic volunteer, year after year.

This Vyāsa-pūjā day is a way to pay respects to you and what you say.
"Do as I am doing" means to put a special effort on display.
As you observed the appearance day of your guru with such devotion,
Now we are doing that with somewhat of that same notion.

Prabhupāda, you said you could think only big, not small.
That was good for us—a plus for one and all.

Homages from Other Sources

Your example was an infectious luminescence inviting transcendence.
Disciples soon became apprentices of your inspirational ascendancy.

At 69, you left to start your great adventure;
With Kṛṣṇa at your back, you kept your guru's instructions in the center.
Arriving in America, you carried on your mission—sedition, abolition, nutrition, tradition, opposition,
juxtaposition.
You were a patrician, magician, logician, musician, spiritual physician.

Jaya Śrīla Prabhupāda!
All glories to your service, deterrence, insurgence.
Please bless me that I can someday become more than worthless
And fulfill my appointed purpose.

Your aspiring servants at ISKCON Television.

(written by Nṛsiṁhānanda Dāsa)

ISKCONResolve

Dear Śrīla Prabhupāda,

We offer our obeisances at your lotus feet.

We of ISKCONResolve have the distinctive service of keeping peace in your society. It is not an easy task, since the human nature in Kali-yuga gravitates toward quarrel, even over minor issues. Our mission is to foster greater levels of cooperation through meaningful communication.

We often quote this statement of yours: “Your love for me will be shown by how much you cooperate to keep this institution together after I am gone.” ISKCONResolve is dedicated to making this proposition practical. You warned us not to allow ISKCON to dissolve or split apart, as the Gauḍīya Maṭha had done after the disappearance of Śrīla Bhaktisiddhānta Sarasvatī. Yet by their very nature institutions create tensions. Most of us have internal wiring, so some of us are conservatives, others moderates, and others liberals. You challenged us to resolve this tension in two seemingly opposite instructions of yours: adjust to “time, place, and circumstance” and “do not change anything.” Resolving the tension between these two instructions is often the sum and substance of our efforts.

Without your ISKCON institution, the sustainability of the *saṅkīrtana* movement will again be lost, as happened after the time of Caitanya Mahāprabhu. To sustain ISKCON, we must learn to cooperate and resolve differences, with you and our sweet Lord at the center. Peace begins with *sama-darśina*. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (6.32 and 5.18)

One is a perfect yogī who, by comparison to his own self, sees the true equality of all beings in both their happiness and their distress. . . . The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and an outcaste.

And from this equal vision we then progress to seeing the good in others: “All living entities are part of Me, and are Mine” (*Bhagavad-gītā* 15.7 and 4.35). Building on these principles of the *Gītā*, we bring disparate parties together and use our training to open communication and restore trust.

As your conflict resolution army, we of ISKCONResolve need to situate ourselves in goodness so that we are neutral, peaceful, calm, fair, comforting, determined, and detached. You often said that Kṛṣṇa consciousness is simple yet not easy. What we do is all quite simple, yet it requires constant training, discipline, and purity.

We pray that we are able to keep ourselves up to the standard to serve your ISKCON.

Your servants at ISKCONResolve.

(written by Brahmatīrtha Dāsa)

Keelkattalai Bhakti Vriksha Group

Worshipable Śrīla Prabhupāda!

Please accept our humble obeisances at your lotus feet. All glories to you! All glories to His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura. All glories to Śrī Guru and Śrī Gaurāṅga! All glories to all the Vaiṣṇavas! Hare Kṛṣṇa!

I, Parameśvara Dāsa, am presenting this offering on behalf of our group, the Keelkattalai Bhakti Vriksha Group, associated with ISKCON's Chennai temple.

Today being your appearance day, we are full of hope that all our desires will be fulfilled. We don't know what kind of good fortune we have been awarded to be in touch with Your Divine Grace through your books and your wonderful disciples. You have touched and blessed our hearts with your most merciful instructions. You have saved us from drowning in the ocean of birth and death.

Without your wonderful books and disciples, we would never have become worthy of receiving the rarest treasure and greatest benediction of human life—Kṛṣṇa consciousness—even after endless life cycles. So we beg you, Śrīla Prabhupāda, that you kindly bless us so that we will read your books more seriously and sincerely and distribute them in ever greater quantities.

We thank you, Śrīla Prabhupāda, for our better accommodations. You have given all of us a chance to become pure devotees, irrespective of race, caste, religion, etc.

Please give us one drop of the determination you have in following the words of your Guru Mahārāja. Let us be small dust particles at your lotus feet, and let us ever endeavor to please you and Kṛṣṇa in the years to come. Please shower your causeless mercy on us so that we can be steady instruments in your mission of saving the whole world. We always pray to Kṛṣṇa to make our service perfect so that we can lead our lives as you instructed us to, Śrīla Prabhupāda: "Simple living and high thinking."

We have learned so many invaluable principles from your teachings. The most important principle is to stick to the *paramparā*, not to deviate at any cost. Second, we should become exemplary and then try to teach others to become exemplary. Third, if even one of your followers becomes a pure devotee, your mission is successful.

Dear Śrīla Prabhupāda, today we fall at your lotus feet and beg you to bless us so that we will always stick to our *paramparā* and in this way be good examples for the rest of the world. Then we will be successful in our preaching efforts and fulfill our desire to become pure devotees. By our own efforts these things will not be possible, but by your blessings these achievements are easily attainable. We will try to make your mission all-successful.

We don't know how we can better show our gratitude to you than by sincerely following your instructions. Please bless us so we will have the spiritual strength to do so.

Thank you very much, Śrīla Prabhupāda.

Your insignificant granddisciples at the Keelkattalai Bhakti Vriksha Group in Chennai, India.

Homages from Other Sources

Lalitā Pura Sevā Kuñja Ashram

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

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

All glories to you, Śrīla Prabhupāda!

O Śrīla Prabhupāda, we, your servants in Lalitā Pura Sevā Kuñja Ashram, offer obeisances to your lotus feet.

O Śrīla Prabhupāda, you have shown your great mercy toward the fallen souls by founding the International Society for Krishna Consciousness, an institution that can give protection from the darkness of the material world. Your society gives a chance to every soul to take shelter of you and Kṛṣṇa and go back to Godhead.

O Śrīla Prabhupāda, we hope that Lalitā Pura Sevā Kuñja Ashram, as part of ISKCON, will also provide protection from the material darkness and give people a chance to make genuine spiritual progress.

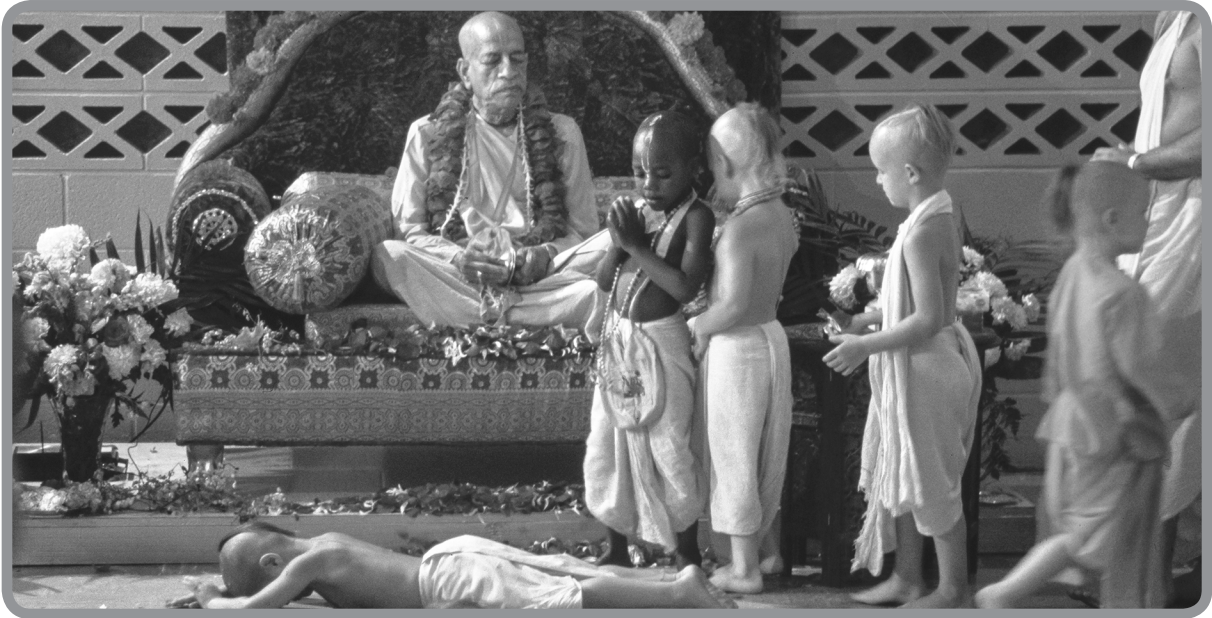
O Śrīla Prabhupāda, to advance in Kṛṣṇa consciousness we need to have a peaceful place whose only purpose is rendering devotional service for the satisfaction of Guru and Kṛṣṇa. With its cows for milking and land for farming, Lalitā Pura Sevā Kuñja Ashram is such a suitable place. But not everyone is interested to stay here and lead a simple life.

O Śrīla Prabhupāda, we always pray to you that more people will become interested in staying here. We believe that someday Lalitā Pura Sevā Kuñja Ashram will be a more attractive place for serious spiritual persons.

O Śrīla Prabhupāda, we think that developing Lalitā Pura Sevā Kuñja Ashram as a spiritual oasis is the best way we can please you. We pray to you for the determination and purity to do so. We trust that you can understand our weaknesses; please give us the spiritual strength to overcome them.

Your servants at the Lalitā Pura Sevā Kuñja Ashram, in Central Kalimantan, Indonesia.

(written by Braja Rāja Dāsa)



Māyāpur Productions

Dear Śrīla Prabhupāda,

Please accept my humble obeisances prostrated in the dust at your divine lotus feet. All glories to you on this most auspicious day of your merciful appearance in this dark world.

I have never met you in person, but I met you in one of your books—*The Science of Self-Realization*, translated into Danish. When I read that book, I could immediately understand and appreciate that for the first time in the history of the world a person had come to the West and told us the truth. Your books are proof that Vaiṣṇavas never die but live eternally through their instructions.

In your book were the answers to all the questions I had about God, myself, the world, existence, and how it all interrelates. For many years I had been looking for someone who could answer these questions, visiting and investigating many religions and philosophies. But it was not until you entered my life that I found what I was looking for, i.e., genuine and thorough answers to the existential and theological questions of life.

Thank you, Śrīla Prabhupāda, for taking such trouble and undergoing so much austerity. Thank you for going through so much bodily suffering to come to the West to tell us about Gaura and Nitāi, Rādhā and Kṛṣṇa, and the meaning of life.

Thank you for blessing the world with your glorious movement, ISKCON, and your transcendental book publisher, the BBT, which together are the saviors of mankind. And thank you for your sincere and dedicated disciples, without whom people like me would not know you, nor Kṛṣṇa, nor anything else of value.

I thank you again and again from the core of my heart. I grab onto your lotus feet and want to hold on to them forever. Śrīla Prabhupāda, on this most auspicious day please bless me so that I may become your sincere follower, that I may do something worthwhile to assist you in your preaching mission.

The eternally grateful servants of your servants at Māyāpur Productions.

(written by Jahnudvīpa Dāsa)

Padayātrā Worldwide

Dear Śrīla Prabhupāda,

Please accept my most humble *daṇḍavats* at your lotus feet, which tirelessly travel on the Padayātrā carts in many countries of this planet to bring hope, solace, and knowledge to thousands of suffering souls.

I know that you will be pleased to hear that, almost forty years after I received your instructions to organize the first bullock-cart *padayātrā* from Vṛndāvana to Māyāpur, *padayātrās* are still thriving, especially in India. Last year I witnessed this while participating in many walks: in the Czech Republic; on Padayātrā India; on the Dindi walk from Dehu to Pandharpur, through Pune; on the walk retracing Lord Caitanya's travels in Maharashtra; on the annual ISKCON Vraja Maṇḍala and Navadvīpa Maṇḍala *parikramās*; and on the Śrī Kṣetra Parikramā in Jagannātha Purī. The personal instructions you gave me in Delhi and Vṛndāvana in 1976 continue to remain my main source of inspiration. I hope this offering will bring the same beaming smiles that appeared on your face at the 1977 Allahabad Kumbha Melā while I was telling you all that had happened on the road during the first part of our journey from Vṛndāvana to "Planet Māyāpur."

Homages from Other Sources

The years 2014 to 2016 have been earmarked for various anniversaries, which we have already celebrated with *padayātrās*, or plan to do so. Śrīla Prabhupada, what better way could there be than *padayātrā* to celebrate Lord Caitanya's own *padayātrās* and your accomplishments, since it is you who are the ambassador of the holy names to the Western world? The following are the various already celebrated or planned events:

- Spring 2014: 500th anniversary of Lord Caitanya's travels through Maharashtra, with a two-month *padayātrā* from Kolhapur to Nasik.
- Sept 2, 2014: 30th anniversary of Padayātrā India, celebrated on Rādhāṣṭamī in Pandharpur-dhāma, Maharashtra.
- August 13, 2015: ISKCON Māyāpur and ISKCON Kolkata are jointly planning a *padayātrā* from Māyāpur to Kolkata to mark the anniversary of your departure to America, when you boarded the *Jaladuta* in Kolkata on August 13, 1965.
- October 3, 2015: the 50th anniversary of your arrival in America. Bhaktimārga Swami is planning a solo walk from Boston to New York in 2015 to celebrate your journey from Boston to New York.
- Kārtika 2015: the 500th anniversary of Caitanya Mahāprabhu's visit to Vraja Maṇḍala, with a larger-than-ever International Annual Vraja Maṇḍala Parikramā.
- Year 2016: Commemorating ISKCON's 50th anniversary with 50 *padayātrās*.

The immediate goal of the Padayātrā Ministry is to celebrate ISKCON's 50th birthday in a grand and joyful way, with 50 *padayātrās*, from Gaura Pūrṇimā 2014 till the end of 2016. To date we have already completed 21 (Padayātrā India and Padayātrā Andhra Pradesh are still on the road), and nine are planned, which brings the total to 30. Only 20 more to go within two years!

Alongside Padayātrā India, on the road since Rādhāṣṭamī 1984, and now on its sixth tour of the country, there are several other *padayātrās* going on in India. The party of Viṣṇuswami Dāsa has been traveling with a bullock cart in Andhra Pradesh for almost two years. Every year four Dindi *padayātrās* take place in Maharashtra, and there is a well-attended *padayātrā* in Orissa. A two-week walk took place in Tamil Nadu, and other walks are planned in Tirupati, Kanya Kumari, Kerala, and Goa.

As mentioned in the above list, *padayātrā* means not only spreading the holy names to more and more villages, towns, and cities but also distributing your books in large quantities. Padayātrā India supports itself mainly with book distribution and is one of the top worldwide distributors in the small-temple category. The small party of Andhra Pradesh *padayātrīs* who walked from December 2012 until the end of 2014 has distributed 5,250 big books, 4,500 medium books, and 50,000 small books. The book scores of the two-week 2014 Czech Republic *padayātrā* almost doubled those of the previous year: 2,862 books!

Regarding the publication and promotional aspects of *padayātrā*, we are still working on improving our annual Padayātrā Worldwide Newsletter and our website. By the time you read this offering, *Vraja Maṇḍala Darśana*, a new book, will have been printed. It presents the complete history of the ISKCON Vraja Maṇḍala Parikramā, starting with the first one, organized by the Padayātrā India team at the time of the 1987 Gaura Pūrṇimā festival. The readers will experience a sacred, thirty-day tour through the twelve forests of Vraja, participating in the most important activity—hearing about the wonderful pastimes that Lord Kṛṣṇa and His companions performed in these places. Each day is represented by a different chapter. Further, we want to have the much-announced *Padayātrā Storybook* completed and printed as soon as possible.

Our main challenge is always to increase the number of *padayātrās* around the world, which takes dedicated manpower. At the moment all promotion is done by the Ministry's tiny staff, as side services by devotees who already have busy service schedules, and by me during my visits to *padayātrās* around the world. I wish ISKCON leaders would encourage the devotees in their temple/*yātrā*/country to organize and/or participate in *padayātrā*.

As we are all aware, there is still a great need for more unity and loving relationships among ISKCON devotees in general, and *padayātrā* offers a great opportunity to achieve these by allowing the participants to serve and chant together while spreading the holy names to every town and village on this planet. I also pray

that ox power and oxcart *padayātrās* become a greater part of our Vaiṣṇava culture, especially since many of our ISKCON *gośālās* are filled with idle bulls.

Aspiring to keep serving your mission, we remain

Your eternal servants of Padayātrā Worldwide.

(written by Lokanāth Swami)

Prahlāda & Kuntī Devī Āśrama

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

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

Dear Śrīla Prabhupāda,

Please accept our humble obeisances at your lotus feet. All glories to Śrī Śrī Guru and Gaurāṅga! All glories to you! Hare Kṛṣṇa!

On this special day of your Vyāsa-pūjā, we are very happy to have a chance to glorify you, even though we know that we are unqualified to elaborate on your glories. But by your mercy we will try anyway.

Śrīla Prabhupāda, first we want to thank you. It is only by your mercy that Kṛṣṇa consciousness has spread all over of the world, giving us a chance to become Kṛṣṇa conscious also.

Śrīla Prabhupāda, you have kindly given all human beings on earth a chance to become Kṛṣṇa conscious. The *śāstra* explains that by getting the mercy of the guru one gets the mercy of Kṛṣṇa. And you have given your mercy to people all over the world so they can understand the purpose of life. We also need your mercy to understand the profound spiritual knowledge you have given us.

The *śāstra* also explains that the spiritual master never dies—he lives forever in his instructions. Even though we are not your direct disciples, we feel we have a direct connection with you through your instructions. You came to this material world only to save the fallen souls and bring them back to Kṛṣṇa. You have taught us not only by your words but also by your perfect behavior. You dedicated your life to always following your spiritual master's instructions, and we understand that this is the key to success in spiritual life.

Śrīla Prabhupāda, we know that we have failed to adequately glorify you. We pray that you will forgive our failings and give us the strength to accept your guidance in everything we do. Please bless us so we can always practice Kṛṣṇa consciousness in our lives according to the instructions you have so mercifully given us. We also hope we can help you spread Kṛṣṇa consciousness to people who have not yet gotten your mercy.

Śrīla Prabhupāda-kī jaya!

Your spiritual grandchildren in the Prahlāda & Kuntī Devī Āśrama, Lampung, Indonesia.

Homages from Other Sources

Radio Krishna Centrale

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

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

Our beloved Śrīla Prabhupāda,

Please accept our most humble and respectful obeisances. We bow down in the dust of your lotus feet. All glories to Your Divine Grace. You are the embodiment of the mercy of the Supreme Lords Śrī Śrī Gaura-Nitāi! Hare Kṛṣṇa!

Keenly, deep down in the core of our heart, we feel the desire to overtly proclaim that to us you are the highest authority, over and above anyone else, concerning any sphere of existence.

The authoritativeness of the whole spiritual chain of the transcendental seers of the Absolute Truth, originating from the Supreme Personality of Godhead Śrī Kṛṣṇa, reaches down to the fallen souls through Your Divine Grace, the embodiment of mercy, at whose divine lotus feet we wholeheartedly surrender.

You have shaken us up from our slumber, broken this material nightmare, made us conscious again, and brought forward the understanding that we are solely fallen souls among the myriad of fallen souls lost into an endless noisy darkness.

With all sincerity, we openly admit that any so-called knowledge professed by any so-called authority from this material plane, whether or not the majority considers him or her an erudite philosopher, a learned scholar, a highly advanced scientist, a cultured literatus, an expert politician, a perspicacious sociologist, an elevated spiritualist, a worldly veteran, a great religious leader, or even an outstanding genius—such so-called knowledge now sounds to our ears like the croaking of frogs.

What to speak of the one derived from unsound material senses, that simply contributes in nourishing our reason with distorted perceptions, so to fool us into “getting ahold of the wrong end of the stick.”

But Your Divine Grace, with the torchlight of divine knowledge, dispels the darkness of ignorance, so that our blinded eyes can regain the power to see.

And now, although for the time being our vision is still blurry, by dint of our aural reception of the words emanating from your lotus lips, whatever we become aware of, if it does not comply with the pattern that you have kindly revealed, it’s immediately filtered out and discharged as mortally deceitful.

No more are we defenseless against the massive bombing of nonsensical disinformation, touted as truth by so many agents of the delusive material energy.

With the sword of transcendental knowledge, sharpened by worshiping and serving Your Divine Grace, we should now be able to clearly disjoint the illusion from reality.

Implicit faith in Your Divine Grace and in Lord Śrī Kṛṣṇa, and not implicit faith in the so-called “truth proved by evidence or observable facts” of the many “croaking Doctor Frogs,” is the secure path to follow, as confirmed by the *śāstra* and the *ācāryas*.

We are sure that in everything you say Your Divine Grace is correct, and that the “Doctor Frogs” are imperfect, even if from our limited capacity of perception it may appear otherwise.

Your Divine Grace does not belong to the relativity of this material platform.

You are Śrīla Prabhupāda, messenger from the Absolute World, from *Vaikuṇṭha*, where everyone is *acyuta*, infallible under every circumstance.

The Guru is not an erring mortal whose activities can be understood by the fallible reason of unreclaimed humanity. There is an eternally impassable line of demarcation between the Saviour and the saved. Those who are really saved can alone know this [Śrīla Bhaktisiddhānta Sarasvatī

Śrī Vyāsa-Pūjā

Ṭhākura, in the December 1931 edition of *The Harmonist*]

We do not need to find hyperbolic justifications if this picture does not fit into our minuscule understanding of the Absolute Truth. We simply accept Śrī Kṛṣṇa's word and the words of the pure devotees at face value.

Your Divine Grace is an unalloyed pure devotee of Śrī Kṛṣṇa who, in the same words of the Supreme Lord as for His promise, "will never be defeated."

Empowered by Śrī Kṛṣṇa, every single word emanating from your lotus mouth is absolute and all-comprehensive. In front of Your Divine Grace, the lesser relative knowledge becomes very pale.

You are manifestly a spiritual giant, even among other spiritual giants, and all the materialistic or pseudo-spiritualistic Lilliputians of this material world cannot compare with Your Divine Grace.

In our present lower condition we may not be able to completely grasp this true fact; nonetheless, it is confirmed by all the great *ācāryas*.

From our inescapably relativistic point of view, surely we don't dare to even think that we can find any kind of inadequacy in such a *mahā-bhāgavata* personality as Your Divine Grace, or that Your Divine Grace may be subjected to some kind of material influence.

The relationship of the Spiritual Master and the disciple is not the same as the relationship with Krishna in Vrindavan. The relationship with the Spiritual Master must always be continued with the greatest respect and veneration, without forgetting His exalted position; like father and son. [Letter to Hansadutta, 16 January 1969]

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

"The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities." (*Śrī Śrī Gurv-aṣṭaka* 7) At least we should have such a firm conviction if we want to serve Your Divine Grace, acting as your faithful representatives.

Yes, we have not come to follow Your Divine Grace blindly; you have resuscitated our dead brains and instilled in all of us such a strong "scientific faith" that can easily make the "fideistic science" of the materialists and their so-called "observable truth" an object of scorn.

And you have warned us:

Don't follow rascals and fools. Then it will be useless waste of time. Follow the great *ācāryas*. *Ācāryavān puruṣo veda*. One who is *ācāryavān*, who has accepted *ācārya*, he knows. [Class on *Śrīmad-Bhāgavatam* 1.2.19, Calcutta, 27 September 1974]

At times, in the preaching field, you use forthright words and examples, underlining particular passages of the scriptures that are colliding with the widespread mentality prevailing in the so-called advanced societies. Here and there this fact has elicited some reaction from various parties, where we have been rebuked as fanatics, fundamentalists, sexists, racists, and so on, and, in order to try to appease their minds, on several occasions we have assumed, with the best intentions, the attitude of apologists.

Anyway, as far as we are concerned, we have solid confidence in your demeanor and aptitude toward the false certainties of this worldly material society, and we have the same confidence in Your Divine Grace's unparalleled wisdom and power of judgment.

With the same mood as your divine spiritual master, His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī, you have strongly attacked the wrong convictions of the conditioned souls, aiming particularly at those who, as the present leaders of human society, are engaged in the heinous crime of propagating the

Homages from Other Sources

false idea that we are part of this material world, and that God, if he even exists, is just a blind force with no personality. In this way such blind leaders doom the poor fallen souls to everlasting suffering in the endless cycle of births and deaths.

Under the circumstances, we can conclude with certainty that it is these false leaders who are the inveterate fanatics, materialistic fundamentalists, sexists, racists, and so on. And their propaganda is very strong, so much so that sometimes it effectively contaminates even the minds of innocent devotees who fall into their trap.

Therefore Your Divine Grace has shown that, to counteract such dangerous propaganda, our preaching must be forceful and uncompromising.

They are certainly in the wrong camp who, out of their own ignorance born of their materialistic upbringing, arrogantly misunderstand our position as aggressive sectarianism. Such an aggressive assertion of the Absolute Truth is the needed requirement to stop the rampant propaganda that peddles illusion as reality, and that is being spread all over the world by the so-called scientists and empiric philosophers.

There is no literature throughout the universe like *Śrīmad-Bhāgavatam*. There is no comparison. There is no competition. Every word is for the good of the human society. Every word, each and every word. Therefore we stress so much on the book distribution. Somehow or other, if the book goes in one's hand, he will be benefited. At least he will see, "Oh, they have taken so much price. Let me see what is there." If he reads one *śloka*, his life will be success. If he reads one *śloka*, one word. This is such nice things. Therefore we are stressing so much, "Please distribute book, distribute book, distribute book." [Lecture on *Śrīmad-Bhāgavatam* 1.16.8, 5 January 1974, Los Angeles]

Beloved Śrīla Prabhupāda, we miss your physical presence on this planet. We miss the expectation and excitement of "Śrīla Prabhupāda is coming!" We miss the opportunity to jump in a vehicle and go where you are, to be physically close to Your Divine Grace, to directly observe your stunning physical form, the form of an inhabitant of Vaikuṇṭha. We miss the way you speak, the way you move, the way you look at your disciples and the divine forms of the Deities in the temple, with your lotus eyes full of transcendental love. We miss the way you respect *prasādam*, the way you chant beautiful Vaiṣṇava songs and play devotional musical instruments. We miss all of this, Śrīla Prabhupāda, and deeply felt emotions are aroused while these remembrances are manifested in our mind.

But at the same time, without fail we clearly perceive your divine presence among us. Your books are here; your instructions are here for all of us to follow.

Devotional service to Your Divine Grace is always available. It only depends on our will to accept it. If we constantly put into practice what you have taught us, we can then be in Your Divine Grace's life-giving association forever, life after life, no matter where we will be.

Simply our prayer should be, My dear Krishna, please remind me to always chant Your Holy Name, please do not put me into forgetfulness. You are sitting within me as Supersoul, so you can put me into forgetfulness or into remembering You. So please do not put me into forgetfulness. Please always remind me to chant, even You send me into the hell, it doesn't matter, just so long as I can always chant Hare Krishna. [Letter to Devānanda, 23 November 1968]

My dear Kṛṣṇa, please always remind us of our beloved Śrīla Prabhupāda, of His wonderful pastimes and instructions. Please do not put us into forgetfulness of His Divine Grace, so that even if time will seem to keep us apart, He will live forever in the core of our hearts.

Your humble and respectful servants at Radio Krishna Centrale, Terni, Italy.

(written by Narakāntaka Dāsa [formerly Tridaṇḍi Dāsa])

Ramkhamhaeng Student Center

Dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories to Your Divine Grace! On this auspicious day of your appearance in this mortal world, I would like to reflect on your amazing ability to inspire your disciples to fully dedicate their lives to serving your lotus feet.

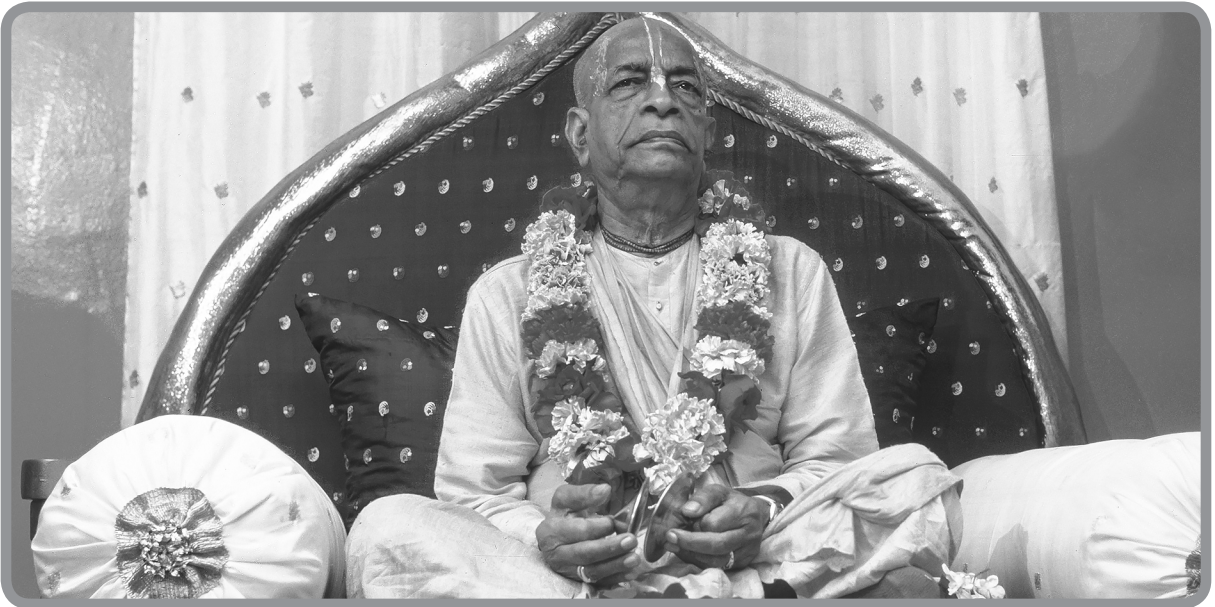
As we celebrate your Vyāsa-pūjā almost four decades after your disappearance from this world, your stalwart disciples are continuing their challenging services of preaching Kṛṣṇa consciousness in different parts of the world with utmost love, devotion, and faithfulness. Seeing your disciples unending enthusiasm and vigorous energy, I am mesmerized by how much more enthusiasm and faith you had in the instructions of the previous ācāryas and the Lord's instructions and predictions.

Trying to do some preaching, we have established a student center here in Ramkhamhaeng, Bangkok, where several students stay. We have simple morning programs and a weekly Saturday evening feast at the center. We have also recently started a yoga club in ABAC University and plan to start similar clubs in other universities. A Bhakti Vriksha group among the Indian community in Sukumvit is developing well.

All these are done under the guidance of our gurus. However, we are facing many challenges on the preaching front and in keeping ourselves and the devotees pure in their motives and united and happy in Kṛṣṇa consciousness. Facing these challenges further makes us wonder how great a Vaiṣṇava you must be, for at the advanced age of seventy you went to the Western world, and in about a decade you had over a hundred temples running in full-swing in different parts of the world, with thousands of surrendered disciples, and you translated and printed dozens of authoritative books, etc. These achievements are truly impossible for a conditioned soul like me to fathom. Please pray for us and bless us so that we will be able to get inspired from your unparalleled level of devotional service and continue to serve, according to our humble ability, the *saṅkīrtana* mission of Lord Caitanya, as established by you despite many hurdles and obstacles in life.

Your servants at the student center in Ramkhamhaeng Student Center, Bangkok, Thailand.

(written by Antaraṅga Gopāla Dāsa)



Homages from Other Sources

Śaraṇāgati Village

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

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

Dear Śrīla Prabhupāda,

Five hundred years ago, Lord Caitanya Mahāprabhu and His associates broke open the storehouse of love of God and consumed and distributed the contents liberally, not considering who was qualified to receive it. Fifty years ago you, Lord Caitanya's *senāpati-bhakta*, boarded the *Jaladuta* with the contents of Gaurāṅga's storehouse within your heart, to set sail on the most epic voyage, an expedition that would reverse the forceful tide of Kali-yuga. From your magnanimous heart emanated sweet, kind, powerfully liberating, written and spoken words, which to this day continue to uplift countless souls and inspire them to enter the loving house of *bhakti*, souls who had been ensnared in the relentlessly cruel storm of impersonal material existence. Your matchless gift is priceless, illuminating, incomparable in beauty, overflowing with the highest ever-increasing taste, and possessed of all potency to mitigate material suffering and allow us to enter the transcendental realm of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Ironically, there is also a great pain that comes with your treasure: the knowledge that we can never fully repay the gift of divine love you have planted in our hearts. The only remedial measure is a full, living embrace of your teachings and the transference of the gems we have received into the hearts of others. However, our inability to do this only brings greater agony.

Therefore, our only hope is to make an earnest appeal to the Supreme Lords, Śrī Caitanya and Śrī Nityānanda, to place impressions of Their lotus feet upon our hearts. Not that in any remote way we are deserving of such a divine blessing, but that you, Śrīla Prabhupāda, a most intimate associate of Gaura and Nitāi, deserve to be served in a fullness possible only via that empowerment.

Praying to be worthy servants, we remain

The residents of Śaraṇāgati Village, British Columbia, Canada.

(written by Pārtha Dāsa)

Siem Reap Preaching Center

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

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

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

Śrī Vyāsa-Pūjā

Dear Śrīla Prabhupāda,

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

It is by your mercy only that we have been given the chance to learn about devotional service to Lord Kṛṣṇa. Without your mercy, we don't know where we would be now. This particular area of Kambujadeśa (Cambodia), which is also called Suvarṇabhūmi, is being blessed by the teachings of Kṛṣṇa consciousness Your Divine Grace brought from India. We hope that Kṛṣṇa consciousness will revive the people's dormant culture of worshiping Lord Viṣṇu and the people will begin cultivating devotional service by chanting the Hare Kṛṣṇa *mahā-mantra*. As already predicted, the holy name of Kṛṣṇa will be chanted in every town and village, so we are praying to Your Divine Grace to bless us so we can assist you in fulfilling this mission.

Śrīla Prabhupāda, Your Divine Grace has sent several devotees from around the world to assist this part of your mission. Several months ago devotees from Thailand came to give lectures at the university in Siem Reap. More devotees are becoming aware of our activities here. Last March 4th we had the chance to give a speech at an interfaith gathering on the subject of peace. At this gathering His Grace Kāla Dāsa, a dear disciple of yours, informed the guests about the peace formula Your Divine Grace taught to us, and he also taught them about chanting the *mahā-mantra*. We are very indebted for the very affectionate guidance from His Holiness Bhakti Rāghava Swami and His Grace Kāla Prabhu, who are Your Divine Grace's representatives in this Cambodian *yātrā*.

Śrīla Prabhupāda, a few months ago we moved to a new place in the countryside, in Krasang Village, Chreav Commune. We think it is by Your Divine Grace's blessings that Lord Kṛṣṇa has brought us to this very interesting place. There are many children here, Śrīla Prabhupāda. They regularly come to our place to attend the Sunday program. We tell them accounts of Lord Kṛṣṇa's pastimes, and sometimes we show them videos related to Lord Kṛṣṇa. Just recently we provided them with coloring books containing Kṛṣṇa conscious pictures.

Śrīla Prabhupāda, you showed us by example how to deal expertly with different personalities in different circumstances and bring them to Kṛṣṇa consciousness. We lack the experience to deal such a wide variety of people, so we can only pray for Your Divine Grace's mercy so that this will become possible. We pray to you to empower us to follow in your footsteps and introduce them to the chanting of the Hare Kṛṣṇa *mahā-mantra*.

In this village there is a community of people who live at what they call an *āśrama* and practice worship of Lord Viṣṇu in their own tradition. They happily welcome our presence. We have invited one another for programs. They feel that we are doing the same practice as they are, and this is very beneficial for our preaching. Śrīla Prabhupāda, we pray to Your Divine Grace so that Lord Kṛṣṇa may bless us with the insight of how to introduce them to Kṛṣṇa consciousness in such a way that they will begin helping the preaching of Kṛṣṇa consciousness here. This community also takes care of cows in a very special way, the way devotees are meant to. In the present age, when most Cambodians are meat-eaters, there are still people who protect the cow. We are sure that these people have been sent here to serve as an example of the need for cow protection. Their traditions are strongly related to the Vedic culture.

Śrīla Prabhupāda, you are the guru of the entire world! You have been empowered by the previous *ācāryas* and Lord Kṛṣṇa Himself. When you were physically with us, you showed how one can engage every act in Kṛṣṇa's service. We are nothing—we have no devotion, we have no qualification, we have no knowledge. But by your mercy Kṛṣṇa has put us in this land of Angkor Wat to share genuine devotional practices. All glories to you!!

Śrīla Prabhupāda-kī jaya!

Your humble servants in the Siem Reap Preaching Center, Cambodia.

(written by Kumudākṣa Dāsa)

The Ultimate Self Realization Course

My dear Śrīla Prabhupāda,

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

Thank you, Śrīla Prabhupāda, for so kindly delivering us from this material existence. The extent of your mercy is unfathomable. We cannot even begin to understand the full extent of your mercy. Your servants who constitute the team of the Ultimate Self-Realization Course are especially grateful that you have given us an opportunity to connect with the fallen souls of this material world through the Internet.

At present our course has over 16,000 subscribers. Although this may seem like a lot, we know that this is a mere pittance compared to the full potential of Internet preaching.

Our desire is to expand our subscriber base more and more, to reach a much larger portion of the more than three billion people (over 40% of the world's population) who are currently using the Internet. If we can at least expand up to one billion subscribers, we are confident that this will have a significant spiritualizing impact on the entire global civilization.

So we are begging your mercy, Śrīla Prabhupāda, that we may be able to expand our outreach significantly to enroll at least one billion people in the Ultimate Self-Realization Course as soon as possible.

Your eternal servants at the Ultimate Self-Realization Course.

(written by Saṅkarṣaṇa Dāsa)

Yashodapura Eco Village

My dear Śrīla Prabhupāda,

Please accept my humble obeisances at your lotuslike feet. Hare Kṛṣṇa.

*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*

Lord Ananta-śeṣa has millions of heads, and with His millions of mouths He is always chanting the glories of Lord Nārāyaṇa, yet still he cannot sufficiently glorify the Lord. And who are we? How can we insignificant fallen souls, who have only one mouth and limited brain power, glorify your greatness? But it is still our duty to try.

Śrīla Prabhupāda, you are the real guru of all the fallen souls. You came to this material world empowered by Lord Kṛṣṇa Himself to enlighten the dark minds of the fallen souls like us with the torch of true knowledge. In your old age you traveled around the world many times and spread the message of Śrī Caitanya Mahāprabhu, as instructed by your spiritual master. And by your pure love you were able to convince thousands of fallen souls to take up Kṛṣṇa consciousness, thus transforming their lives, which had been on the level of cats and dogs, and making them into real human beings. Your pure affection toward all living entities is limitless.

Śrī Vyāsa-Pūjā

Śrīla Prabhupāda, although you are not now physically present among us, you are always accompanying us. Through your books, recordings, videos, etc., you give us the opportunity to associate with you. Devotees sing your glories not only today, on your auspicious appearance day, but every day: “*Jaya jaya* Prabhupāda, Prabhupāda, Prabhupāda! *Jaya jaya* Prabhupāda . . .” One fact that we want to state: Dear Śrīla Prabhupāda, you will never die at any time; you will live with us forever.

Śrīla prabhupāda, out of your kindness you taught us not only the spiritual science, but also how to live properly in this material world by adopting *varṇāśrama-dharma*. Therefore you established some farm communities based on organic farming and cow protection to show us how to maintain this material body according to the Vedic injunctions. Even during the last days of your time with us on this planet, you emphasized that the *varṇāśrama-dharma* system should be re-established. Therefore, now in Siem Reap, in the kingdom of Cambodia, we have secured eleven acres of land, where we are trying to grow some food base on organic farming, such as rice, grains, bananas, mangoes, jackfruits, and cassava. And at the same time, we also preach to the local people the science of God, Śrī Kṛṣṇa, although we are unqualified to preach. It is difficult because they are Buddhists and deny the existence of God, but still we are introducing them to the chanting of the Hare Kṛṣṇa *mahā-mantra*.

Śrīla Prabhupāda, only by your mercy can we overcome the problems we face while developing our farm projects. Recently our cottage collapsed due to a heavy storm; also one the biggest trees fell down, and many unripe mangoes fell to the ground. Please kindly bestow your divine mercy upon us so that we will be successful in our farm projects, and also in our efforts to preach and to advance in spiritual life.

Śrīla prabhupāda, again and again we offer our homage unto you. We are very thankful for the incomparable teachings you have given us.

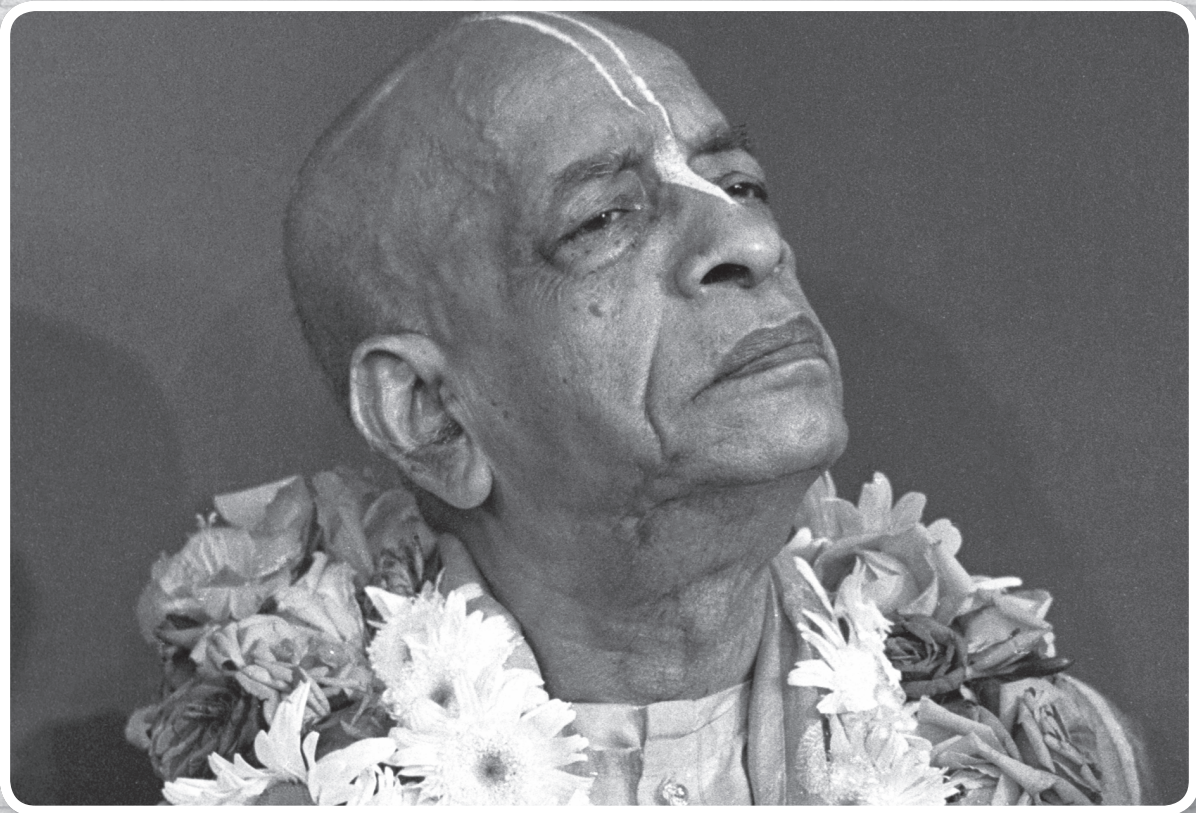
There are many, many gurus in the world, thousands of gurus. But there is only one Śrīla Prabhupāda. Neither at present nor in the future will there ever be a second Śrīla Prabhupāda.

All glories to you, Śrīla Prabhupāda!

Hare Kṛṣṇa!

Your insignificant servants in Yashodapura Eco Village, Siem Reap, the Kingdom of Cambodia.

(written by Viṣṇurata Dāsa)



*Mārkinē Bhāgavata
Dharma*

Mārkine Bhāgavata-dharma

“Preaching Kṛṣṇa Consciousness in America”

On September 17, 1965, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda arrived in Boston on board the ship *Jaladuta*, carrying within his heart the orders of his spiritual master to spread the teachings of Śrī Caitanya Mahāprabhu beyond the borders of India, throughout the entire world. As he looked out upon Boston’s bleak and dirty skyline, he could understand the difficulty of this sacred mission and felt great compassion for the godless people. Thus, with perfect humility he composed this historic prayer in Bengali, praying for the deliverance of all fallen souls.



Mārkine Bhāgavata-Dharma

(1)

*baro-kṛpā kaile kṛṣṇa adhamer prati
ki lāgiyānile hethā koro ebe gati*

My dear Lord Kṛṣṇa, You are so kind upon this useless soul, but I do not know why You have brought me here. Now You can do whatever You like with me.

(2)

*āche kichu kārja taba ei anumāne
nahe keno āniben ei ugra-sthāne*

But I guess You have some business here, otherwise why would You bring me to this terrible place?

(3)

*rajas tamo guṇe erā sabāi ācchanna
bāsudeb-kathā ruci nahe se prasanna*

Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand it.

(4)

*tabe jadi taba kṛpā hoy ahaitukī
sakal-i sambhava hoy tumi se kautukī*

But I know Your causeless mercy can make everything possible because You are the most expert mystic.

(5)

*ki bhāve bujhāle tārā bujhe sei rasa
eta kṛpā koro prabhu kori nija-baśa*

How will they understand the mellows of devotional service? O Lord, I am simply praying for Your mercy so that I will be able to convince them about Your message.

(6)

tomāra icchāya saba hoy māyā-baśa
tomāra icchāya nāśa māyār paraśa

All living entities have come under the control of the illusory energy by Your will, and therefore, if You like, by Your will they can also be released from the clutches of illusion.

(7)

taba icchā hoy jadi tādera uddhār
bujhibe niścai tabe kathā se tomār

I wish that You may deliver them. Therefore if You so desire their deliverance, then only will they be able to understand Your message.

(8)

bhāgavater kathā se taba avatār
dhīra haiyā śune jadi kāne bār bār

The words of *Śrīmad-Bhāgavatam* are Your incarnation, and if a sober person repeatedly receives it with submissive aural reception, then he will be able to understand Your message.

[It is said in the *Srīmad-Bhāgavatam* (1.2.17–21):]

(9)

śrīvatām sva-kathāḥ kṛṣṇaḥ punya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām

Mārkine Bhāgavata-Dharma

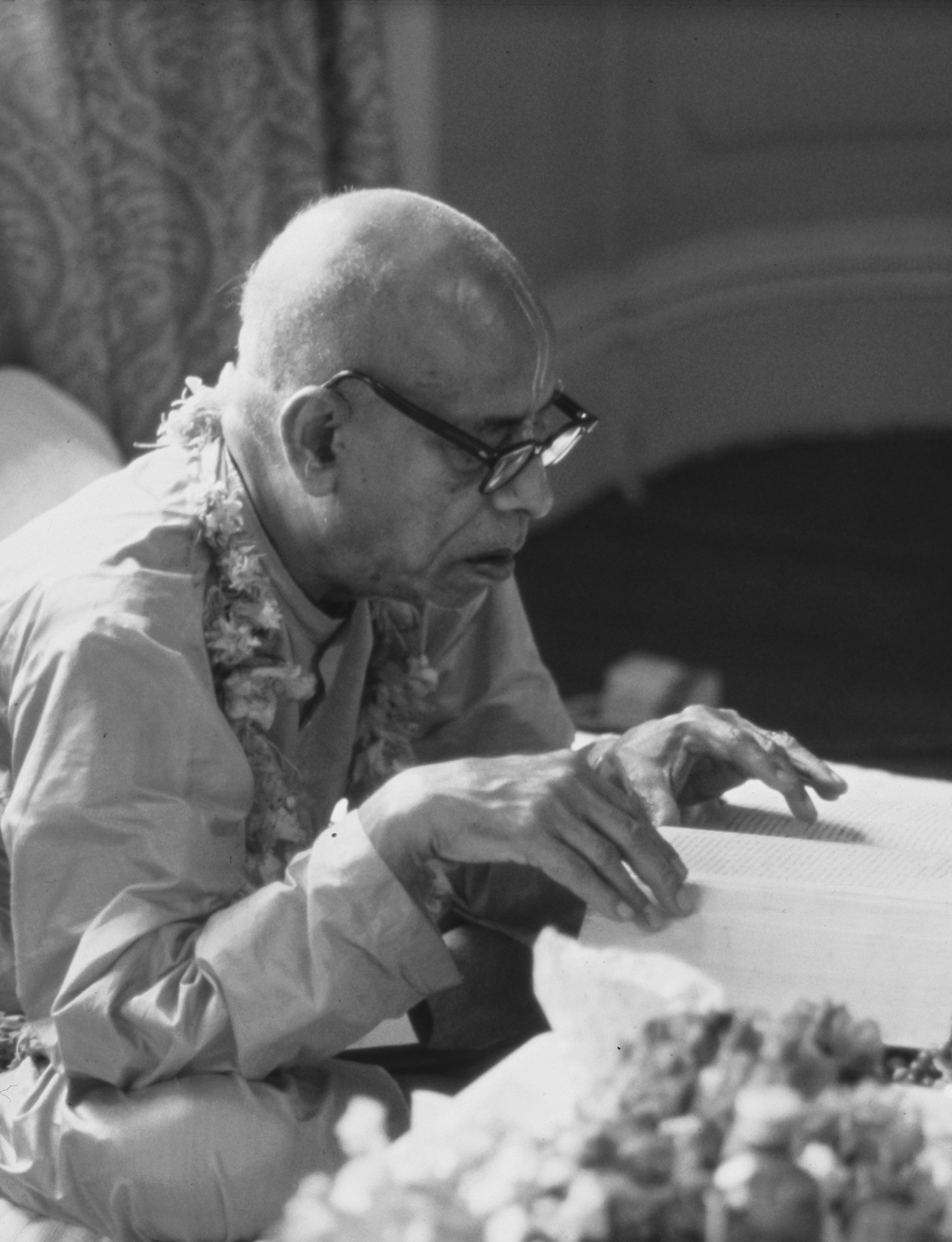
*naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā
bhagavat-uttama-śloke bhaktir bhavati naiṣṭhikī*

*tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye
ceta etair anāviddham sthitaṁ sattve prasīdati*

*evaṁ prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate*

*bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīśvare*

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. As soon as irrevocable loving service is established in the heart, the effects of nature’s modes of passion and ignorance, such as lust, desire, and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.”



Mārkine Bhāgavata-Dharma

(10)

*rajas tamo hate tabe pāibe nistār
hṛdayer abhadra sate ghucibe tāhār*

He will become liberated from the influence of the modes of ignorance and passion and thus all inauspicious things accumulated in the core of the heart will disappear.

(11)

*ki ko're bujhābo kathā baro sei cāhi
khudra āmi dīna hīna kono śakti nāhi*

How will I make them understand this message of Kṛṣṇa consciousness? I am very unfortunate, unqualified, and the most fallen. Therefore I am seeking Your benediction so that I can convince them, for I am powerless to do so on my own.

(12)

*athaca enecho prabhu kathā bolibāre
je tomār icchā prabhu koro ei bāre*

Somehow or other, O Lord, You have brought me here to speak about You. Now, my Lord, it is up to You to make me a success or failure, as You like.

(13)

*akhila jagat-guru! bacana se āmār
alañkṛta koribār khamatā tomār*

O spiritual master of all the worlds! I can simply repeat Your message, so if You like You can make my power of speaking suitable for their understanding.

(14)

*taba kṛpā ha'le mor kathā śuddha habe
śuniyā sabāra śoka duḥkha je ghucibe*

Only by Your causeless mercy will my words become pure. I am sure that when this transcendental message penetrates their hearts they will certainly feel englanded and thus become liberated from all unhappy conditions of life.

(15)

*āṇiyācho jadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali jathā nācāo se-mate*

O Lord, I am just like a puppet in Your hands. So if You have brought me here to dance, then make me dance, make me dance, O Lord, make me dance as You like.

(16)

*bhakti nāi beda nāi nāme khub daro
“bhaktivedānta” nām ebe sārthak kor*

I have no devotion, nor do I have any knowledge, but I have strong faith in the holy name of Kṛṣṇa. I have been designated as Bhaktivedānta, and now, if You like, You can fulfill the real purport of Bhaktivedānta.

Signed—the most unfortunate, insignificant beggar
A.C. Bhaktivedanta Swami,
on board the ship *Jaladuta*, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965