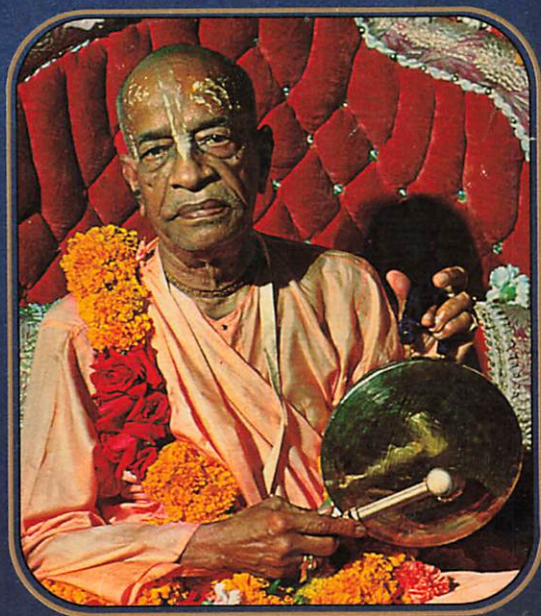


The Most
Blessed Event

ŚRĪ VYĀSA- PŪJĀ



The Appearance Day of Our Beloved Spiritual Master

HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA

Founder-Acārya of the International Society for Krishna Consciousness

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THE REAL MEANING OF VYĀSA-PŪJĀ

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa' "

“The actual constitutional position of every living being is that he is eternally the servant of God.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 20.108)

The great question of life is how can we learn to understand who we really are. Its direct answer can be ascertained most quickly by accepting the scientific conclusions of the Vedic authorities. Śrīla Vyāsadeva, the original compiler of the *Vedas*, taught that the highest activity a person can perform is to perfect his existence by engaging himself and everything he owns in the loving devotional service of the Supreme Lord. One who can potently relay this message of Vyāsadeva, without alteration, to less fortunate souls who are covered by the darkness of ignorance is declared by God Himself to be His best servant:

*na ca tasmān manuṣyeṣu kaścīn me priya-kṛttamah
bhavitā na ca me tasmād anyah priyataro bhuvi*

“There is no servant in this world more dear to Me than he, nor will there ever be one more dear.” (Bg. 18.69)

Spiritual understanding can be properly obtained through the authorized protocol of the chain of disciplic succession, spiritual master to disciple, starting from Vyāsadeva. Vyāsadeva himself learned from Nārada Muni; Nārada from the creator Brahmā, and Brahmā received the Vedic knowledge through his heart, directly from the Supreme Lord Viṣṇu. Therefore, a spiritual master in the disciplic succession is the transparent via medium, the royal road to God. He is the perfect representative of the Lord, thus he is called "Prabhupāda." Because of his confidential relationship with God he is honored with the same worship as God.

Traditionally, the spiritual master is shown respect by offering him the seat of Vyāsadeva, the *vyāsāsana*, and by celebrating his birthday with the worship ceremony Vyāsa-pūjā. Part of Vyāsa-pūjā is the presentation by disciples of attempts to glorify the spiritual master in their own words. The purpose of these Vyāsā-pūjā offerings is not to showcase the knowledge, artistry or advanced devotional sentiments of the disciples. We are all just neophyte students without any such qualifications. Rather, they should be read as affectionate expressions of our gratitude to His Divine Grace Śrīla Prabhupāda for saving the world, and as reflections of what we may have assimilated of the sublime message of Kṛṣṇa consciousness, which can only be fully appreciated by giving submissive hearing to *guru-mukha-padma-vākya*, the nectarean words emanating from the lotus mouth of the spiritual master himself. It is these instructions, after all, which are Śrīla Prabhupāda's most important gift. These instructions form the real substance of the Kṛṣṇa consciousness movement.

*tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātatam
bhuvi grnanti te bhūrīdā janāḥ*

“Oh, Lord Kṛṣṇa, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.” (Bhāg. 10.31.9)



OUR LORD AND MASTER, HIS DIVINE GRACE

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda considers it significant that in the year of his birth (1896), the message of Kṛṣṇa consciousness went to the West in the form of a small book by the great Bhaktivinoda Ṭhākura. A year later Bhaktivinoda Ṭhākura's book *The Life and Precepts of Lord Caitanya* gained a place in the library of McGill College, in Montreal, Canada. The volume foreshadowed the flood of love of God that would come seventy years later from Śrīla Prabhupāda's own publishing house, the Bhaktivedanta Book Trust.

We cannot write the biography of a pure devotee from the mundane viewpoint. After all, the pure devotee is eternally liberated (*nitya-mukta*), and it is offensive for the disciple to think of his spiritual master as an ordinary person. Śrīla Prabhupāda took his birth in a Vaiṣṇava family, and his father was a pure devotee. So from the very beginning of his life, he was hearing about Kṛṣṇa. His dedication of the *Kṛṣṇa* book reads:

To my Father, Gour Mohan De (1849–1930), a pure devotee of Kṛṣṇa, who raised me as a Kṛṣṇa conscious child from the beginning of my life. In my boyhood ages he instructed me how to play the *mṛdāṅga*. He gave me Rādhā-Kṛṣṇa *vighraha* to worship, and he gave me Jagannātha-Ratha to duly observe the festival as my

childhood play. He was kind to me, and I imbibed from him the ideas later on solidified by my spiritual master, the eternal father.

Śrīla Prabhupāda describes his mother as always being concerned for his health and well-being. "If my mother were alive today, she would be happy just to see that I am living." Prabhupāda was named Abhay Caran De (a name of Kṛṣṇa which means that His lotus feet give protection from all fear). His father would say to *sādhus* who visited their home, "Please pray that my son, Abhay Caran, can become a pure devotee of Rādhārāṇī." Śrīla Prabhupāda describes many boyhood activities such as asking his father to buy him two water pistols. ("Why two?" "Because I have two hands.") Also, as a small child he insisted on performing a six-day Rathayātrā Festival in honor of Lord Kṛṣṇa and engaged both his young neighborhood friends and adults in cooking *prasāda* for the festival and marching in the parade. One of his early memories is of trying to fly a kite. When it would not take flight he and his sister ran with the kite and prayed, "Dear God, please let it fly." As a small boy he used to consult the train schedules and meditate on how he could save the fare to go from his native Calcutta to Vṛndāvana, the site of Lord Kṛṣṇa's eternal pastimes. Our spiritual master once said, "I can-

not remember a time when I was not Kṛṣṇa conscious.” Śrīla Prabhupāda offers memories from his own life to illustrate the *Bhagavad-gītā* teaching that the self remains the same although the body changes from boyhood to youth (*dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā*). And so he remembers the time of a plague in Calcutta. In order to end the plague, a local *bābājī* organized a mass *kīrtana*. Śrīla Prabhupāda remembers that at the time he was only half as tall as most adults, and he was trying to look out the window at the *harināma kīrtana* party. From boyhood to youth he was always Kṛṣṇa conscious.

The main influence of his early years was his father, a pure devotee, a loving guide, who arranged for his son’s worship of Rādhā-Kṛṣṇa and Lord Jagannātha, *mṛdaṅga* playing for *kīrtanas*, and even a marriage which would be most beneficial for his son’s Kṛṣṇa consciousness. Śrīla Prabhupāda relates that there were two girls being discussed as possibilities for his marriage. One girl was very beautiful looking, the other not so much. When Abhay Caran De heard that his father wanted him to marry the less beautiful girl he thought, “No, I don’t want to marry her.” But his father spoke to him and explained that if he married a wife who was very beautiful he would become too much attached to her and would never be able to leave her even later in life when a man is supposed to accept the renounced order. Gour Mohan De’s parental dealings (and their results) show that he was a genius in preparing his son to become a great disciple of a great spiritual master.

Śrīla Prabhupāda attended Scottish Church College in Calcutta, which was taught by British professors. Once one such professor attempted to discredit the philosophy of *karma*, from the Christian viewpoint, by saying, “How could a

person be awarded the results of all his activities in the form of *karma*? Many of our actions are not remembered or even witnessed by anyone. If in court there are no witnesses, no judgement can be given.” Śrīla Prabhupāda says that at the time he did not make an argumentative reply, but he shows us that the challenge from his boyhood professor is certainly defeated when one understands the position of the Supersoul, the expansion of the Supreme Lord who is within everyone’s heart and who witnesses all by His all-pervading knowledge and who awards everyone his next life through the agency of material nature or *karma*. It is the Lord in the heart who witnesses all our actions, and He is completely competent to award us our next life based on what He has witnessed. Even hearing from his European professor, there was no question of Śrīla Prabhupāda being affected by materialistic ideas. To one who imbibes Vedic culture in an atmosphere of love, and who grasps the transcendental science with his intelligence, there is never doubt or a falldown from the truth. Although in this period of growing up Śrīla Prabhupāda entered marriage and business and even made political affiliation—he relates that he never at any time in his life smoked cigarettes or even drank coffee or tea. Of course, more and more so-called Hindus do these illicit practices under the influence of the materialistic age, but Śrīla Prabhupāda was never such a “Hindu” but always a pure Vaiṣṇava, one who follows the essence of the original culture of India—love of Kṛṣṇa. According to Lord Caitanya, the Supreme Personality of Godhead, that original culture (*Veda*) is not intended only for Indians, but is to be spread all over the world, especially by those persons fortunate enough to be born in the land of Bhārata-varṣa (India).

Abhay Caran graduated from college majoring

in psychology and philosophy and entered a business occupation before he was hardly twenty years old. Through an intimate friend of the family, he was appointed a manager in the chemical firm of a well-known physician-chemist, Dr. Bhosh.

In 1922, as a “newly married young man, and one of the managers of Dr. Bhosh’s laboratory in Calcutta,” Abhay Caran, “addicted to Gandhi’s movement and dressed in white khādi,” met the personality who was to become his spiritual master, by the arrangement of providence. A friend insisted that he visit the most learned Vaiṣṇava scholar and devotee of the age, Bhaktisiddhānta Sarasvatī Ṭhākura. At the first meeting Bhaktisiddhānta Sarasvatī asked Śrīla Prabhupāda, as an educated young man, to bring the spiritual knowledge of India’s *Vedas*, Kṛṣṇa consciousness, to the West. Abhay Caran objected, saying that first India must become politically independent before others will listen to her. Bhaktisiddhānta Sarasvatī pointed out that political dependence or supremacy was a temporary thing of no importance compared to knowledge of the soul and God, which alone can solve all problems of humanity. Śrīla Prabhupāda relates that he was defeated by this argument and very much impressed with his future spiritual master’s transcendental wisdom. Śrīla Prabhupāda writes,

I was convinced that Śrī Caitanya Mahāprabhu’s message is the only panacea for suffering humanity. I was also convinced that the message of Śrī Caitanya Mahāprabhu was then in the hands of a very expert devotee and that surely the message of Śrī Caitanya Mahāprabhu would spread all over the world.

Because of his immediate household engagements, Śrīla Prabhupāda could not at once take

up the order given to him at their first meeting, but he relates that he always meditated on how he might do so. He would always remember the impression of meeting the saintly person who eventually became his spiritual master, and whose order became his life and soul. Śrīla Prabhupāda began his own business, selling medicinal products, and at the same time he assisted in the activities of Bhaktisiddhānta Sarasvatī’s preaching mission, the Gauḍīya Math. He was formally initiated by his spiritual master in 1933. Desiring to do more direct service for his *guru*, he wrote him in 1936 asking what he could do, and received the same order given at his first meeting with Bhaktisiddhānta Sarasvatī. In a letter dated just two weeks before his departure from this mortal world, Bhaktisiddhānta Sarasvatī once again implored, “Teach Kṛṣṇa consciousness to the English-speaking people.” Śrīla Prabhupāda began the fortnightly journal *Back to Godhead* in 1944.

Śrīla Prabhupāda says that he met with his spiritual master no more than a dozen times. In the days Śrīla Bhaktisiddhānta was living in this world, Śrīla Prabhupāda was not one of the *saṅnyāsīs* who lived with the spiritual master, thus it may not have been clear that, on the order of Bhaktisiddhānta Sarasvatī, this disciple, out of all others, would do the most to spread pure Kṛṣṇa consciousness all over the world. But there were signs even in the beginning. Śrīla Prabhupāda was very much attached to hearing his spiritual master speak. Śrīla Prabhupāda explained that although at first he could not understand him, he would listen attentively whenever his spiritual master spoke and would remain listening even after most others had left. “Because I was good at *śravaṇam* (hearing), Śrīla Prabhupāda says, “now I am good at *kīrtanam* (chanting or speaking Kṛṣṇa con-

sciousness).” One time he wrote a poem which contained the couplet “Absolute is sentient thou has proved / Impersonal calamity thou has removed,” and his spiritual master was very pleased with this and would show it to all his guests. In this way, Śrīla Prabhupāda demonstrated that he knew the mind of his spiritual master. Śrīla Bhaktisiddhānta was a very bold preacher who did not like his disciples to compromise—he wanted to defeat *Māyāvādī* impersonalism and establish the eternal truth of the soul in relation to Kṛṣṇa. In preaching he particularly stressed the writing, printing, and distributing of books. So from his first efforts with *Back to Godhead*, in 1944, Śrīla Prabhupāda showed he knew the real desire of his spiritual master.

In 1959, Śrīla Prabhupāda accepted *sannyāsa*, the renounced order, and began living alone in Rādhā-Dāmodara temple in Vṛndāvana and translating the *Śrīmad-Bhāgavatam* into English. He managed to raise funds to publish three volumes and then in 1965 he decided to travel to the United States. A friend offered free passage on a ship. Now, at this time Śrīla Prabhupāda was seventy years old, retired from material activity and living in the sacred land of Vṛndāvana. After so many years, why would he decide to travel to America? What hope had he, as a lone *sannyāsī*, of creating any interest among the American people, who have always been fully immersed in what Vedic culture considers the four pillars of sinful life—meat eating, illicit sex, gambling and intoxication? Mundane biographers would like to speculate and present their psychological theories on the life of Bhaktivedānta Swami Prabhupāda, why he waited, prepared himself, and then left for America with virtually no support or much chance for success. But the movements of persons completely sur-

rendered to the *guru* and Kṛṣṇa cannot be understood by such speculative methods. It is a fact that the Absolute Truth, Supreme Personality of Godhead, cannot be known by the material argument or sensual inspection, and similarly the servant of the Absolute Truth can also never be known by any means except devotion (*bhaktiyā mām abhijānāti*).

*yāñra citte kṛṣṇa-premā karaye udaya
tañra vākya, kriyā, mudrā vijñeha nā bujhaya*

“Even the most learned man cannot understand the words, activities, and symptoms of a person situated in love of Godhead.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 23.39)

Social historians have noted, however, that the arrival of Śrīla Prabhupāda and Kṛṣṇa consciousness to New York City in 1965—just when the youth of America were experiencing a spiritual crisis, the “hip” search for meaning beyond matter—couldn’t have been better timed. In other words, even from the mundane historical point of view, Śrīla Prabhupāda’s coming to America in 1965 seemed truly providential; it was Kṛṣṇa’s arrangement for inaugurating the Hare Kṛṣṇa movement in the Western world.

During the two-week voyage to America, Śrīla Prabhupāda cooked for himself aboard the *Jaladūta*. He became seasick, however, and wrote in his diary that only by reading *Caitanya-caritāmṛta* did he feel solace. The ship arrived in Boston harbor, Commonwealth Pier, on September 17, 1965, for a short stop en route to New York. Śrīla Prabhupāda expressed his helpless dependence on the will of Kṛṣṇa in a poem he wrote while in the Boston harbor. Although feeling insignificant, he had courage and absolute confidence that the message of *Śrīmad-Bhāgavatam* would appeal even to persons here in America, a land of demoniac living. Because

everyone is the eternal servant of Kṛṣṇa, Śrīla Prabhupāda was convinced that Kṛṣṇa consciousness would clean the Americans' hearts and appeal to their original spiritual nature. He arrived in New York with only forty rupees (approximately five dollars). Śrīla Prabhupāda says that coming off the ship, he did not know where to go, whether to turn left or right. He did have a patron whom he had never met, a Mr. Agarwal of Pennsylvania, whose invitation had enabled him to visit the United States. So Śrīla Prabhupāda took a bus to Butler, Pennsylvania, the home of his patron. In the first Western-world news release about Śrīla Prabhupāda, the *Butler Eagle* printed this article, entitled "Ambassador of Bhakti-yoga":

A slightly brown man in faded orange drapes wearing white bathing shoes stepped out of a compact car yesterday and into the Butler YMCA to attend a meeting. He is A. C. Bhaktivedanta Swamījī, a messenger from India to the peoples of the West.

'My mission is to revive people's God-consciousness,' says the Swamījī. 'God is the Father of all living beings, in thousands of different forms,' he explains. 'Human life is a stage of perfection in evolution; if we miss the message, back we go through the process again.'

He believes that the highest possible state will be to go to God, or eternal life.

After staying in Butler, Śrīla Prabhupāda was invited to stay at the New York country-*āśrama* of a Westernized Indian *guru*. This *guru* had been in the United States for some time, and he had a small following. He informed Śrīla Prabhupāda that in order to live in the West one had to take to Western habits—meat-eating, drinking liquor, dressing the Western way. He even attempted to show Śrīla Prabhupāda how to eat with a knife

and fork. But rather than take to the Western habits, Śrīla Prabhupāda cooked the Vedic way (dahl, rice, and chapatis), offered the food to Kṛṣṇa, and distributed it to the *āśrama* members, who were all very pleased. They had never before tasted Kṛṣṇa *prasāda*. Even the Westernized *guru* admitted that he became healthy only when he ate the food prepared by Prabhupāda.

Still without any secure position, Śrīla Prabhupāda moved to a small apartment in upper Manhattan and supported himself by whatever books he could sell. He had brought with him a number of three-volume sets of *Śrīmad-Bhāgavatam*, and by occasional sales of these books he managed to push on. But one day all his belongings, including a donated typewriter and tape recorder, were stolen from his room.

Next, a young man invited him to share his loft located on the Bowery. A storekeeper who had made Śrīla Prabhupāda's acquaintance heard of his proposed move and objected, "No, swami, you can't go to the Bowery! It's the worst place!" But the pure devotee had no other invitations, so he moved into the Bowery loft and began holding classes in the *Bhagavad-gītā*. Śrīla Prabhupāda relates that although there were usually derelicts lying on the street in front of his door, they would get up and clear a way for him when he came by and that they greeted him in a gentlemanly way. But Śrīla Prabhupāda's host (a consumer of LSD) became crazy, and Śrīla Prabhupāda could no longer stay in the Bowery loft.

In July, 1966, Śrīla Prabhupāda obtained a storefront with a rear apartment, at 26 Second Avenue, on Manhattan's Lower East Side. A friend donated the first month's rent, and Śrīla Prabhupāda made the storefront into the first center of the International Society for Krishna Consciousness—ISKCON, Inc.—based on the

principles of *bhakti-yoga* taught by Lord Kṛṣṇa in the *Bhagavad-gītā*. Śrīla Prabhupāda taught classes every morning at 6:00 A.M. and Monday, Wednesday, and Friday at 7:00 P.M. Also, he introduced the chanting of the Hare Kṛṣṇa *mantra*. A group of about a dozen young people, mostly boys, regularly attended. After a couple of months, he offered initiation, and Śrīla Prabhupāda's first American disciples were born. In those days of ISKCON's infancy, Śrīla Prabhupāda personally managed all affairs. It was he who did the cooking for the devotees, he who played the drum and chanted, he who gave all the lectures, he who personally handled all petty cash expenditures, answered the phone, typed the manuscripts and letters, mailed the letters, cleaned, worshiped, etc. He worked with the strength of a young man. By material standards he overworked. His first students were mainly ex-hippies and knew nothing of Vedic culture and practices. Everything had to come gradually and Śrīla Prabhupāda tolerated all the ignorant offenses of his disciples. He only wanted to see that they were happy, engaging in chanting Hare Kṛṣṇa and serving the spiritual master.

Śrīla Prabhupāda's biography from 1966 is inseparable from the life and growth of ISKCON and the publication of his books.

Thus the milestones in Śrīla Prabhupāda's life include these events: 1967—opening temples in San Francisco, Montreal, and Boston; 1968—opening centers in Los Angeles, Detroit, Philadelphia, and other cities; 1968—the first Rathayātrā festival, in San Francisco. The most significant dates in his life are the publication dates of his books, which came in a steady stream, quickly increasing to a torrent: *Bhagavad-gītā As It Is* 1968; *Teachings of Lord Caitanya* 1968; *Kṛṣṇa, the Supreme Personality of Godhead* 1970; *The Nectar of Devotion* 1970

(more and more books). For the past ten years, he has traveled around the world by jet many times, opening centers, visiting disciples, and managing the affairs of the society in person and by mail. Yet, wherever he is, he translates at night by speaking into a dictaphone. He usually takes his evening rest at around 10 or 11 P.M. and then rises at 1 or 2 A.M. to translate the verses of *Śrīmad-Bhāgavatam*. Wherever he goes he takes the dictaphone with him and translates, even if only a single page is done in a night. "Little drops of water wear away the stone," he says. "In this way I have written all these books." There are now almost a hundred established centers and fifty published volumes of books.

Śrīla Prabhupāda has also invested much energy in bringing Kṛṣṇa consciousness back to India. Some of his Western spiritual children, disciples of ISKCON, joined with Śrīla Prabhupāda in 1970 when he returned to India to revive the original Vedic culture. Especially in India he continued to personally manage the affairs of his institution, and with great struggle he began temples and centers in Māyāpur, Vṛndāvana, Bombay, etc. Now he has erected two pilgrimage sites with gorgeous temples capable of accommodating hundreds of devotees, at Māyāpura and Vṛndāvana, so that his Western disciples can go at least yearly and receive the blessings of such holy sites. Śrīla Prabhupāda's plans for the future development of Māyāpura, the birthsite of Lord Caitanya Mahāprabhu, include the construction of the largest temple in India and development of an entire Vedic city, which will include a planetarium, *kīrtana* stadium, village industries, and even an airport. In recent years he has spent most of his time traveling in India and, at least once a year, touring the United States and Europe.

A biography of Śrīla Prabhupāda is very difficult because *he has done so much!* Who can recount it all? Perhaps one day his disciples can put together an historical travel record of every place he has visited and blessed by his saintly presence, but will they be able to list all his achievements? Just as Kṛṣṇa dāsa Kavirāja compiled a record of places visited by Śrī Caitanya Mahāprabhu on His South Indian tour, Prabhupāda's disciples will have to research extensively to reproduce the worldwide travels of His Divine Grace Śrīla Prabhupāda. And wherever he has gone he has given his local leaders extensive blueprints for the development of Kṛṣṇa consciousness in their area. He has given thousands of lectures, many of them recorded and all of them fully realized in love of Kṛṣṇa and substantiated with śāstric references and strong arguments of logic.

Under almost any conditions of climate, travel, or residence, Śrīla Prabhupāda manages to follow his simple, austere routine: translating with a dictaphone, morning walk, *darśana* in the temple, morning *Bhāgavatam* class, breakfast, and so forth. He travels usually with only two or three assistants: his secretary, a personal servant, and a disciple like Pradyumna dāsa or Nītāi dāsa to assist with Sanskrit editing.

Struggling to relate the tiniest fragment of a true picture of Śrīla Prabhupāda, I am reminded of his reply when one of his disciples asked him to speak about his own spiritual master, Bhakti-siddhānta Sarasvatī. He said, "What can I say about him? He was a *Vaikuṇṭha* man." Śrīla Prabhupāda's biography is a continuum of loving transcendental service by a confidential servant of the Supreme Personality of Godhead. And because he meditates, instructs, and acts only to deliver Kṛṣṇa to all living beings, his life is the greatest benediction for the world.

One Indian astrologer declared, on seeing a picture of Śrīla Prabhupāda, "This is a man who can build a house in which the entire world can live in peace." That is a fact, because Śrīla Prabhupāda is directly delivering Kṛṣṇa, therefore He is competent to give all beings eternity, bliss and knowledge if they will surrender to His protection.

But what we do not see in Śrīla Prabhupāda's biography as yet is the awarding of Nobel Prizes, full government support for his mission, and praise and appeals for guidance by the world's political leaders. This is due to those so-called leaders' ignorance, typical of the age of Kali.

While Śrīla Prabhupāda's mission flowers among persons fortunate enough to receive the perfection of spiritual realization, he will never receive the appreciation of conditioned souls whose very aim in life is to supplant the Supreme Personality of Godhead, Kṛṣṇa, and become Kṛṣṇa themselves.

The only personality who can fully appreciate the biography of Śrīla Prabhupāda is Kṛṣṇa Himself. The Supreme Lord is keeping that biography in His heart, as affirmed by Lord Kṛṣṇa in the Ninth Canto of *Śrīmad-Bhāgavatam*: "Saints are My heart and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

By hearing the facts and figures, dates and places, of his activities in this world, we can better appreciate the awesome reality of Śrīla Prabhupāda's identity—empowered intimate devotee of the Supreme Lord. Let biographers come forward and tell more and more about the events of his life. Gradually, intelligent men will appreciate Śrīla Prabhupāda as the greatest of all personalities.

—Satsvarūpa dāsa Gosvāmī

PRAYER TO THE LOTUS FEET OF KṚṢṆA

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
on board the ship Jaladuta, Sept. 13, 1965.

Friday, September 10, 1965, in the middle of the Atlantic Ocean, Śrīla Prabhupāda, on a steamer bound for America, wrote in his ship diary: "Today the ship is plying very smoothly. I feel today better. But I am feeling separation of Śrī Vṛndāvana and my Lords Śrī Govinda Gopīnātha Rādhā Damodara. My only solace is Śrī Caitanya-caritāmṛta in which I am tasting the nectar of Lord Caitanya's

līlā. I have left Bhārata Bhūmi just to execute the order of Śrī Bhaktisiddhānta Sarasvatī in pursuance of Lord Caitanya'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 Vṛndāvana." 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*

Translation: 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.

*śrī-siddhānta sarasvatī śacī-suta priya ati
kṛṣṇa-sebāya jāra tula nāi
sei se mohānta-guru jagater madhe uru
kṛṣṇa-bhakti dey thāi thāi*

Translation: Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura, 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.

*tāra icchā balavān pāścātyete thān thān
hoy jāte gaurāṅger nām
pṛthivīte nagarādi āsamudra nada nadi
sakalei loy kṛṣṇa nām*

Translation: 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.

*tāhale ānanda hoy tabe hoy digvijay
caitanyer kṛpā atiśay
māyā duṣṭa jata duḥkhī jagate sabāi sukhī
vaiṣṇaver icchā pūrṇa hoy*

Translation: 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.

*se kārja je koribāre ājñā jadi dilo more
jogya nahi ati dina hīna
tāi se tomāra kṛpā māgitechī anurūpā
āji tumi sabār praviṇa*

Translation: 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.

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

Translation: 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.

*evaṁ janaṁ nipatitaṁ prabhavāhikūpe
kāmbābhikāmam anu yaḥ prapatan
prasaṅgāt
kṛtvātmāsāt surarṣiṇā bhagavan grhītaḥ
so 'haṁ katham nu viśje tava bhṛtya-
sevām*

Translation: 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 Nṛsimhadeva Bhāg. 7.9.28)

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

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

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

Translation: 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. O when will that day be mine.

*āji se subidhāne tomāra smarāṇa bhela
baṛo āśā dākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśā
tumi binā anya gati nāi*

Translation: 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.

MĀRKINE BHĀGAVATA-DHARMA

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

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 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 these godless people. Thus, with perfect humility, he composed this historic prayer in Bengali, praying for the deliverance of all fallen souls.

On September 22, 1965, five days after his arrival in America, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda (opposite page) lectured at a YMCA in Butler, Pennsylvania. The town's newspaper, the *Butler Eagle*, printed this picture of the event.

*baṛo-kṛpā kaile kṛṣṇa adhamer prati
ki lāgiyānile hethā koro ebe gati*

Translation: 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.

*āche kichu kārja taba ei anumāne
nahe keno āniben ei ugra-sthāne*

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

*rajas tamo guṇe erā sabāi ācchanna
bāsudeb-kathā ruci nahe se prasanna*

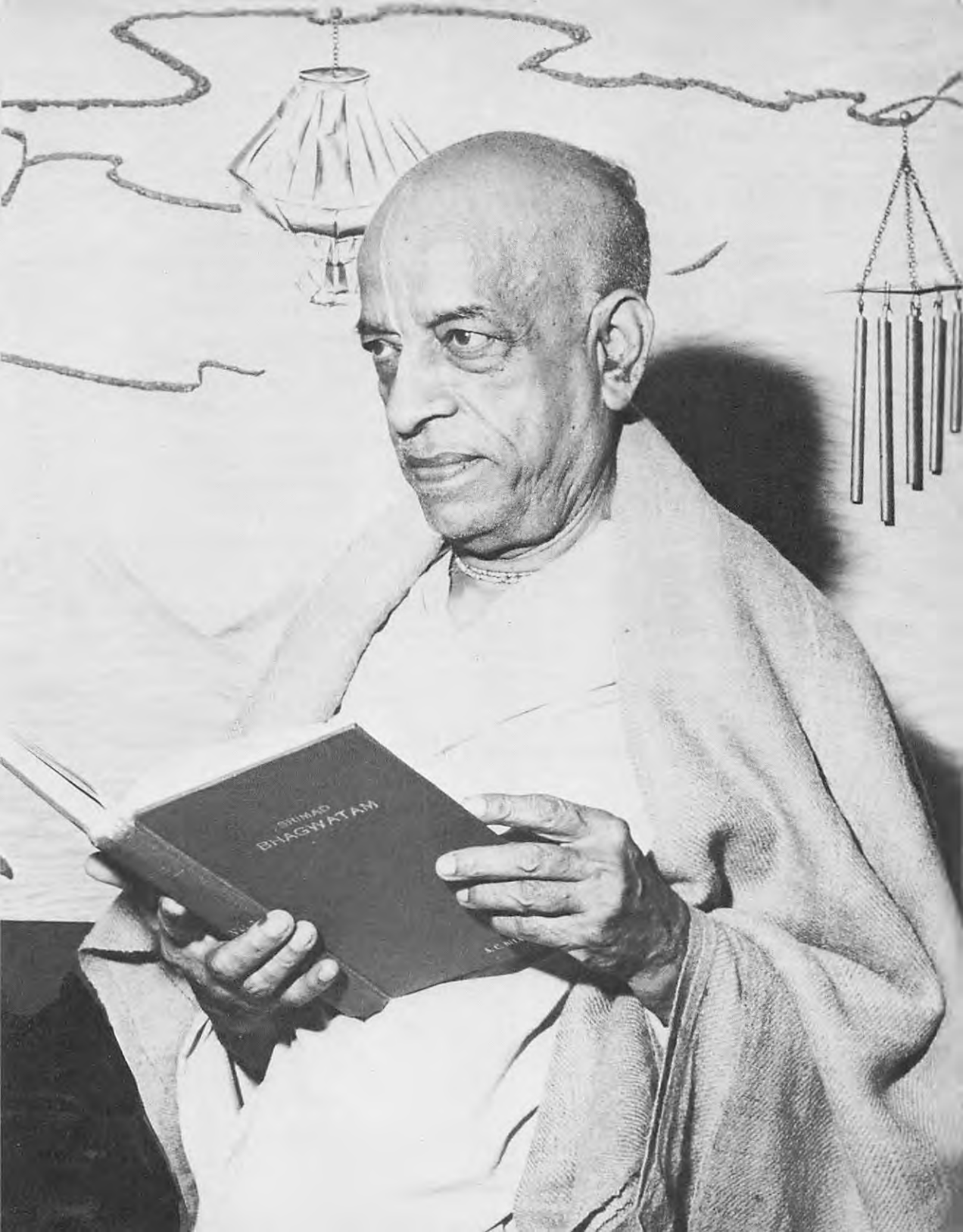
Translation: Most of the population here is covered by the material modes of ignorance and passion. Absorbed in material life, they think themselves very happy and satisfied, and therefore they have no taste for the transcendental message of Vāsudeva. I do not know how they will be able to understand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

*tabe jadi taba kṛpā hoy ahaitukī
sakal-i sambhava hoy tumi se kautukī*

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

*ki bhāve bujhāle tārā bujhe sei rasa
eta kṛpā koro prabhu kori nija-baśa*

Translation: 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.



*tomāra icchāya saba hoy mājā-baśa
tomāra icchāya nāśa mājār paraśa*

Translation: 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.

*taba icchā hoy jadi tādera uddhār
bujhibe niścai tabe kathā se tomār*

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

*bhāgavater kathā se taba avatār
dhīra haiyā śune jadi kāne bār bār*

Translation: 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 *Śrīmad-Bhāgavatam* (1.2.17–21):

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ-stho hy abhadrāṇi
vidhunoti su-hṛt-satām*

*naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavatya uttama-śloke
bhaktir bhavati naiṣṭhikī*

*tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ
sthitam sattve prasīdati*

*evam prasanna-manaso
bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam
mukta-saṅgasya jāyate*

*bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi
dṛṣṭa evātmaniśvare*

“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 relishes His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the *Bhāgavatam* and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact. At the time loving service is established in the heart, the modes of passion [*rajas*] and ignorance [*tamas*] and lust and desire [*kāma*] disappear from the heart. Then the devotee is established in goodness and he becomes happy. Thus established in the mode of goodness, the man rejuvenated by loving service to the Lord gains liberation from material association [*mukti*] and comes to know scientifically of the

Personality of Godhead. Thus the knots of the heart and all misgivings are cut to pieces. The chain of fruitive actions [karma] is terminated when one sees the self as master.”

*rajas tamo hate tabe pāibe nistār
hṛdaya abhadra sab ghucibe tāhār*

Translation: 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.

*ki ko're bujhābo kathā baro sei cāhi
khudra āmi dīna hīna kono śakti nāhi*

Translation: 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.

*athaca enecho prabhu kathā bolibāre
je tomār icchā prabhu koro ei bāre*

Translation: 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.

*akhila jagat-guru! bacana se āmār
alaṅkṛta koribār khamatā tomār*

Translation: 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.

*taba kṛpā ha'le mor kathā śuddha habe
śuniyā sabāra śoka duḥkha je ghucibe*

Translation: 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.

*āniyācho jadi prabhu āmāre nācāte
nācāo nācāo prabhu nācāo se-mate
kāṣṭhera puttali jathā nācāo se-mate*

Translation: 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.

*bhakti nāi beda nāi nāme khub daṛo
"bhaktivedānta" nām ebe sārthak koro*

Translation: 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. Bhaktivedānta Swami,
on board the ship Jaladuta, Commonwealth Pier,
Boston, Massachusetts, U.S.A.
dated 18th of September, 1965



**His Divine Grace Om Viṣṇupāda Paramahansa Parivrājakācārya Aṣṭottara-śata Śrī-Śrīmad
BHAKTISIDDHĀNTA SARASVATĪ GOSVĀMĪ MAHĀRĀJA PRABHUPĀDA**

His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī, the foremost devotee and scholar of the previous age, is the spiritual master of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. He is the ocean of transcendental mercy and the bestower of devotional service upon the fallen souls. He is the deliverer of devotional service which is enriched with the conjugal love of Śrī Śrī Rādhā and Kṛṣṇa. He is the personified teachings of Lord Caitanya. Thus, he never tolerates any statement against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

**In 1936,
His Divine Grace
A.C. Bhaktivedanta
Swami Prabhupāda
delivered this poem
as a Vyāsa Pūjā
homage for
His Divine Grace
Śrīla
Bhaktisiddhānta
Sarasvatī**

1. *Adore adore ye all
The happy day
Blessed than heaven,
Sweeter than May.
When he appeared at Purī
The holy place,
My Lord and Master
His Divine Grace.*
2. *Oh! my Master
The evangelic angel.
Give us thy light,
Lite up thy candle.
Struggle for existence
A human race.
The only hope
His Divine Grace.*
3. *Misled we are
All going astray,
Save us Lord
Our fervent pray.
Wonder thy ways
To turn our face
Adore thy feet
Your Divine Grace.*
4. *Forgotten Kṛṣṇa
We fallen souls,
Paying most heavy
The illusion's toll.
Darkness around
All untrace.
The only hope
His Divine Grace.*
5. *Message of service
Thou hast brought
A healthful life
As Caitanya wrought.
Unknown to all
It's full of brace.
That's your gift
Your Divine Grace.*
6. *Absolute is sentient
Thou hast proved
Impersonal calamity
Thou hast moved.
This gives us a life
Anew and fresh,
Worship thy feet
Your Divine Grace.*
7. *Had you not come
Who had told
The message of Kṛṣṇa
Forceful and bold.
That's your right
You have the mace.
Save me a fallen
Your Divine Grace.*
8. *The line of service
As drawn by you,
Is pleasing and healthy
Like morning dew.
The oldest of all
But in new dress
Miracle done
Your Divine Grace.*



*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrīmate-bhaktivedānta-svāmin iti nāmine*

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

*namas te sārāsvate deve gaura-vānī-pracārine
nirviṣeṣa-śūṇyavādi-pāścātya-deśa-tārine*

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

VYĀSA-PŪJĀ
HOMAGES
FROM THE
G.B.C.



My dear Śrīla Prabhupāda,

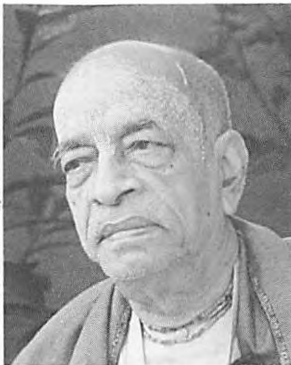
Lord Caitanya, traveling through the jungle of Jhārikhaṇḍa, engaged the wild animals of the forest in chanting the holy name of the Lord and dancing in ecstasy. You are fulfilling the dreams of Śrīla Bhakti-vinoda Ṭhākura and Śrīla Bhakti-siddhānta Sarasvatī by spreading Lord Caitanya's mercy and compassion amongst the bewildered and degraded living entities all around the world.

In ten short years you have accomplished so much more than the mind can realize. You have created so many great devotees, fully engaged in the service of Lord Kṛṣṇa, whom my envious nature cannot fully appreciate or appropriately praise. You have written so many wonderful books, each of which has the potency to save the entire human race from the fire of repeated birth and death. You have erected and established such great monuments, temples, schools, farms, etc., each proving the potency and glories of Lord Caitanya's mercy to the doubtful and inquisitive.

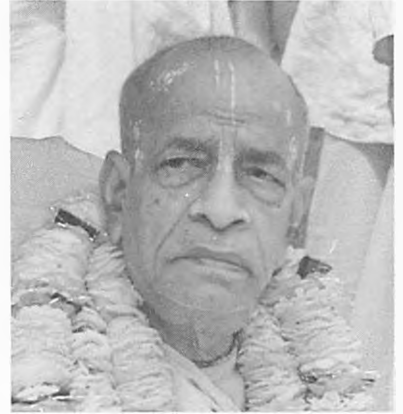
Just this beginning is enough to convince my doubtful speculative mind that the next decade will bring many heads decorated with material wisdom and knowledge and bedecked with crowns of earthly grandeur and splendor to your lotuslike feet, firmly situated on the way back to Godhead. Your books will be sought after by the scholars; the sound of *mṛdaṅga* and *karatālas* will be heard in the palaces; the choice between Kṛṣṇa and *māyā* will become part of every man's inner thoughts and deliberations.

And even if the whole world would turn their ears off and remain in the darkness of ignorance, I beg you to continue showering me with your boundless mercy and compassion, so that one day I may develop a little true taste for serving your most beloved Lord Kṛṣṇa.

All glories to your mercy and compassion.



Your fallen servant,
Atreya Rṣi dāsa
GBC—Middle East



To His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, on the most auspicious day of his divine appearance, 1976.

The divine emissary, servant of Lord Caitanya, angel of divine mercy, has descended from on high where the holy name resounds and reverberates in all directions and falls and dances like a transcendental stream, filling all hearts with the supreme joy. He has appeared by love's holy command to spread the divine message of the transcendent Lord and fill the dark abyss of this sinful world with the glaring effulgence of God's holy name.

In this most fallen and dark age, all religious principles have been tossed and scattered by the storms of the all-powerful time factor. Therefore, he has appeared like a shining knight of yore, radiant like the sun, touching our lifeless hearts, injecting the sweet breath of life, ser-

vice to God, the most closely guarded secret, opening the gates to immortality.

Only the most foolish clown would ever dream to repay the priceless gift freely offered by the *ācārya*. What could be possibly given to one who has everything? Seeing my own wretched and ungrateful position, I can only fall in the dust of his lotus feet, weeping at my shameless insincerity, bitterly lamenting so much precious time lost. When, oh when will I be able to accept his mercy? Then only will I dance high and leap in the divine trance of the holy name, in the boundless joy which ever abides in him, the transcendental, holy manifestation of the almighty Supreme Lord, shattering the darkness of this material world by his purity. My obeisances unto him again and yet again, a thousand times.

Your unworthy servant,
Balavanta dāsa adhikārī
GBC—Southeast USA







Merciful and Beloved Spiritual Master,

You have handed me the lifeline of devotional service, but I am so weak that I can hardly hold on. My persistent desire to enjoy this material world weighs heavily upon me though I see the teeth of *samsāra* snapping at my face.

The mind and senses wait like starving wolves, watching for my intelligence to stray from the shelter of your lotus feet. They challenge me day and night and mock at my determination.

Prabhupāda, I know you as my only shelter. If I forget you for just a moment, I feel myself transforming again into a demon.

Bless me that I may always feel your presence near me, that I may, without doubt or speculation, do as you would do, speak as you would speak, and teach as you would teach.

You are the touchstone of Kṛṣṇa *bhakti* and I am overflowing with passion and ignorance. Please change my mad desires for this material world into genuine attachment to your lotus feet.

Your presence enlivens the transcendental senses of the soul. The ecstasy of my tongue is to chant your glories and taste the remnants of your *prasāda*. The ecstasy of my eyes is to see you singing and dancing in *kīrtana*. The ecstasy of my ears is to hear you explain the message of Lord Kṛṣṇa.

I am your eternal servant. If I may ask for something I beg to be able to remember your instructions wherever I am. You are the personified glory of the Lord's lotus feet. Please keep me somewhere safe in the petals of your lotus toes and take me with you.

Bhagavān dāsa adbhikārī
GBC—Southern Europe





Dear Śrīla Prabhupāda,
Please accept my worthless
obeisances at your lotus feet.

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

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

*Victorious was the day when you appeared,
Your personality the Māyāvādīs always feared.
You have come to this wretched place
To bestow upon us Your Divine Grace.*

*I have no words at all to describe,
sometimes this feeling makes me cry.
The endless mercy which comes from you,
cool and fresh like the morning dew.*

*You are my life and you are my soul,
for you have shown me Kṛṣṇa's the goal.
You are the purest of them all,
give me your shelter for without you I'll fall.*

*As for your qualities they are all sublime,
for you are beyond eternal time.
As for my good qualities I have none,
but by your grace one day I'll attain some.*

*When you speak, the truth comes out,
your words make sense, clearing the doubt.
You shine a light for everyone to see
the most valuable thing and there is no fee.*

*Your message is, that Kṛṣṇa is Parameśvara,
second to none there is no other.
He plays a flute and He is a cowherd boy,
He sports with the gopīs, in this way He enjoys.*

*Bestow upon me the strength to serve,
Caitanya's message with bold nerve.
Let me do as you have taught,
defeating all the Māyāvādi thought.*

*O Master and Friend this is my plea,
I don't want enjoyment nor do I want to be free.
I just want the service you have given,
birth after birth in hell or in heaven.*

Brahmānanda Svāmī
GBC—Africa



*Vyāsa-Pūjā Offering
At the Divine Lotus Feet
of My Beloved Guru Mahārāja
on His 81st Appearance Day.*

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

Lord Śrī Caitanya Mahāprabhu says in the *Caitanya-caritāmṛta* that “the living entities are wandering throughout the universe; some are being elevated to the upper planets and some are going down in 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.” So how fortunate I am to have become your disciple. Prior to meeting you, I was wandering in the dark forest of illusion, not knowing the important mission

of this human form of life. Now you have very kindly explained the mission, and it is my responsibility as your disciple, to rigidly follow your instructions for the rest of my life. Only this will please you.

In the *Gītā* Lord Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyah*: “By all the *Vedas* I am to be known.” Many thousands of people are reading the *Vedas*, but only a few are understanding the real meaning of the *Vedas*. Gurudeva, if it wasn’t for you, I would not have understood the meaning either. You do not concoct anything; but merely repeat what the Supreme Lord and the previous *ācāryas* have said. This is the secret of your success. A disciple’s duty is to merely repeat what he has heard from his spiritual master. Then the preaching will have spiritual strength.

Any person who wants to render devotional service must accept a genuine spiritual master. The spiritual master is the transparent via medium to God. Therefore, the *śāstras* enjoin:

*tasmād guruṃ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātām
brahmaṇy upaśamāśrayam*

“Any person who seriously desires to achieve

real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of his spiritual master is that he must have realized the conclusion of the scriptures by deliberation and he must be able to convince others of these conclusions.” (*Bhāg.* 11.3.21) Śrīla Viśvanātha Cakravartī Ṭhākura advises that “it is only by the mercy of the spiritual master that one receives the mercy of Kṛṣṇa.” So I must always follow your instructions to be eligible for your mercy.

Lord Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead said:

*prthivīte āche yata nagarādi-grāma
sarvatra pracāra haibe mora nāma*

“One day in every town and village I will be known by my name.” Gurudeva, you are not an ordinary entity. You have appeared just to make Lord Caitanya’s prediction come true. You have been defined as the ocean of mercy, the friend of the poor and the lord and master of the devotees. O Gurudeva, please may I never forget to pray for your mercy and may I always remember your lotus feet and divine instructions.

Your fallen servant,

Gopāla Kṛṣṇa dāsa adhikārī

GBC—India, U.S.S.R.



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

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

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

Dear Śrīla Prabhupāda,

I fall at the dust of your lotus feet, straining to plunge my infected mind into the oceanic network of your causeless mercy. The Vṛndāvana-like vibration emanating from your lotus mouth is the end-all and be-all of my life. You are the sterling example of the pure devotee, and even among pure devotees your position is exalted. You are ecstatic *gaura-śakti*, and my eternal ambition is to have a full taste of the beams of transcendental bliss which are emanated from your lotus toenails. O Gurudeva, you are personified *śrotiyam brahma-niṣṭham*, the eternal spiritual master, the only friend of a black-hearted soul like myself. You are lifting me out of the nightmare of so-called society, friendship and love, just as a kind father lifts his child out of a horrifying dream. Just as in nightmares a child is eaten by a tiger, so I was being eaten alive by the so-called society, friendship and love of this

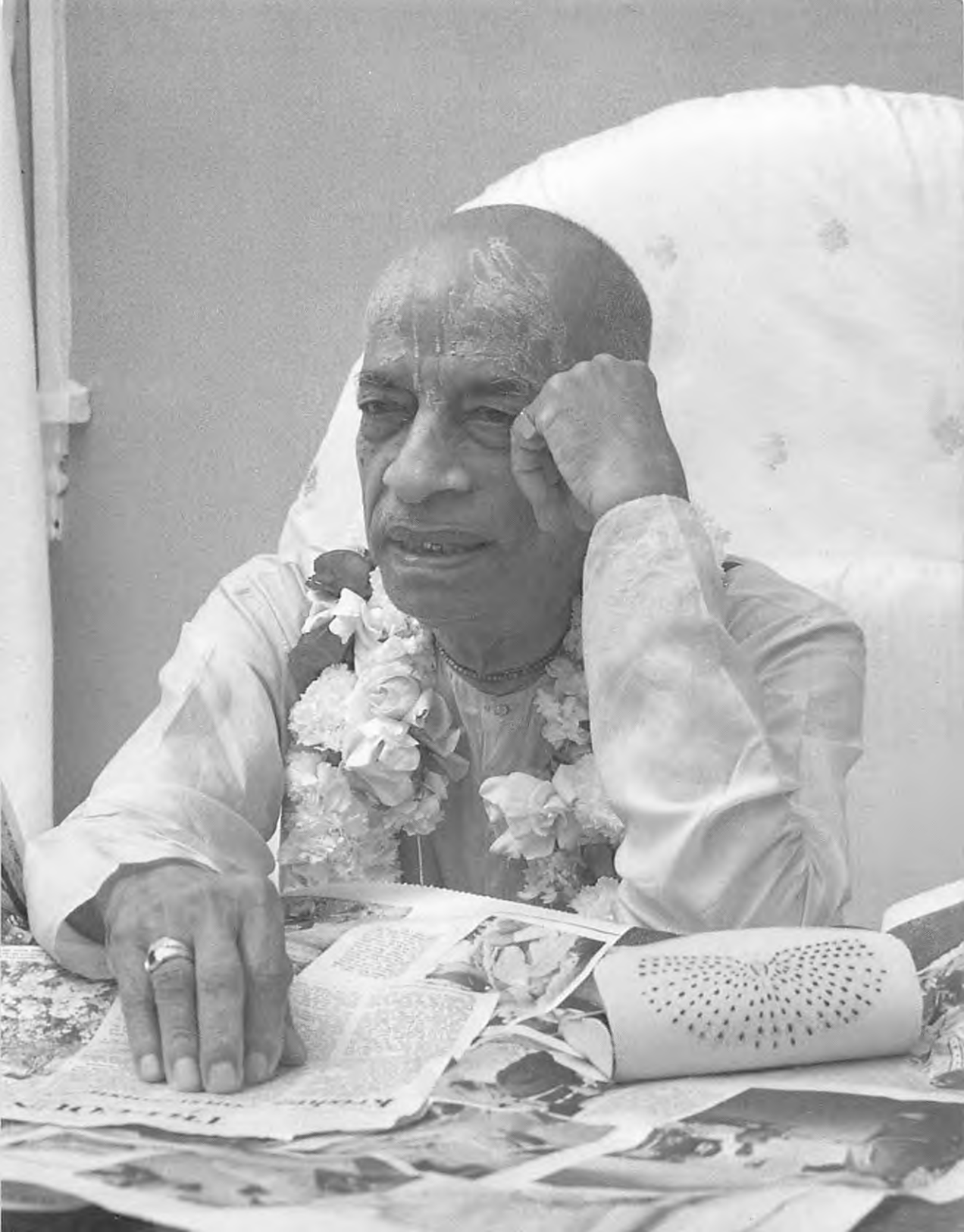
world. Even within the Kṛṣṇa consciousness society, the dumbstruck fallen soul at times rushes to enjoy sense gratification. But you are so merciful that you deftly cut to pieces the putrid network of this gross illusion.

Millions of glories to Your Divine Grace. I offer millions of obeisances, purifying myself by bathing in the dust of Your lotus feet. You are saving the whole world by striking the petrified hearts of the conditioned souls with ecstatic knowledge, ecstatic mantras and thousands and millions of ecstatic engagements and services which emanate from the ocean of your causeless mercy. Let millions and billions of *jīvas* step forward and you will engage all of them. O Gurudeva, I beg to see the whole world drowning in the ocean of your mercy; let the whole universe bob and float and drown in the endless waves of your ecstatic mercy.

O beloved Gurudeva, let our relationship never be broken! I am your eternal servant, and you are my eternal master, my only shelter! Let the full implications of this master-servant relationship unfold! You are *kṛṣṇa-preṣṭha* and I am hellish and fallen. Now I am begging that you fix me and fasten me as an atom at your lotus feet.

Your eternal servant,

Hṛdayānanda dāsa Gosvāmī
GBC—South America



O MIGHTY GURUDEVA



*O Mighty Gurudeva
Śrī Kṛṣṇa, the Supreme, appeared
Five thousand years ago today
To teach the Bhagavad-gītā
That everyone may know His fame.
Ahaṁ sarvasya prabhavaḥ,
He is the source of all that be!
Sarva-dharmān parityajya,
Surrender at His lotus feet!*

*Five hundred years ago, again
He came, but in a special way,
Disguised in gorgeous golden hue
And chanting His own holy name.
Due to the darkness of the age
His teachings had become obscure,
And so He came to introduce
The only process to endure.*

*Hare Kṛṣṇa, Hare Kṛṣṇa,
Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma,
Rāma Rāma, Hare Hare*

*Again the purity was lost,
And so He sent His trusted man,
Bhaktisiddhānta Prabhupāda,
To help the world understand.
A first-class Vaiṣṇava was he,
And preaching was his special power
Defeating all the cheating sects,
The nonsense rascals all would cower.*

*And now, we see his greatest gift
to help the world to comprehend
The message of the Supreme Lord.
By Kṛṣṇa's grace he knew to send
his dearest, Abhay Charan De,
To shower the entire earth
With Lord Śrī Kṛṣṇa's holy name,
The only thing of any worth.*

*Hare Kṛṣṇa, Hare Kṛṣṇa,
Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma,
Rāma Rāma, Hare Hare*

*His greatness will be glorified
For many centuries to come
As one who altered history
And saved the earth from certain doom.
We are all servants of the Lord,
But, due to many sinful deeds
We cannot understand ourselves.
We've too many desire seeds.*

*Around the world misfortune reigns
As people acting whimsically
Create a hellish atmosphere
Where no one can live peacefully.
It's getting most impossible
To know what's right and what is wrong.
Great sinful deeds are being done!
The future sings a gloomy song!*

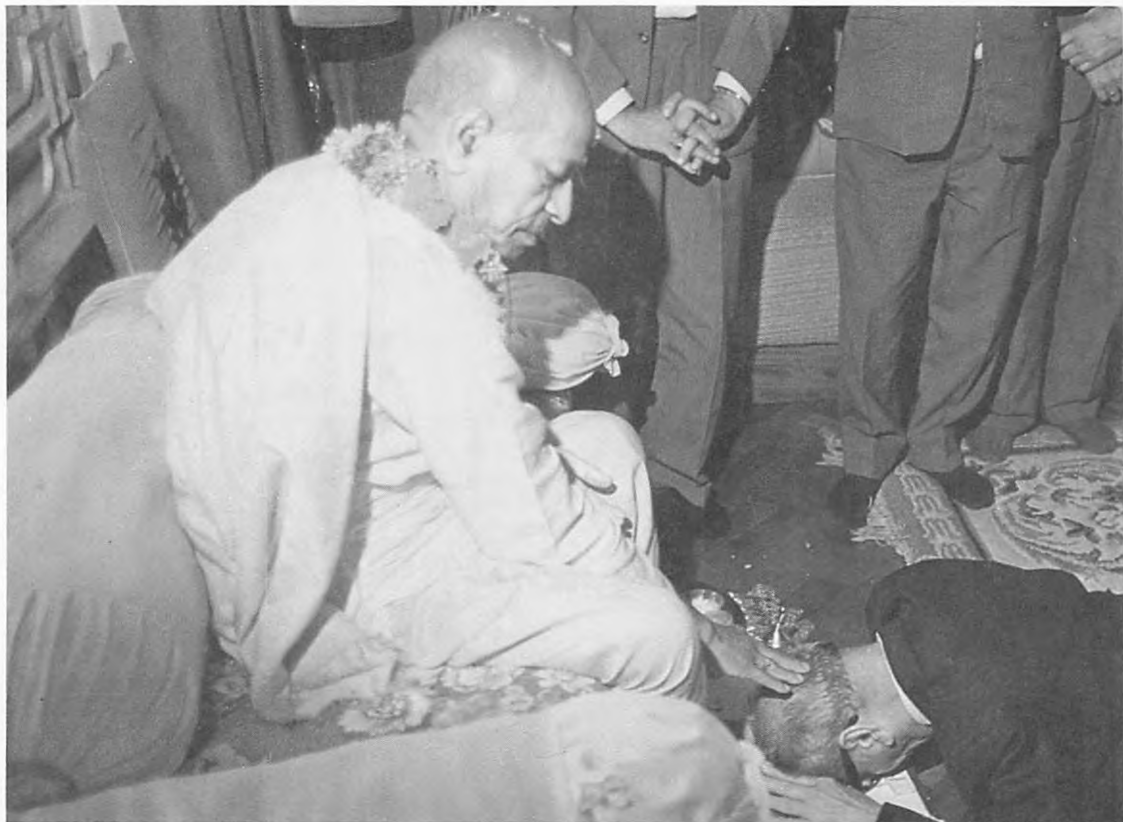
*But, now the power of Kṛṣṇa's names,
Invoked by Śrīla Prabhupāda,
Is altering the atmosphere.
How, all can know the truth of God.
Fulfillment of Lord Kṛṣṇa's words
And Lord Caitanya's saṅkīrtana
Can now be realized in full
As Prabhupāda translates on.*

*O mighty Gurudeva!
O master of my soul!
Please help me if you will,
Although, I'm such a fool.
I must be purified!
It's only by your grace!
Or else I'm doomed to hell!
Where they've reserved a place.*

*O Kṛṣṇa give me strength
To always serve his feet
And kick out all desires
As māyā may entreat!
I wish I may be drawn
To serve him all the time
As filings always cling
to the magnetic iron!*

*O mighty Prabhupāda!
I hope that you will see
me try to serve your feet
and have mercy on me!*

*Your eternal servant,
Jagadīśa dāsa adhikārī
GBC*



Dearest Śrīla Prabhupāda,

Please accept my worthless and wretched obeisances at Your Lotus feet.

Lord Kṛṣṇa, who is known as Ananta (unlimited), is the exclusive property of His pure and unalloyed devotees. As He exhibited in His superexcellent dealings with His queens in Dvārakā, He can be simultaneously possessed by hundreds and thousands of lovers and all of them remain perfectly satisfied. Thus He proves His claim to the title Ananta. Something that is material can be possessed by only one person at a time. He may sell it or give it away, but if he does so then he no longer owns it himself. If men try to share ownership then there is fight-

ing. Such is the nature of material possessions. Once there was a story about a so-called *guru* who transferred his spiritual power to his disciple by touching him on the chest; afterwards he complained that he had given all of his potency to his disciple and had none remaining. Thus he proved, by spiritual definition, that he had no spiritual potency in the first place.

Jaḍa Bharata prays:

*rahūgaṇaitat tapasā na yāti
na cejyayā nirvaṇāḍ ghṛād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhīṣekam*

“O King Rahūgaṇa, the perfectional stage of devotional service or the *paramahansa* stage of



life cannot be attained without being blessed by the dust of the feet of great devotees. It is never attained by *tapasya* (austerity), the Vedic worshiping process, acceptance of renounced order of life, the discharge of the duties of household life, the chanting of Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire.” (*Bhāg.* 5.12.12) Thus the potency of an actual spiritual master can be understood. If the dust can be gathered from His Lotus Feet and taken as the goal of one’s life, then Kṛṣṇa’s mercy is very easily obtainable. And if the whole universe comes to take the dust of such a Pure Devotee’s feet, then the whole universe can be delivered from the clutches of *māyā*. Thus such

a pure devotee may be very aptly called “*jagad-guru*,” the spiritual master of the universe.

Birth in this material world brings with it various kinds of miseries, diseases and attachments—but there is one good opportunity—association with a pure devotee of the Lord. After wandering through millions of species of life, propelled only by my enviousness of Kṛṣṇa, it is indeed remarkable that I have gotten such an opportunity. I beg your mercy that I shall become and remain suitably grateful.

Śrī Caitanya Mahāprabhu states in His explanation of the *ātmārāma* verse:

*‘hariḥ’-śabde nānārtha, dui mukhyatama
sarve amaṅgala hare, prema diyā hare mana*

“Although the word *hari* has many different meanings, two are foremost. One meaning is that the Lord takes away all inauspicious things from His devotees, and the second meaning is that He attracts their minds by ecstatic love for God.” (Cc. *Madhya* 24.59) Thus it can be understood that the spiritual master is the bona fide representative of Śrī Hari (as stated by Śrīla Viśvanātha Cakravartī Ṭhākura) because you change the pattern of our sinful lives and attract our minds to hear and chant about Kṛṣṇa.

I do not know why, beloved Guru Mahārāja, but you have allowed me, fool and nonsense that I am, to sit for many hours at Your lotus Feet. You have chastised me, and sometimes just to encourage me, you have praised me; you have smiled at me sweetly and given me personal advice. But despite the intimacy you have allowed me, I stand in awe of you. I remain amazed at the depth and breadth of your mercy towards the world and towards all souls and make my petition at your divine lotus feet that I may never in some moment of madness forget how kind you have been to me and that I may someday realize how great you actually are.

My dear Śrīla Prabhupāda

Please continue to engage me in your service,

Jayatīrtha dāsa adhikārī

GBC—Northern Europe



I offer my most humble obeisances unto the lotus feet of my spiritual master, His Divine Grace Oṃ Viṣṇupāda Paramahansa Parivrajakācārya Śrī Śrīmad A. C. Bhaktivedanta Goswami Mahārāja Prabhupāda. On this auspicious day, I beg for the Vaiṣṇavas' mercy that I may be able to describe an insignificant drop of your uncommon glories.

You have boldly and alone accepted the awesome task of redirecting the foolish apelike men collectively known as human society. With your purified vision you have penetrated the hearts of men and cut the knots of transient attachments, giving us an opportunity to realize our present diseased condition and our eternal position of dependency on Kṛṣṇa. Who but Your Divine Grace could dare to single-handedly denounce without reservation everything that lacks connection through service to the supreme proprietor, Śrī Kṛṣṇa. As you have repeatedly said, "Our test is very simple; you simply ask someone if he accepts Kṛṣṇa as the Supreme Personality of Godhead. If he says no, then immediately you know that he is a *mūḍha*, foolish like an ass, rascal." Having rebelled against the enjoyment of the Supreme Lord, everyone in this conditional world of birth and death is falsely thinking themselves independent, making plans which are doomed. Who but Your Divine Grace would have the courage and compassion to repeatedly label these foolish *mūḍhas* in the category of hogs, dogs, camels and asses, simply to awaken them against their will to the responsibility of human life? It is by your divinely inspired efforts that in this insane misdirected society there stands a genuine hope of a revolution in the hearts of men. You alone can bring the real standard in all spheres of

human endeavor. Like a physician, you see all in this world as diseased on account of forgetfulness of devotional service to Śrī Kṛṣṇa. You clearly see the suicidal course in rejecting the cure and therefore you are traversing this planet with hopes of delivering all the fallen souls. One who rejects the medicine of *hari-nāma*, those who are faithless, must return to this dangerous world of repeated birth and death, *mṛtyu-saṁsāra-vartmani*. What benefit will be there for these *mūḍhas* if in the next life they are going to become dogs?

Now your books, the unadulterated teachings of Śrī Kṛṣṇa, are being distributed throughout the world. It is only a matter of time before the saner class of men reject all cheating forms of logic and take shelter of the genuine leadership which you offer. The best disciple is he who is most obedient to your wishes. It is a simple matter for the simplehearted. "Don't become over-intelligent," you warn. "Don't try to become more clever than your spiritual master and manufacture unauthorized methods for cheating. Before the Gurudeva, one should always consider himself a fool. Always remain a student of the Gurudeva as one is never perfect or complete in the matter of rendering devotional service to the Supreme Lord." Who is there, even in the imagination of poets, that could be decorated with all such desirable qualities as Your Divine Grace?

In all humility, I beg to offer myself as your menial servant. On this blessed occasion of your appearance day, kindly offer me the shade of your lotus feet, as your fame is spread throughout all the three worlds.

Puṣṭa Kṛṣṇa Svāmī
Secretary
GBC—South Africa



Dear Śrīla Prabhupāda,

Please accept my prostrated obeisances in the dust of your lotus feet. You are the embodiment of the mercy and compassion of the Supreme Lord on all conditioned souls. Your coming to the Western world teaches that a pure devotee will even go to hell to serve Kṛṣṇa. In the Western countries especially, all the people are miscreants who are grossly foolish, the lowest among mankind, whose knowledge is

stolen by illusion and who partake of the atheistic nature of demons. Having no intelligence, not knowing their real life, they all engage in unbeneficial, horrible works meant to destroy each other and the world. Their “philosophy” is that to gratify the senses unto the end of life is the prime necessity of human society. Thus there is no end to their anxiety. Being bound by hundreds and thousands of desires, by lust and anger, they secure money by illegal means solely for sense gratification. None of the people know that the result of their sinful activities will be to repeatedly take birth among the species of demoniac life. Instead of taking knowledge from the great *ācāryas* (self-realized bona fide teachers) they prefer to depend on the faulty, empiric-based speculations of the so-called scientists and philosophers. These so-called educators all present their views of creation, life’s purpose, etc., on the basis of “I think . . .,” “Maybe . . .,” and “Perhaps . . .” Even though their imperfect theories are all challenged and replaced by some new idea in the course of time, they still rely on these cheaters because of their great attachment to material sense gratification.

Gurudeva, your mission is to save all these fools and rascals from their miserable, hellish existence. You awaken within the hearts of all sincere aspirants the divine chanting of the holy names of Śrī Kṛṣṇa and Lord Caitanya Mahāprabhu, and thus all are cleansed of unlimited material desires and purified of all sinful acts by the influence of the holy names. The knowledge you have brought educates all people about the real purpose of life, and enables them to transcend all the obstacles of material existence, summarized as birth, disease, old age and death. This knowledge brings one to surrender to Lord Kṛṣṇa and thus relieves one of all sinful reactions. In just ten years since your coming to America, you have organized a great army of disciples and followers, with bases (temples) all

over the world from which they go out and fight with *māyā* by profuse distribution of the chanting of the Hare Kṛṣṇa *mahā-mantra*, transcendental literatures, Kṛṣṇa *prasāda*, etc. You are the central figure of the Kṛṣṇa consciousness movement and have already traveled around the world fifteen times, preaching and expanding this movement. There is no author in the history of the world, save Vyāsadeva himself, that can compare with your literary achievements, and learned scholars everywhere respect this movement because of your books. Lord Caitanya’s movement is predicted to expand into every town and village, over the next ten thousand years, and you have given the framework and foundation for the entire period in your writings. You have already brought Kṛṣṇa consciousness all over the globe, and so I must conclude that you are the greatest devotee of Lord Caitanya, an empowered *śaktyāveśa-avatāra*. The Lord’s desires for this world are being executed through Your Divine Grace; therefore the only hope for deliverance from the clutches of *māyā* is complete surrender to your lotus feet. As Lord Caitanya’s chief representative, your mercy is available for anyone. Please, kindly pick this wretched soul up from the dirty mire of materialism, and give me some place at the soles of your lotus feet. You are engaging all your disciples in distributing Kṛṣṇa consciousness, for the ultimate benefit of all mankind. I humbly pray that somehow or other this fallen snakelike rascal may lose his demoniac nature and be purified from the thousands and millions of material desires that lie in my heart like a cancer, so I can render some service in spreading this movement. A life devoid of *saṅkīrtana* is the worst punishment of Yamarāja. Please be merciful and always keep me on the *saṅkīrtana* party, the only safe position in this world.

Your worthless fool,

Rāmeśvara dāsa Svāmī

GBC—Los Angeles, Denver



My dear Śrīla Prabhupāda,

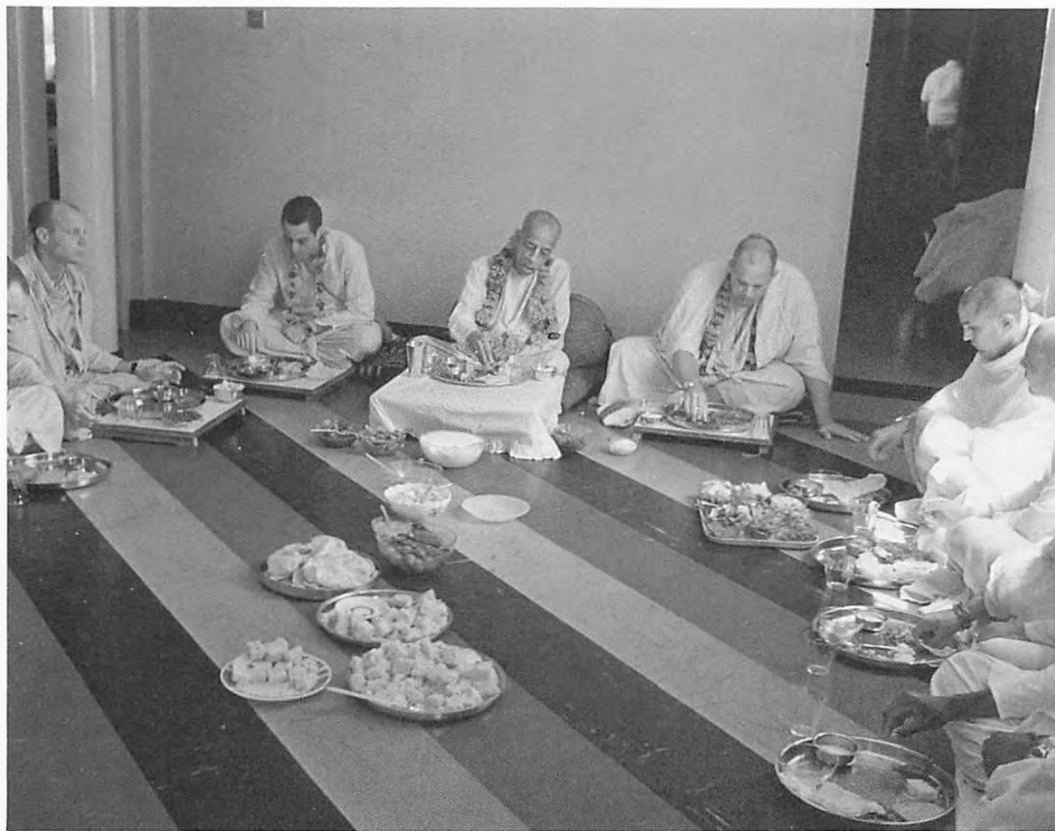
Please accept my most humble obeisances at Your Divine Grace's lotus feet. I remember that it took a while for your students to paint over the sign above the old storefront on Second Avenue, revealing "Matchless Gifts" to be actually "Hare Kṛṣṇa." Your Divine Grace brought this gift to the hub of the materialistic world, the lower East Side of New York City, the forefront of degradation—bowery bums, and the "drug revolution" around Tompkins Square and Avenue "A"—instigated by the frustrated intellectuals and other ne'er-do-wells, the original hippies.

That early fall of 1966 I followed you back from your weekend chanting party at the Square. You held your classes, *Śrīmad-Bhāgavatam* every morning at seven A.M. and the *Gītā*, Monday, Wednesday and Friday at seven P.M., and led the *kīrtanas*, passing out at the end of the program a little bowl of apples that you personally cut with a paring knife on the top of your makeshift lecturn. You were our worshipable Deity, our Supreme Personality of Servitor Godhead. You sat upon your *āsana* at the back of the store, leaning back against the fading cushion from some old over-stuffed chair. The front of your *āsana* was decorated as an altar, with pictures of our *paramparā*, flowers and two large

candelabras, and it was draped with old candlewax spotted velvets. You were our worshipable Deity.

We knew little about Lord Kṛṣṇa and less about Caitanya Mahāprabhu. At first, one of us called you "Mahāprabhu" to distinguish you as the greatest, but you stopped that and later let us call you "Prabhupāda" instead of "Swamiji." We certainly weren't very advanced; rather we must have been examples of the kind of disciples Śrīla Jīva Gosvāmī said were necessary for a spiritual master to sometimes accept in order to keep the Vaiṣṇava movement going. The minimum was eight rounds and some of us couldn't part with our shoulder-length hair, even after receiving initiation.

The storefront, about thirty feet long and thirteen feet at the widest point, was decorated with Belgian oriental-style rugs, some silk throws on the walls, and behind the *vyāsāsana* hung a large, round plywood sign of Rādhā-Kṛṣṇa. The front of the store was partly occupied by two used mimeograph machines—ISKCON Press—upon which were printed the first American BTG's and Easy Journeys. The stores didn't like to take them because they weren't sophisticated "glossies" and we didn't yet know how to distribute them on the streets or collect donations. Sometimes when we went out on the first street-



chanting parties, the lady living a couple of floors up would dump water on our heads as we came out the front door. And the people in the back courtyard would yell out their windows when the smokey chaunches from the lunch preparations billowed out the window of our tiny kitchen and drifted upwards into their apartments. True, the new days are just as good as the old days, but we relish the humble, sometimes humorous and certainly primordial beginnings under the personal guidance of Your Divine Grace.

After you sent some of the devotees to San Francisco and a few more to Montreal we held our weekly *iṣṭa-goṣṭhis* on business and philosophical questions. There were only about

twelve boys and one girl, but we all sensed that what was going on in that storefront was the most important thing happening in the world. Our faith was right and Your Divine Grace remains our most worshipable Deity, eternally.

I hope this meets you in good health.

Your most fallen disciple,
Rūpānuga dāsa adhikārī
GBC—Mideastern USA



"One should never be envious of the spiritual master as one may be envious of an ordinary man. The spiritual master should always be seen as the representative of the Supreme Personality of Godhead, and by serving the spiritual master, one is able to serve all the demigods." (Bhāg. 11.17.22)

People in this age, Kali-yuga, are so fallen that they cannot appreciate the *ācāryadeva*, or universal teacher who delivers the message of the absolute world, the transcendental abode of the Supreme Person. The atheists do not believe in God or the next life and take it that our *guru*, Śrīla Prabhupāda, is exploiting on the basis of a false promise. Or even if they claim they believe in God, they regard the *ācārya* of the Kṛṣṇa consciousness movement as a leader of a sectarian faith, and do not care to help him in his mission.

But the devotees of the Kṛṣṇa consciousness movement know the real situation of the spiritual master, from their personal realization and as confirmed in the Vedic scriptures. Kṛṣṇa conscious knowledge, as taught by the spiritual master, is not sectarian religious faith. It is fac-

tual. No one can deny that throughout life each of us is constantly changing his body from boyhood to youth to old age. That is not a matter of religion, but fact. As for our situation after death, it is not logical to conclude that when the gross body ceases to function at death then the self simply disappears. That is like saying that at night when the blue sky and sun go out of sight they become nonexistent. Because our limited eyes cannot see what is actually taking place, even in the material world we cannot establish real knowledge on the basis of eyesight or on the judgement of any of the senses. If we want to know what is really happening when the sun appears to “die” at night or when the sun appears to be suddenly created every morning, then we have to consult knowledge of higher authority. A man and a dog may both see water in the desert, but the man does not trust what he sees; he has higher knowledge that what he is seeing is actually a mirage.

The Vedic literature is the profound science of discriminating between false and real, or matter and spirit, and in the *Bhagavad-gītā*, this science concludes in surrender to the Supreme Being as the cause of all causes. Lord Kṛṣṇa says, “Give up all varieties of religion and just surrender to Me. I will protect you from the reactions to sin. Do not fear. (Bg. 18.66) The spiritual master is he who has learned from his own *guru* everything about spiritual identity as apart from dead matter, and he has personally surrendered all his actions and thoughts unto the infallible will of the Supreme Godhead, Śrī Kṛṣṇa. He is competent and authorized to make disciples whom he is able to deliver from the repeated sufferings of life in the material world. In ignorance and sinful desire, we remain in material life suffering repeated birth, death, old age and disease, and do not know how to get out of the cycle. The remedy is taking to Kṛṣṇa consciousness under the guidance of the qualified spiritual master.

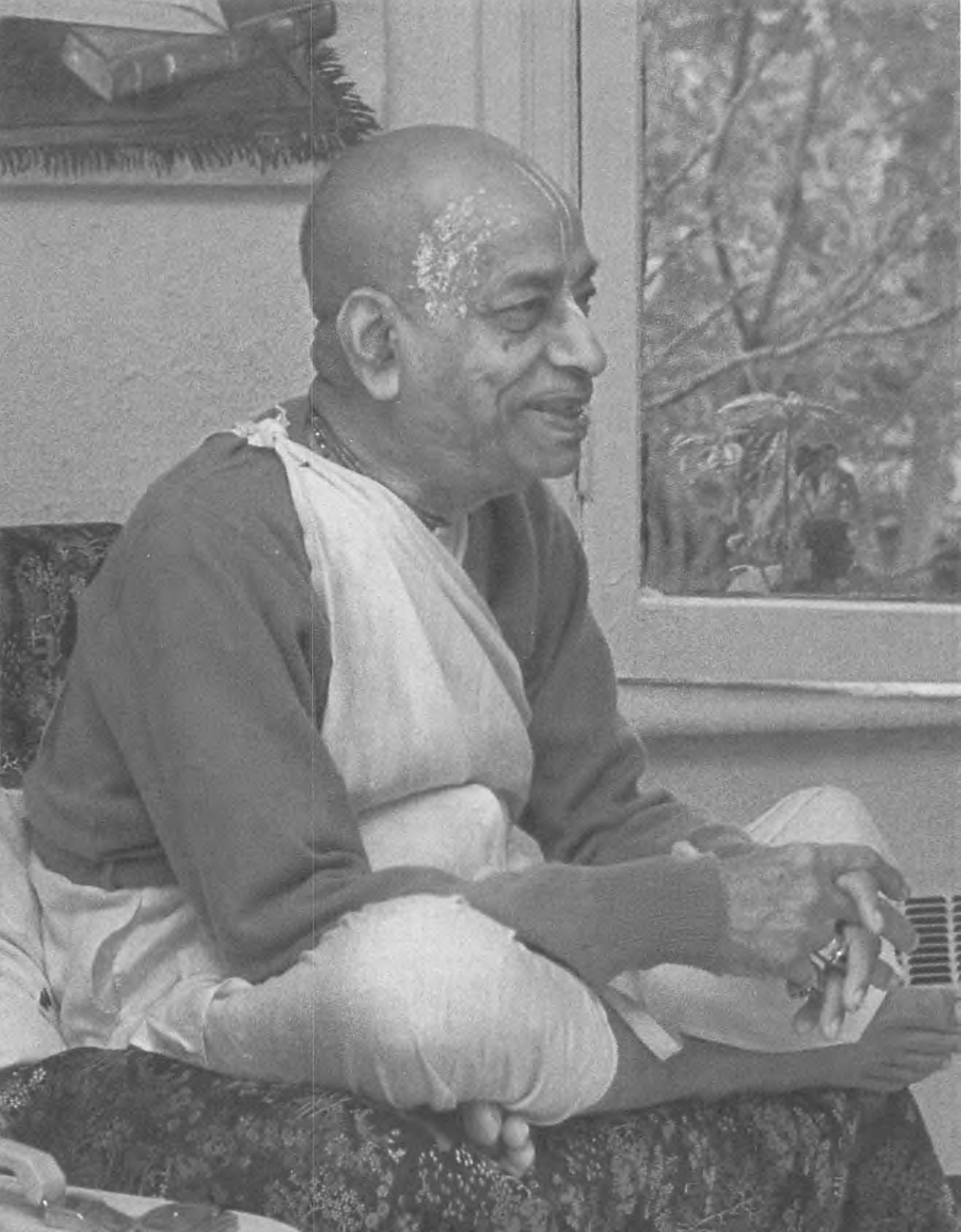
The above is less than the slightest indication of the greatness of our spiritual master. I have no power of love, nor am I empowered to write

transcendentally on the exalted nature of my spiritual master, Śrīla Prabhupāda; thus I am unable to describe his unbounded capacity to deliver all conditioned souls from suffering and bring them back to Godhead for eternal life of bliss and knowledge. This is my misfortune because it would greatly benefit readers to appreciate the bona fide spiritual master as well as the worshipful service attitude of the disciple toward his spiritual master—the rarest and most wonderful personal relationship in this miserable material world. I can, however, recite a prayer of my spiritual master’s, acknowledging the debt he feels to his own spiritual master. Let all devotees worship this prayer:

“... Had he not appeared before us to deliver us from the thralldom of this gross worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal truth of the sublime teachings of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first sloka of the *Brahma-saṁhitā*: ‘Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all, He has no other origin, and He is the prime cause of all causes.’

“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 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 recollections: 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 humility at my command.”

Satsvarūpa dāsa Gosvāmī
GBC—Central USA



A MINISTER'S PRAYER

(1) *O merciful Master
Timely you came,
Freely distributing
The Lord's holy name.
The pious, the sinful,
You make no distinction,
Their material existence
Cast into extinction.*

(2) *Mahāprabhu's mission
In your hands was placed,
To offer the whole world
Kṛṣṇa's sweet name to taste.
Within the heart
Selfish desires ceasing,
Kṛṣṇa bhakti
Ever increasing.*

(3) *Enter a minister
With lust, anger and greed,
But in his heart
You have planted a seed.
Powerful those forces
Which lay within,
Causing the minister
Repeatedly to sin.*

(4) *But not so powerful
As the seed you have sown,
And with your care,
The plant that has grown.
Arrogant, proud,
A wayward minister,
But by your influence,
No longer sinister.*

(5) *Evil forces
Tried to attack,
But with your knowledge
You forced them back.
False prestige and pride
Cut by your sword,
I seek your shelter
O merciful lord.*

(6) *Stripped of illusions,
A naked soul,
I wish to fulfill
Life's cherished goal.
Please take my hand
And guide me true,
In exchange my life
I consign to you.*

(7) *The śāstra proclaims you
As "servitor Lord",
Free of false motives,
Service without reward.
Austerity is your wealth,
Bhakti your rule,
Now I surrender,
Please make me your tool.*

(8) *To heaven or hell,
By your order I shall go,
To preach the glories
Of the eternal soul.
Eastward bound
To a God-forgotten land,
Departing with your order,
Beneath your blessing hand.*

Tamāla Kṛṣṇa Gosvāmī
GBC—Northeastern USA



VYĀSA-PŪJĀ
HOMAGES
FROM
ISKCON
CENTERS
AROUND THE WORLD

ADELAIDE

O Gurudeva,
Yours is the voice that comes to me,
carrying the sweep of eternity,

Yours is the voice of mercy,
springing from causeless mercy,

Worship your holy feet,
bow down my crippled mind and body,

Your words my only hope,
Your voice my only safety.

In this dark world
the real light is coming from your words.
Your books are the seeds of the future.
Kṛṣṇa lives in your books.
And He even travels in them—all over the globe
Worship your lotus feet, O Gurudeva.

Darkness all 'roun, I've been asleep
You have come to this dream, your mercy so deep
And opened my eyes with torchlight so bright
And now with ointment and gently you make them all right
You came into this world, 'though you it can't touch
For you walk with your lotus feet; may I bathe in their dust?
You have opened my eyes, my wounds you do heal
O let me be yours, I must take the cure.

O Śrīla Prabhupāda,
from habit I run
trying to catch māyā, attempt to have fun
and I would plunge into darkness
but for you, Brilliant Sun.

A light of my life, but a candle I bring
to place at your feet; but let the world ring,
With your glorious message, turn from wanton ways
and let all sing and rejoice this most happy day
To let this be our work, let this be our play,
may they all sing Hare Kṛṣṇa on your next birthday.

Please engage me
in your loving service
Your most fallen
and insignificant,

Cittahari dāsa adhikārī
Veno Gopāla dāsa brahmacārī
Setukṛt dāsa brahmacārī
Duṣṭa-mohan dāsa brahmacārī
Uṣāpati dāsa brahmacārī
Krodheśvara dāsa brahmacārī
Bhakta Robert
Bhakta Phil
Camarī-devī dāsī
Bhadra-devī dāsī





AHMEDABAD

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

*namas te sārāsvate deve gaura-vāñi-pracāriṇe
nirviṣeṣa-śūnya-vādi-pāścātya-deśa-tāriṇe*

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

Long are we ever seeking the dust of your lotus feet, for your infinite mercy holds no bounds. In your eyes you see only Kṛṣṇa, but in ours we see only lust. By lust and hate we were bound to this world, seeing no light day after day. Then as if the sun had burned away the cloud you freely gave us Kṛṣṇa, that transcendental sound. From that day on our lives have changed, never to be the same. Then you taught us compassion and taught us to spread this holy name.

So now we are in the desert, where the material flame is burning bright. We're surrounded by a desert that is poison to our sight. But deep within this desert lies an oasis that glitters more than gold. Its taste is like that of nectar and its touch is softer than snow. This oasis is your blessing, which forever seems to grow. Please always let us follow you, for you are the only retreat. Sometimes we find it difficult, and it seems like the fire is too hot, but if we can just learn to take shelter of your lotus feet, we know that you will free us from this troubled knot.

"I do not find the strength to carry on alone the *saṅkīrtana* of the holy name of Hari. Please give me your blessing, just one drop of faith with which to obtain the holy name of Kṛṣṇa." Śrīla Bhaktivinoda Ṭhākura sings like this and we are trying to understand his words. Please let us understand his words. Please let us understand this holy name so that the lust will fall away.

Please give us your soothing embrace so that we may carry on. This is what we ask for, that will be our faith.

To trouble you with our imperfections is not what we desire, but we are fallen fools and know nothing but your grace. To beg, to borrow, to steal like a madman in the night, seeking after *prema-bhakti*, yet our hands are bound so tight, bound by the darkness of ignorance. O Prabhu-pāda, teach us to surrender more. We fall down like a rod just trying to catch your feet.

As a lotus flower opens, more of its beauty is revealed. As we are learning to surrender, your purity we can feel. How is it possible for you to do so much? There are no limits to your devotion, there are no boundaries in your way.

Like an iceberg in the ocean our hearts have frozen tight. But your words are like the sunshine bringing warmth and light. How can we understand your will, for it is of the Divine. Your words are ever fresh to us as the sun does ever shine. Taking off our shackles of illusion and carrying us back home, there is no way our hearts won't melt, just as from one small seed come flowers and fruits.

Our words seem incomplete in describing what you hold. We are falling at your lotus feet, desiring more and more to be enthusiastic, to carry out this chore. We are lame and blind and foolish in our ways, bowing down before you, praying for your grace.

ISKCON Ahmedabad

Yaśomati-nandana dāsa adhikārī
Kṛṣṇa gopāla dāsa adhikārī
Kṛṣṇadāsa brahmacārī
Vaidya dāsa
Prema-pradāya dāsa brahmacārī
Upendra Muni
Vilāsi-devī dāsī
Sundarī-devī dāsī
Rādhā-kunḍa-devī dāsī



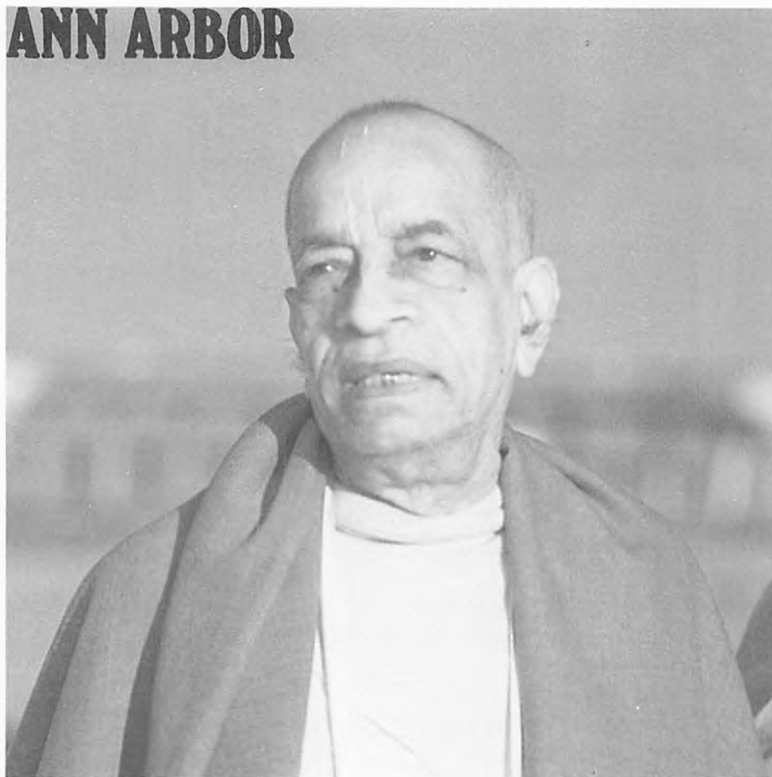
AMSTERDAM

The spiritual master is as much honored as Kṛṣṇa as His most confidential servant.
The spiritual master is the ocean of mercy and the representative of the ocean of truth.
The spiritual master is admired by the greatest demigods and is factually served by them.
The spiritual master is preaching the everlasting message of Lord Caitanya.
The spiritual master is the hand of God.
The spiritual master is blessing the sincere disciple with genuine spiritual understanding.
The spiritual master is not produced by rubber-stamping an ordinary man.
The spiritual master is faithful to Kṛṣṇa's instructions.
The spiritual master is seeing Kṛṣṇa everywhere.
The spiritual master is approached with submissive inquiry.
The spiritual master never says he is God.
The spiritual master is free from all endeavors for mundane achievement.
The spiritual master never is to be considered as bearing some material designation.
The spiritual master is never to be criticized on the basis of physical bodily features.
The spiritual master is deemed a success by making one disciple a pure devotee.
The spiritual master is the transparent via medium to Kṛṣṇa.
The spiritual master is the eternal father.
The spiritual master is the external manifestation of Supersoul.
The spiritual master is more kind than the Lord because he knows the mission of the Lord.
The spiritual master is an ocean of auspicious qualities.
The spiritual master is the deliverer of the most fallen.
The spiritual master is the transcendental moon holding back the tide of Kali-yuga.
The spiritual master is mercy and love personified.
The spiritual master is the friend of the poor.
The spiritual master is the life and soul of the disciple.
The spiritual master is remembered within the heart of the Lord.
The spiritual master is ever fresh, like Kṛṣṇa.

Although these qualities are clearly visible, we fallen souls are too much perplexed by the workings of the material energy to appreciate such precious association. Please forgive our degraded condition.

Locanānanda dāsa adhikārī	Bidañcandra dāsa adhikārī	Rāmeśvarī-devī dāsī, Jagannātha	Sailendriya-devī dāsī Aharada-devī dāsī	Jñānarāja dāsa Jayagopāla dāsa
Vimuktasaṅga dāsa adhikārī	Yaśodā-vatsala dāsa Bēṅkateśa dāsa	Nikuñja-vāsinī, Rūpa Mañjarī dāsī	Maṅgalya-devī dāsī Īśvarī-devī dāsī	Mahāvidyā dāsa Ātmānanda dāsa
Tīrthasādhaka dāsa adhikārī	Madhumāṅgala dāsa Akhiladhara dāsa	Nābhasvatī-devī dāsī, Kṛṣṇa Caitanya dāsa	Ātītagamana- devī dāsī	Mathurā dāsa Ekātmā dāsa
Vimuktasaṅga dāsa adhikārī	Vasūttama dāsa Bhakta Pierrot	Aṣṭasakhī-devī dāsī Rāmadevī dāsī	Rhīa Gert	Divyāsīrṇha dāsa Mālatī-devī dāsī
Harekṛṣṇa dāsa adhikārī	Bhakta Dave Bhakta Jean Pierre	Ugrasena-devī dāsī Anita-devī dāsī	Odette Lijntje	Guṇamayī-devī dāsī Rukmiṇīpriyā- devī dāsī
Hayeśvara dāsa adhikārī	Bhakta Rene Bhāṣyakara dāsa	Savitri-devī dāsī, Sermila	Rosemarie TSKP	Syāmasundarī- devī dāsī
Parividha dāsa adhikārī	Mr. Singh Bhakta Gergo	Lalitā-kunḍa- devī dāsī	Mṛgapatī dāsa Ranadurmada dāsa	

ANN ARBOR



Dear Śrīla Prabhupāda,

As a dwarf reaching for the moon or a candle attempting to find out the sun, due to our conditioned nature we can barely ascertain and appreciate your sublime and exalted position.

But one thing we can understand is that had you not so kindly appeared before us we would have only this repeated holocaust of broken dreams and empty aspirations known as the material world as our future.

You are wisdom personified, the embodiment of compassion. Your words are the only standard of truth. By contact with a bona fide spiritual master one should come to know all things, both phenomenal and noumenal, and when listening to you this actually becomes a fact.

You have said that the path of *bhakti* is like nectar and it holds whatever one desires, and the way to take to it is simply to follow. *Karmīs* say “dogs run free so why can’t we?” but you have pointed out that even enjoyable dog’s life depends on a good master. Everyone is serving something or someone, but you, Śrīla Prabhupāda, are the best master. Please benedict us that we may eternally follow and serve you faithfully.

Your servants in Ann Arbor,

Badarinārāyaṇa dāsa	Bhakta Myles	Dhenumatī dāśī
Jāmunātaṭacara dāsa	Bhakta Jim	Ananta dāśī
Paripūrṇa dāsa	Bhakta Bill	Bhaktin Linda
Vaṁśī dāsa	Bhakta Lonnie	Devala dāsa
Aiśvarya dāsa	Navaśī dāśī	Anusūya dāśī

ATLANTA

*O glorious master,
all praises to thee
You give eyes to the blind
and melt hearts of steel.*

*We were in Kali's deep well
given up hope
But kindness has come in person
you've passed us the rope.*

*O follower of the Gosvāmīs,
you are their mercy-bearer
One moment's touch with thee
is the most precious elixer
(the nectar of immortality).*

*Habituated to the false,
we are addicts of poison
As servants of lust
we are bereft of good reason.*

*Therefore we must now beg
as drowning men cry
Please give us your lamp
guide us through the night.*

*All souls are wandering
aimless and amiss
This rare life squandering
hell's in our midst.*

*The jewel of human life
lies in the camp of jackals
But as a lion you strike
reclaim the booty for Kṛṣṇa.*

*Your Hanumān-like challenge
rings everywhere true and bold
All pious men awaken
and at your lotus feet take hold.*

*As at Kurukṣetra's destined battle
Kṛṣṇa's foes did quake
So the false bastion of science
You have given a fatal shake.*

*Let every fool or sage
follow your guiding glances
The world you can engage
in devotional service, the matchless gift.*

*The measure of your love
in eternity can't be found
Yet such selfless pure love
in your divine books is bound.*

Atlanta ISKCON
Tennessee Farm





AUCKLAND

*O Śrīla Prabhupāda, the greatest of all
having taken shelter at Kṛṣṇa's lotus feet
you are our only master and guide
to save us from māyā's defeat*

*Your ISKCON movement is a transcendental ship
to carry us over the ocean of death
and you, Śrīla Prabhupāda, are the captain of the trip
giving us nectar with every breath*

*Every word you speak is so perfect
every line you write so sublime
every song you sing to glorify the Lord
melts our hearts so hardened by Time*

*You have pierced through our covering of māyā
we've been carrying since time immemorial
vainly searching for happiness in this material world
through sense enjoyment so ephemeral*

*By your divine instructions we've come to know
of a higher goal in this human birth
than just eating, sleeping, mating and defending
which is all animal life is worth*

*For so long we've not taken to devotional service
not caring for the mercy of the Lord
so therefore quite willingly we've drunk poison
with suffering our only reward*

*Despite this misery still we were thinking
"I am going to enjoy one day"
just like an ass so foolish and stubborn
we struggled to enjoy in this way*

*Always misled by our fickle minds
and our senses which never learn
that material enjoyment just increases frustration
like fuel helps a fire to burn*

*Not only were we cheated by our body and mind
but by our so-called leaders as well
bogus yogīs, politicians and religious men
who themselves have nothing to tell*

*about actually what is the goal of life
nor the process how to gain it
they may have their various formulas for peace
but where do we see them attain it?*

*And so misguided we've followed their whims
controlled by māyā's demand
But now you have come to save us dear Prabhupāda
and lead us to Kṛṣṇa's command*

*We owe you our very life and soul
everything we have is yours
your mercy is all we are made of
and to serve you always is the perfection
of our lives. Jaya Gurudeva!!*

Yaśomatī-nandana dāsa
brahmacārī

Dayāsāra dāsa brahmacārī

Yamalārjuna dāsa brahmacārī

Jita Giriśa dāsa brahmacārī

Anupama dāsa brahmacārī

Kalasaṁvara dāsa brahmacārī

Sarvākṣa dāsa brahmacārī

Parivādī dāsa brahmacārī

Rudracanti dāsa brahmacārī

Rāma dāsa adbhikārī

Bhakta Rob

Lakṣmaṇa-devī dāśī

Sarvaga-devī dāśī

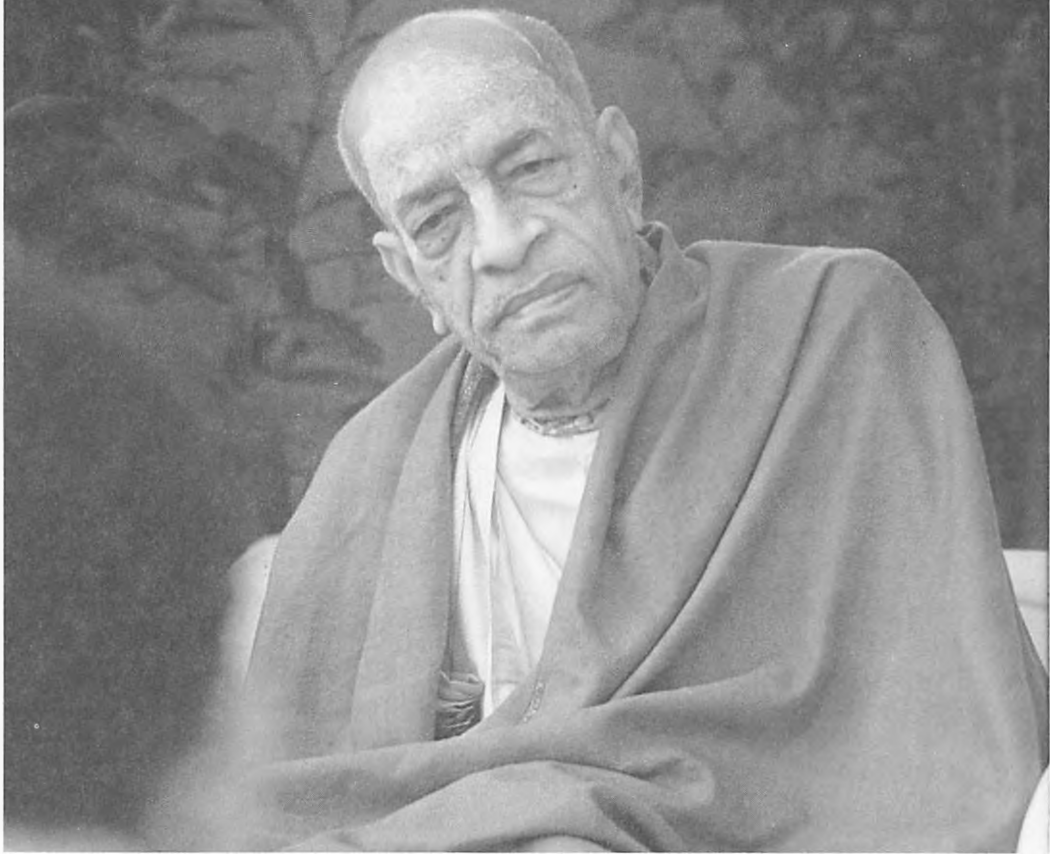
Brahma-patnī-devī dāśī

Cintāmaṇi-devī dāśī

Ānanda-devī dāśī

Bhaktin Leanne

BARCELONA



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

The *mṛdaṅga* sounds all over the world. In every town big or small the devotees are singing the holy names. In the ear of every conditioned soul this transcendental vibration is penetrating. The prediction of Lord Caitanya is being accomplished, as well as the desire of your spiritual master.

In the middle of this dense and permanent

darkness of Kali-yuga, when everybody was completely sleeping, you came like a true father. Conscious of the danger, you made us awaken from our horrible nightmare.

*jīva jāgo, jīva jāgo, gorācāṇḍa bole
kota nidrā jāo māyā-piśācira kole*

“Wake up sleeping souls!

Wake up, sleeping souls!

How long will you sleep on the lap
of the witch called *māyā*?”

You have awakened us and continuously you are giving us the mercy of your instructions. But because of our bad habits we do not carry them out correctly. We are only an obstacle making your mission difficult.

How to thank you enough for what you are doing for us? To be humble, you have explained to us, one must be humble. But the example is your example: “I cannot be God, for I truly am small, but He kindly allows me to serve Him, that’s all.”

In this material world, people are trying to form different groups, political societies, religions, etc., without being conscious that in this way they are strengthening the same chains that are already imprisoning them.

You have been our true liberator, because you are “Jagad-guru”—*guru* of the universe—bringing us the message of Lord Kṛṣṇa as it is:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sin-

ful reaction. Do not fear.” And you said “That is His mercy transcendental and sweet. Take it . . . be happy!

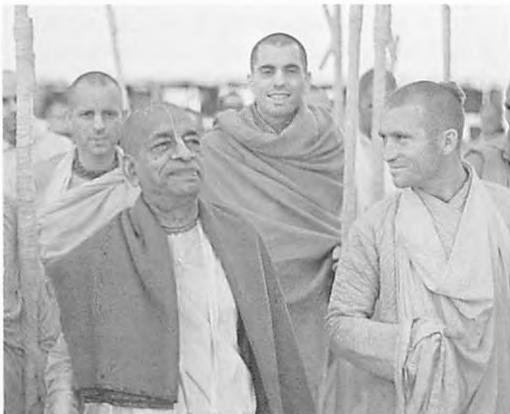
Always bestowing your unlimited mercy, you are giving humanity the biggest reservoir of love in your incomparable translations of Vedic literature.

Thus, we only ask the space to be an atom at your lotus feet and the opportunity to serve you eternally.

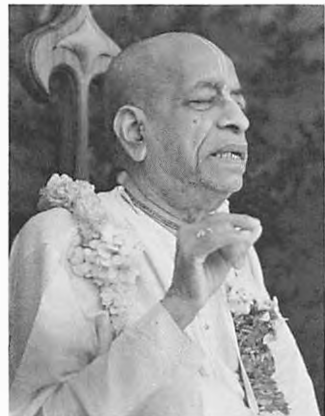
*jaya om viṣṇu-pāda paramahaṁsa
parivrājakācārya aṣṭottara-śata śrī śrīmad
bhaktivedānta gosvāmī mahārāja
Śrīla Prabhupāda ki jaya*

“One hundred and eight glories to the wandering mendicant, to the great *bhakta* who resembles a swan, to the glorious master Śrī Śrīmad Bhaktivedanta Swami Mahārāja Prabhupāda, who has taken refuge at the lotuslike feet of Viṣṇu.”

Sukīrti dāsa adbhikārī	Śuci Śrava dāsa brahmacārī
Bhūtakṛd dāsa adbhikārī	Guptālaya-devī dāsī
Devarāṭ dāsa brahmacārī	Maria prabhu
Pitāvāsa dāsa brahmacārī	
Śrī Padāmbuia dāsa brahmacārī	



BBT LIBRARY PARTY



Let us offer our most humble obeisances again and again at the lotus feet of our spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

In the *Śrīmad-Bhāgavatam*, Vidura appropriately addresses his spiritual master, Maitreya Muni, thusly:

*janasya kṛṣṇād vimukhasya daivād
adharma-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnaṁ
bhūtāni bhavyāni janārdanasya*

“O my Lord, great philanthropic souls travel on the earth on behalf of the Supreme Personality of Godhead to show compassion to the fallen souls, who are adverse to the sense of subordination to the Lord.” (*Bhāg.* 3.5.3)

There is no more fitting glorification of Your Divine Grace than the very *Bhāgavatam* which you yourself personify. We, unfortunately, can understand very little of this fact, being of this class of fallen souls adverse to Kṛṣṇa *bhakti*, but by your causeless mercy we are becoming more and more appreciative of your greatness through the pages of the transcendental literatures which you are so kindly making available to the world at large. That is your magnanimity, that you are personally traveling to every town and village in the form of the *Śrīmad-Bhāgavatam* and

Caitanya-caritāmṛta and entering the homes, lives and hearts of all that you meet, thus creating the most wonderful revolution. *Pratinivṛtta guṇormi*: such materially conditioned souls as ourselves become gradually abhorred by our sinful lives and somehow or other become attracted to the devotional service of the Supreme Lord, Śrī Kṛṣṇa.

Śrīla Prabhupāda, the very fact that you are producing so many volumes of Kṛṣṇa conscious literature is the final proof for fools such as ourselves that you are not an ordinary entity of this material world. As Lord Brahmā became qualified to offer countless prayers in glorification of the Lord by dint of his being acquainted with the ocean of truth, so you are always cognizant of the name, form, qualities, activities and pastimes of Lord Kṛṣṇa and therefore are an endless river of nectar extending from the ocean of Kṛṣṇa to our parched hearts. The *gopīs* prayed to the Lord in this regard:

*tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa maṅgalaṁ śrīmad-ātataṁ
bhuvi gṛṇanti te bhūridā janāḥ*

“My Lord, the nectar of Your words and the description of your activities are the life and soul of those who are always aggrieved in this material



world. Those narrations are transmitted by exalted personalities and they eradicate all sinful reaction. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.” (*Bhāg.* 10.31.9)

Śrīla Prabhupāda, we, your Western disciples, stand as evidence of the immense potency of your words. Although we come from lower than *mlecchas* and *yavanas*, by your order we are in a tiny way assisting you in your mission to save the world. This, again, is simply by your causeless mercy, and is further evidence of your equanimity toward all living entities, in that you are saving us by engaging us in saving others. And yet you are so kind upon us to see that we get credit in Kṛṣṇa’s eyes for our feeble efforts in pushing on this *saṅkīrtana* movement. Although this is bewildering to us, how fallen rascals such as ourselves can be counted among the authorized representatives of Lord Caitanya, it is so by Your Divine Grace, and it is therefore not at all astonishing. As stated in the *Garuḍa Purāṇa*:

*kīṭa-pakṣi-mṛgāṇāṁ ca
harau sannyasta-karmaṇāṁ
ūrdhvaṁ eva gatiṁ manye
kiṁ punar jñānināṁ nṛṇāṁ*

“Even the worms, birds, and beasts are assured of elevation to the highest perfection of life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers among human beings?”

Śrīla Prabhupāda, by Your Divine Grace we who were certainly lowborn creatures are now distributing your mercy in the form of your books to the learned philosophers, scholars, professors and theologians of the Western world. The fact that we of the BBT Library Party are able to do this work and that the response of the learned men of this materialistic society

toward your books is so overwhelmingly favorable, is only further evidence of your expertise. You exactly fit Śrīla Rūpa Gosvāmī’s definition of an *ācārya*, in that you are capable of bringing everyone, somehow or other, to Kṛṣṇa consciousness.

Śrīla Prabhupāda, please favor us by allowing us always to properly remember your position as the Supreme Personality of Servitor Godhead. We pray at your lotus feet that we never make the mistake of minimizing any instruction that you may impart as being subject to the defects of this material world. Let us always perceive you as the person *Bhāgavatam*, the personified instructions of Lord Kṛṣṇa Himself. Please teach us to cherish the version of the *Caitanya-caritāmṛta*:

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

“According to the deliberate opinion of all revealed scriptures, the spiritual master is non-different from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.” (Cc. *Ādi* 1.45)

His Holiness Satsvarūpa dāsa Gosvāmī
Jayādvaita dāsa brahmacārī
Ghanaśyāma dāsa brahmacārī
Mahābuddhi dāsa brahmacārī
Śrī Galima dāsa brahmacārī
Suhotra dāsa brahmacārī
Śeṣa dāsa brahmacārī
Śrīdhara dāsa brahmacārī
Gokulānanda dāsa brahmacārī
Kalakaṇṭha dāsa brahmacārī
Mahākṛṣṇa dāsa brahmacārī
Bhūgarbha dāsa brahmacārī

BBT Library Collecting Party

Mahādyuti dāsa
Śrīmān Paṇḍita dāsa
Gatravān dāsa
Mādhava dāsa
Īśa dāsa
Yamunāpati dāsa
Amoghalīlā dāsa
Nirantara dāsa

BERKELEY

In Kāśī Miśra's house at Purī one old man chants from six to six. Because of his old body he sometimes gets the words wrong, or leaves them out, or forgets to bang the *karatālas*, or dozes off to sleep.

When the soldiers of time make their final assaults on the city of nine gates, it will be very difficult to remember Kṛṣṇa. Mahārāja Kulaśekhāra thought it would be easier to remember Kṛṣṇa if he died early, and he prayed for it.

Service to the spiritual master is the boat to cross the ocean of birth and death. An ignorant farm boy sometimes becomes a national hero in an emergency. In Kali-yuga, anyone, whether he be woman, merchant or low class can approach the supreme destination by service to the Lord and His representative. We thank our spiritual master for giving us the nine items of devotional service. If diligently pursued in life, they will harbor in our thoughts at death.

A worm becomes a butterfly due to psychological changes in the mind. Similarly, services to the spiritual master are the wings whereby undisciplined, low-born worms like ourselves swiftly ascend to the platform of eternal life, bliss and knowledge. Let us take that service as our life and soul and always be happy.

Berkeley Yatra



BOMBAY

Dear Śrīla Prabhupāda:

*bhavantam evānucaran nirantaram
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
prahaṛṣayisyāmi sa-nātha-jīvitaḥ
(Stotra-ratnam 46)*

By serving you constantly, one is freed from all material desires and is completely pacified. When shall we engage as your permanent eternal servants and always feel joyful to have such a perfect master?"

The living entities are fragmental parts of the Supreme Lord, and they are eternal. But due to conditional life they are struggling very hard with the six senses, which include the mind.

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ śaṣṭhānindriyāṇi
prakṛti-sthāni karṣati
(Bg. 15.7)*

The mind is described as *mano-ratha* because the mind acts as a *ratha* or chariot, driving the living entity from place to place in pursuit of the fulfillment of his desires. The mind is the center of the senses and receives input from the senses, which are demanding gratification in terms of the objects of the senses. The mind is always busy accepting and rejecting on the basis of information received from the senses. Thus our mental chariot carries us from place to place, universe to universe, body after body, millennium after millennium in the vain pursuit of illusory material happiness.

*śarīram yad avāpnoti
yac cāpy utkrāmatīśvaraḥ
gṛhītvaitāni saṁyāti
vāyur gandhān ivāśayāt
(Bg. 15.8)*

(The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas.)

According to our mental conception at the time of death, we take on another body made of various senses, and we enjoy and suffer according to the senses we develop.

*śrotraṁ caksuḥ sparśanam ca
rasanam ghrāṇam eva ca
adhiṣṭhāya manaś cāyam
viśayān upasevate
(Bg. 15.9)*

(The living entity, thus taking another gross body, obtains a certain type of ear, tongue, and nose and sense of touch, which are grouped about the mind. He thus enjoys a particular set of sense objects.)

But despite wanderings from body to body, universe to universe, our senses are never satisfied, and our mind is never pacified.

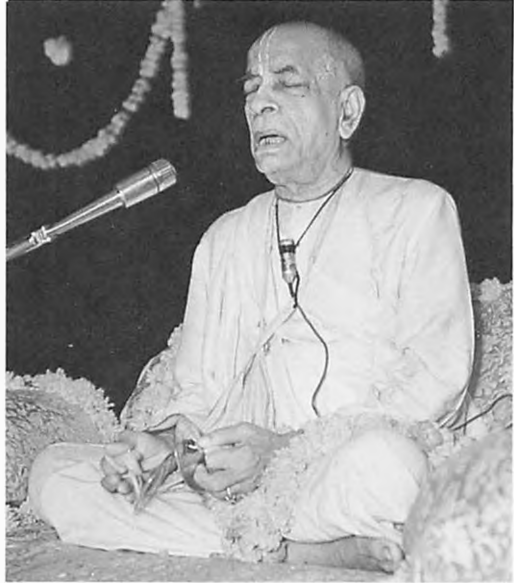
In order to relieve the suffering of the conditioned souls wandering throughout the material worlds, the Lord advises in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayisyāmi mā śucaḥ*

(Abandon all engagements and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.)

We are receiving so many dictations from the mind and the senses; we have to reject those dictations and accept the dictations of Kṛṣṇa and His representative. We have manufactured so many engagements and duties, but the basic principle is sense gratification, either your sense gratification or my sense gratification, and sense gratification can never satisfy the soul. The tongue is dictating, the belly is dictating, the genitals are dictating, all of the senses are dictating: "I want to enjoy." But instead of enjoying, we are suffering. We are not enjoyers. We are meant to serve Kṛṣṇa. Thus the mind is constantly agitated, falsely trying to enjoy, accepting and rejecting, never caring to remember the lotus feet of Kṛṣṇa or His representative. Therefore the Lord advises us to give up all of our materialistic plan-making and just surrender to his plan. The basic desire for sense gratification expands into so many "isms," such as communism, socialism, humanitarianism, altruism and philanthropism, but still the basic principle is sense gratification, limited or extended. Therefore the Lord advises us to give up all of these "isms" and just take to Vaiṣṇavism—service to Viṣṇu or His representative. When the living entity surrenders to the Lord and realizes his constitutional position as the eternal servant of the Lord, he becomes peaceful and acts on the joyful platform as a liberated soul.

*bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram*



*suhṛdaṁ sarva-bhūtānāṁ
jñātvā mām śāntim ṛcchati*
(Bg. 5.29)

(The sages knowing Me as the ultimate purpose of all sacrifices and austerities, the Supreme Lord of all planets and demigods and the benefactor and well-wisher of all living entities, attain peace from the pangs of material miseries.)

After all, we have to serve someone or something, but the perfection of our service is to serve you. We have been serving our bodies and



our minds, inventing so many *dharma*s or isms to serve, serving anything and everything except your lotus feet. But we now want to kick out all other dictations and surrender to the dictations of your lotus feet. By accepting you as our perfect master we become peaceful and joyful, free from material desires, *praśānta*.

A stray dog wanders here and there, miserable and filled with anxiety. He does not know where to find food or rest. Sometimes he roams from place to place searching for some scraps to eat, but he finds nothing. Sometimes he takes rest along side of the road, only to be disturbed by cruel kicks and harsh words. His body is lean and ragged; his mind is morose and hopeless. Sometimes big dogs snarl and bite him or little children throw stones and chase him. But he is alone, hopeless; no master, *anātha*.

A dog with a master is happy. He is fat and content. He wags his tail and barks loudly. He is confident. No one can bother him, because he has his master. He knows food will come. He has his place to stay. In all circumstances he knows his master will protect him. Thus he is happy, *sanātha*.

We pray to remain eternally as your dog. All we want in life is your service. We require a master, and in you we have found the perfect master. Without you we are lost, hopeless; with you we are jubilant, pacified. You alone can protect us, provide for us, and give us shelter. You are so kind that you have accepted hundreds and thousands of us stray dogs and are leading us with you in a joyful procession. Animals may snarl and children may throw stones but we are always cheerful and confident because we have our master, Your Divine Grace. We pray to tag along at your lotus feet, eternally following you wherever you go. You may lead us to heaven or you may lead us to hell—we do not care. We want you and you only. Having found our master we have nothing more to desire. We are happy because we have you, the perfect master. We are *sanātha*, and have attained the goal of our life.

Your eternal servants, ISKCON Bombay

Girirāj dāsa brahmacārī
 Prabhaviṣṇu dāsa brahmacārī
 Dayāmṛgya dāsa brahmacārī
 Bhīrasnata dāsa brahmacārī
 Ekanātha dāsa brahmacārī
 Hari dāsa brahmacārī
 Mahāviṣṇu dāsa brahmacārī
 Mānasatīta dāsa brahmacārī
 Nīlamanī dāsa brahmacārī
 Nīstraigunya dāsa brahmacārī
 Śaṅkha dāsa brahmacārī
 Vardhan dāsa brahmacārī
 Akṣaya dāsa brahmacārī
 Ananta-padmanābha dāsa
 brahmacārī
 Anupama dāsa brahmacārī
 Arjuna dāsa brahmacārī
 Bhārata dāsa
 Gaurasundara dāsa brahmacārī
 Kṛṣṇa-hṛd dāsa brahmacārī
 Satyānanda dāsa
 Subāla dāsa brahmacārī
 Upendra Muni dāsa
 Vāsudeva dāsa
 Āditya-devī dāśī
 Ambikā-devī dāśī
 Anaṅga-mañjarī-devī dāśī
 Antardhyāna-devī dāśī
 Ekayānī-devī dāśī
 Kṛṣṇa-devī dāśī
 Maṇiṣā-devī dāśī
 Rukmiṇī-priyā-devī dāśī
 Amogha dāsa adhikārī and
 Rasarāṇī-devī dāśī
 Dvaipāyaṇa dāsa adhikārī and
 Atri-devī dāśī
 Īśvara dāsa adhikārī and
 Hari-priyā-devī dāśī
 Jagat-purūṣa dāsa adhikārī and
 Gaṇḍiva-devī dāśī
 Mūrti dāsa adhikārī and
 Mahatī-devī dāśī
 Saurabha dāsa adhikārī
 Vijeta dāsa adhikārī and
 Ārya-devī dāśī





BOSTON

Within this *brahmāṇḍa* or material sky there are billions of universes floating from the pores of Śrī Mahā-Viṣṇu. Within each universe there are, again, billions of planets containing varied atmospheres and gradations of living conditions. These planets provide accommodating space for the limitless living entities who, having forgotten their original relationship with Kṛṣṇa, are wandering from one situation to another through 8,400,000 species of life, in search of happiness. Filling up the entire *brahmāṇḍa* with life, these living entities, described as measuring one ten-thousandth the top of a tip of a hair, can be divided into two groups, the nonmoving (plants, trees and stones) and the moving (birds, aquatics and animals). Among all of these billions of living entities only a very small portion are said to be human beings. And among those who are considered human, most fall into the category of the uncivilized, due to their aversion or ignorance of the codes governing religious life enunciated in the *Vedas*. We are then left with a very small remaining portion of human beings who are recognized as civilized because of their adherence to the Vedic principles. Of these, almost one-half are simply following in a superficial way, while committing

all kinds of sinful activities. Among the half who are truly following the *Vedas*, most are interested in the *karma-kāṇḍa* section and are aspiring to enjoy the results of their good works and pious activities. Out of many thousands of such sincere fruitive workers, perhaps one becomes wise and realizes the futility of his endeavor. Out of many millions of such wise men one may actually become liberated from the karmic cycle. And out of many millions of such liberated souls, who comprise the minutest portion of the total aggregate of living beings existing within this material world, a pure devotee of Lord Kṛṣṇa is very difficult to find. Therefore, on this most auspicious day of the appearance of our spiritual master, Oṃ Viṣṇu-Pāda Paramahansa Paravrajakācārya Śrī Śrīmad Bhaktivedanta Swami Śrīla Prabhupāda, it is impossible for us to properly express our gratitude or fathom our unique fortune that out of all the trillions of uncountable creatures in existence, somehow or other, we have been blessed by the holy association of the living representative of Śrīla Vyāsadeva, the original compiler of all transcendental knowledge, coming down in the preceptorial line originating with Lord Śrī Kṛṣṇa Himself. Such an authorized spiritual master is the rarest, most valuable gem to be found in all the three worlds. It is only by the brilliance of his



flawless desire to act solely for the satisfaction of Lord Kṛṣṇa that the entire human civilization can be delivered from all anxieties arising from the frustration of lusty desires.

Within the hearts of the conditioned souls there are hundreds and thousands of lusty desires for enjoyment in this material world. Being driven by these desires they are taking one body after another in an attempt to achieve satisfaction. However, because of the very nature of this material world, which Kṛṣṇa declares to be *duḥkhālayam aśāśvatam*, a temporary place, full of miseries, the stage of satisfaction is never reached. They are thus becoming disappointed and fearful. In the end death comes and they are forced to accept another material body, tightly bound up in a vast network of unlimited anxieties.

Sometimes one such illusioned living being foolishly approaches some so-called great personality, who has become expert in the fields of *karma*, *jñāna*, or *yoga*, to get some relief. However, because such men have no knowledge of the eternal spiritual identity beyond this temporary body, and are bereft of a relationship with God, their instructions do not give him ultimate satisfaction. We have practical experience of this in the modern world. At present, the major portion of the human energy has been expended on vicious works with the aim of achieving a higher grade of sense gratification. This we have done. We have also invented innumerable philosophies and so-called "paths" by which we are trying to enhance our human experience. Yet, people are wondering why there is so much unhappiness and disunity and they have created many different "isms" in an attempt to deal with the situation. Unfortunately all such "isms" have helped only to intensify and not diminish the problems of life. The leaders of the world, being blind to the knowledge of the self, can only give symptomatic treatment and cannot understand the root cause of the dissatisfaction which plagues all of us. That was described by Rāmānanda Rāya to Śrī Caitanya Mahāprabhu.

Lord Caitanya asked Rāmānanda Rāya: “Of all kinds of distress, what is the most painful?” Rāmānanda Rāya replied, “Apart from separation from the devotees of Kṛṣṇa I know of no other unbearable unhappiness.” In the light of this statement, we can understand that the present dissatisfaction experienced on all levels of our present social structure is not due to the government, crime, politics, economics, men, women, etc. Neither will it be mitigated by artificial methods for the so-called improvement of our living conditions. The real fact is that as long as any civilization or society is bereft of the association of the most confidential servitor of the Supreme Lord, Śrī Gurudeva, there can never be even a moment of true happiness for anyone. We therefore long for the day when the bona fide *ācārya*, Śrīla Prabhupāda, will be recognized and sought after by the present world leaders for the absolute guidance required in order to progress. According to science’s law of thermodynamics, a complex system, if left to itself, tends toward chaos and disintegration. Similarly any world organization which neglects the absolute direction of Lord Śrī Kṛṣṇa, the *Vedas* and the bona fide spiritual master will ultimately destroy itself. Modern day philosophers, politicians, social workers and all other theoreticians must give up their limited empiric endeavors which will never turn back the rising tide of degradation, either individually or collectively, and surrender, at once, unto the lotus feet of the Guru. The spiritual master brings with him that one ingredient which, when added, will make the human endeavor meaningful and ultimately successful. That ingredient is devotional service to the Supreme Lord Kṛṣṇa. In the *Śrīmad-Bhāgavatam* this is explained: “The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” In another place it is declared, “Anyone whose work is not meant to elevate

him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation and anyone situated in renunciation that does not lead him to devotional service to the Supreme Lord must be considered dead although he is breathing.” We therefore offer millions of obeisances unto the lotus feet of Śrīla Prabhupāda, whose glorious appearance in this dead world is giving all living beings new hope for life. All glories, all glories to Śrīla Prabhupāda, the Supreme Personality of servitor Godhead, who is as worshipable as Lord Kṛṣṇa Himself! In the *Caitanya-caritāmṛta* (*Ādi* 1.45) it is declared, “According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.” Millions of obeisances again and again to Śrīla Prabhupāda, who is an ocean of compassion upon the fallen souls of the Western world. He is always situated in spiritual happiness, yet he also experiences unhappiness. He is unhappy to see the sufferings of others. Therefore, he is benedicting the entire world with his causeless mercy and delivering all living beings.

Dear Śrīla Prabhupāda, please accept our humble obeisances. We pray unto your lotus feet to please bestow upon us just one drop of your mercy, so that we may have no desire within our heart that is apart from yours. Purify us of all traces of self-motivation. Then, accepting your order as our life and soul, perhaps we may be of some small assistance in your tireless endeavor to shower the cooling moonlike rays of the lotus feet of Lord Caitanya and Lord Nityānanda upon the suffering humanity. This alone will bring about ultimate relief of all miseries brought about by our “causeless unwillingness to serve and love the Supreme.”

Śrīla Prabhupāda, “Kṛṣṇa is yours. You have the power to give Him to me. I am simply running behind you shouting, ‘Kṛṣṇa, Kṛṣṇa’”

All glories to Śrīla Prabhupāda!!
The devotees of Boston ISKCON

BRAZIL



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

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

Our beloved spiritual master Śrīla Prabhupāda,

Please accept our most respectful obeisances at the dust of your lotus feet, which are as refreshing as the light of thousands of moons, and which are our only refuge from the constant attacks that we suffer at the hands of the powerful energy of *māyā*.

Oh Śrīla Prabhupāda, we were always entangled in the material energy of *mahā-māyā*. We were always engaged in the lowest forms of sense gratification. We were afflicted and tormented, being without protection and shelter. But you, O Jagad-guru, came to answer our cry, dedicating your life to saving us suffering, fallen souls, and thus giving up the peaceful atmosphere of the holy places like Vṛndāvana and Māyāpur. You came to the hellish Western countries, full of voidism and impersonalism,

thus satisfying the desire of Śrī Kṛṣṇa Caitanya Mahāprabhu and the order of your beloved spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda.

Śrīla Rūpa Gosvāmī said that one who has desires to enjoy material things should never look at the young face of Govinda, for we know, beloved master, that it would be then impossible to go with material life. Here we had experienced in Brazil a little bit of Kṛṣṇa consciousness, but suddenly everything was finished and we began to suffer separation.

Thus, in this painful condition, we begged for your help. We asked that you extend your hand to pull us out of the mire of material life. Immediately by your causeless mercy, you came and saved us. You saved us from drowning in illusion, from the physical relations of the material world. You saved us from forgetting Kṛṣṇa. How, Śrīla Prabhupāda, can we show our gratitude? What do we have to give you, except what you have given to us? Since we are nothing, and we have nothing, we only beg you that you accept our body, words and mind in

your service, and that you use us like puppets in your mission to satisfy Kṛṣṇa through the *saṅkīrtana-yajña*. We are begging, Śrīla Prabhupāda, only that you never stop engaging us in the service of the Lord, and that you permit that even in spite of our constant offenses that we go on purifying ourselves in the service of your lotus feet. Where else can we find shelter, and what else can we do except serve Your Divine Grace?

*śrī-guru karuṇā sindhu, adhama janāra bandhu
lokanāth lokera jīvana
hā hā prabhu kara dayā, deha more pada-chāyā
ebe yaśa ghuṣuka tribhuvana*

"Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds."

This immense country is completely in the darkness of ignorance, its thousands and thousands of persons simply sinking in nescience. We have the fervent desire to show these people that you are the *ācārya*, the pure devotee of the Lord. We want to show them that you have come here within the *mahat-tattva* only for the purpose of giving them *kṛṣṇa-prema*, but without your mercy, our endeavors to show them will be all useless.

*yasya prasādād bhagavata-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ
vande guroḥ śrī-caraṇāravindam*

"By the mercy of the spiritual master, one is benedicted with the mercy of Kṛṣṇa. Without the grace of the spiritual master, no one can make any spiritual advancement. Therefore I should always remember my spiritual master. At least three times per day I should offer my most respectful obeisances at the lotus feet of my spiritual master."

We implore you, O Śrīla Prabhupāda, prostrated with our heads in the dust of your feet, for

your blessings and your mercy. O beloved Guru, this entire world will be reconquered for its original owner, Lord Śrī Kṛṣṇa. You have explained to us that the material energy is a product of the spiritual energy. Therefore, the whole world can be turned into Vaikuṇṭha, if we have your mercy. Therefore, we will go on fighting hard, waiting for the day when, by your grace, we return to transcendental bliss.

Ārādhya dāsa brahmacārī	Bhakta Eneas
Bhamaka dāsa brahmacārī	Bhakta George
Durasada dāsa brahmacārī	Bhakta Geomar
Guruvagmi dāsa brahmacārī	Bhakta Ivon
Jagad Bhārata dāsa brahmacārī	Bhakta Jorge
Kuladeva dāsa brahmacārī	Bhakta Luis Carlos
Viśvavandya dāsa brahmacārī	Bhakta Pedro
Muni Priya dāsa brahmacārī	Bhakta Quinho
Lokasākṣī dāsa adhikārī	
Vyāsa dāsa brahmacārī	

Bhūtamātā-devī dāśī

Mahāyogeśvara-devī dāśī

Bhaktin Sandra	Bhaktin Virginia
Bhaktin Divani	Bhaktin Puṣṭi-mārga
Bhaktin Neide	Bhaktin Indumati
Bhaktin Ivanete	Bhaktin Cintia

BBT—TSKP

Viraha Prakāśa Gosvāmī
Jagad-vicitra dāsa brahmacārī
Paravyoma dāsa brahmacārī
Yajñi dāsa brahmacārī

Nova Ayodhyā Farm

Phanindra dāsa adhikārī

Virocana dāsa adhikārī

Ugraha dāsa brahmacārī

Acala dāsa brahmacārī

Bhakta Luis

Bhakta Augusto

Bhakta Samba

Bhakta Victor

Bhakta Kṛṣṇa Govinda

Bhaktin Ivete

Bhaktin Patricia

Bhaktin Maria Helena and children

Mahāvīra dāsa adhikārī

Bhaktin Jenny

Bhaktin Devahūti

Lokabandhu dāsa brahmacārī

BRIDESVILLE



We, the devotees of New Gokula dhāma, offer our prostrate obeisances at your lotus feet, Śrīla Prabhupāda. You are the greatest of all mystics, for you are performing the greatest miracle. You are taking Westerners from the dark pit of material sense gratification and turning them into twice-born *brāhmaṇas*. Although we were desiring to remain in the mire of material existence, by your desires and prayers the Supreme Lord has acted from within our hearts to inspire us to take to devotional service.

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde paya bhakti-latā-bīja*

“According to their *karma*, all living entities are

wandering throughout the universes. Some of them are being elevated to the upper planetary systems and some are going to the lower ones. 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 devotional service.” (Cc. *Madhya* 19.151)

We were drowning in the waves and whirlpools of the modes of material nature, rushing toward death and repeated birth, not even realizing it. You have saved us from that hellish ocean, Śrīla Prabhupāda, and we can only offer our prayers of gratitude. It is said that when a pure devotee narrates the unadulterated narrations of the Lord’s transcendental pastimes, that narration is compared to a raging river. Even a casual bystander who happens to hear a pure devotee’s speech is swept into that river until he eventually reaches the ocean of devotional service. The *Śrīmad-Bhāgavatam* states, “The value of one moment’s association with a pure devotee of the Lord cannot even compare to the attainment of heavenly planets, liberation from matter, or attainment of worldly prosperity which is meant for death.”

We have somehow received this causeless grace by your mercy, Śrīla Prabhupāda. Therefore, in gratitude we wish to dedicate our lives to fulfilling your desires.

How can we ever repay you, Gurudeva, for you are giving us *rāja vidyā*, *rāja guhyam*, the king of knowledge and education; *padam gacchanty anāmāyām*, that state beyond all miseries; *śāśvataṁ padam avyayam*, the eternal and imperishable abode; and *śāntim apnoti naiṣṭhikīva*, unadulterated peace.

You are the most munificent person for you are directly empowered by Lord Kṛṣṇa, as confirmed by Uddhava:

*naivopayanty apacitiṁ kawayas taveśa
brahmāyusāpi kṛtām ṛddha-mudaḥ smarantaḥ*

yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti

“O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features, externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.” (Bhāg. 11.29.6)

Liberation from this material world is possible by knowing the transcendental nature of the pastimes and activities of the Supreme Lord, Kṛṣṇa. We Westerners are so fallen that we did not even have a taste for hearing those auspicious narrations. But you are so kind, Śrīla Prabhupāda, that you are blessing us with this affinity for hearing. This is explained in the Śrīmad-Bhāgavatam by Sūta Gosvāmī:

śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevanāt

“O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains an affinity for hearing the messages of Vāsudeva.” (Bhāg. 1.2.16)

Human reasoning and logic cannot understand this miracle, for it is causeless mercy and nothing else.

Śrīla Prabhupāda, our happiness, gratitude and love for you forces us to dance in ecstasy when we hear your name being chanted, like Śrutadeva when he saw Lord Kṛṣṇa. You are purifying our contaminated hearts and giving us the ultimate goal of life, love of God. Your mercy is so sublime that by your grace, we can easily cross the ocean of material miseries. The sublime potency of devotional service and the spiritual master is nicely stated by Sūta Gosvāmī in the Śrīmad-Bhāgavatam:

naṣṭa-prāyeṣv abhadreṣu
nityaṁ bhāgavata-sevayā
bhagavatya uttama-śloke
bhaktir bhavati naiṣṭhikī

“By regularly hearing the Bhāgavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact.” (Bhāg. 1.2.18)

You have given us the supreme dharma or occupation. All glories to you, Śrīla Prabhupāda! Here at New Gokula you have taught us how to live peacefully and simply, protecting the cows, growing grains and vegetables, hearing bhāgavata-dharma discourses and worshiping our Deities, Śrī Śrī Rādhā-Madana-mohana. We pray that our endeavors here will justly present the Kṛṣṇa conscious lifestyle to the vision of the Western world. Our hope is that all mankind will give up its useless suffering and toil and take to this Kṛṣṇa consciousness movement, thus fulfilling your desire, Śrīla Prabhupāda, to terminate forever the suffering of mankind.

New Gokula, Bridesville
Rocana dāsa adhikārī
Prabhānu dāsa adhikārī
Bīra Rāghava dāsa adhikārī
Ojasvi dāsa adhikārī
Paśupati dāsa adhikārī
Viṣṇuyaśa dāsa brahmacārī
Śrīmantā dāsa brahmacārī
Aja dāsa brahmacārī
Alambana dāsa brahmacārī
Puṇyakīrti dāsa brahmacārī
Svaphana dāsa brahmacārī
Rohita dāsa brahmacārī
Netainātha dāsa brahmacārī
Bhakta Terry
Bhakta Raymond
Bhakta Merle
Bhakta Steve
Svahnā-devī dāśī
Jagadīśvānī-devī dāśī
Birmala-devī dāśī

Viṣṇupriyā-devī dāśī
Padyāvalī-devī dāśī
Lolā-devī dāśī
Mohajjāvala-devī dāśī
Rudrānī-devī dāśī
Mokṣarūpa-devī dāśī
Dahrini-devī dāśī
Paratpara-devī dāśī
Balarāma
Rūpa-manohara
Bhaktivinoda
Bhaktimatī-devī
Devakī
Yamunā
Candrahāsa
Tulasī-māñjarī
Malite-devī

BUENOS AIRES

Śrīla Prabhupāda,

O Vaiṣṇava Ṭhākura, O ocean of mercy, may the swan of our mind enter the flower of your lotus feet and become locked up in the network of your transcendental qualities. In this way our hearts will become cleansed of all material affection.

You are the cause of all pleasure for the sincere disciple willing to follow the footprints which are left behind by Your Divine Grace. Your pearllike tears of love flow down and mix with the holy dust which you touch. You show the way back to home. Let us follow you birth after birth.

Like a golden parrot you touch that which is

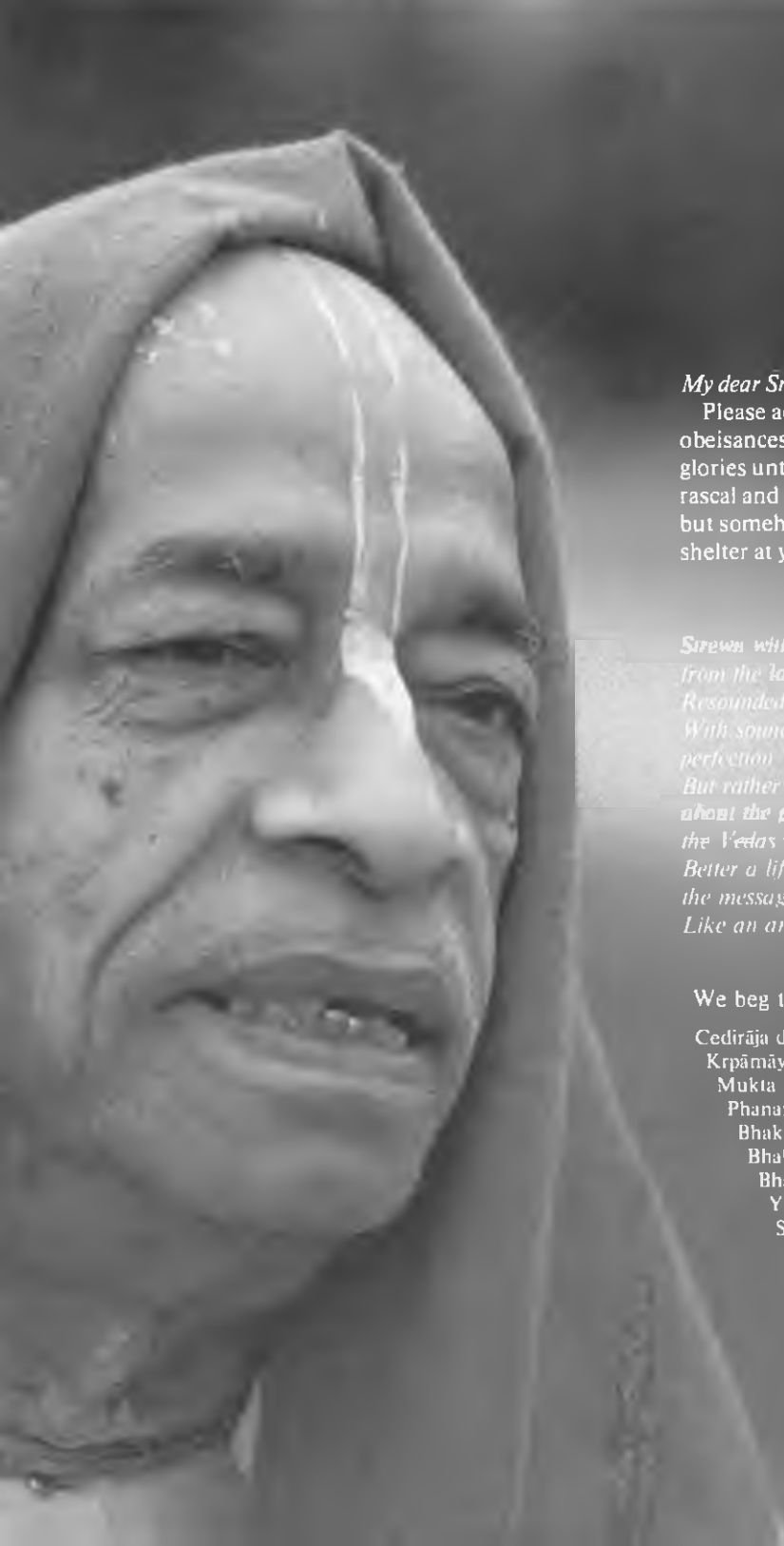
already sweet, turning it into nectar so delicious. You uplift even one so fallen as I who do not know the glories of your feet, which can give shelter to all because you are the most dear servant of Hari, Kṛṣṇa, the Supreme Being.

You are the only one who can polish the rough diamonds of our hearts and present them as an offering to the lover of the *gopīs*, the darling of Yaśodā, and the cause of all that be. We pray that He may give us unflinching loving service unto your lotus feet.

Your most fallen servants:

Pañcadraṇḍa Svāmī

All the assembled devotees of the Temple of Buenos Aires



BUFFALO

My dear Srila Prabhupāda,

Please accept my humble obeisances at your lotus feet. All glories unto you. I am a materialistic rascal and have no good qualifications but somehow or other I have gained shelter at your lotus feet.

A voice,

*Sown with saffron mercy particles
from the lotus feet of the Lord,
Resounded in our material night,
With sounds of jīva jāga, until then
perfection was no where in sight;
But rather than lines of poetry
about the pure devotee glories,
the Vedas have already told,
Better a life of serving,
the message you have brought,
Like an animal sold.*

We beg to remain in your service.

Cedirāja dāsa brahmacārī
Kṛpāmāyā dāsa adbhikārī
Mukta Kesa dāsa
Phanamandita dāsa
Bhakta Stack
Bhakta Chuck
Bhakta Thomas A. Drescher
Yudhisthira dāsa
Surdarāhara dāsa
Bernard Eby
Micheal Run
Mahāvegavatī-devī dāsi
Kṛṣṇa Bhāvā-devī dāsi
Purucitti-devī dāsi
Bhaktin Pat
Bhaktin Mary

CARACAS

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

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

Dear Father:

Please accept our most humble obeisances at your lotus feet. You are liberating all fallen souls, causing the vibration of the holy names of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare to be heard in every corner of the creation. Devoid of your shelter we are like dry trees without leaves or flowers, and your kind presence enables us to live in the garden of Vṛndāvana, where the plants of unalloyed love for Kṛṣṇa grow.

Now that your devotional magnificence is gracing the world, and Lord Caitanya's mercy bathes all living beings, we want to chant about your love for Kṛṣṇa. Our eyes cannot see that love, but our desire is to become infected with this love, and we know that by following you we will certainly obtain it.

You are doing the greatest benefit to human society and you are the perfect captain of the boat that can take us all to the permanent shelter of Kṛṣṇa's lotus feet.

We are all made of your mercy, and all transcendental knowledge comes only from you, since you are the authentic representative of Lord Caitanya Mahāprabhu. Any spiritual strength and any possibility of renunciation also come from you. We had lived like animals but now you are giving us the chance of reaching the supreme goal of life: pure love for Kṛṣṇa.

Just like soft lotus petals, your divine feet have marked all over the world a path of victory, truth, honesty and purity.

You show everyone that it is possible to live a perfect life. We do not have any way of repaying you.

Please let us serve you eternally and kindly accept our most humble obeisances at your lotus feet.

Sus sirvientes eternos,

Bir Kṛṣṇa dāsa adbhikārī	Bhakta Hernando
Virabāhu dāsa adbhikārī	Bhakta Fernando
Purujiṭ dāsa adbhikārī	Bhakta Jose
Vṛdvabaga dāsa adbhikārī	Bhakta Jesus
Kavi dāsa brahmacārī	Bhakta Nanda
Kratu dāsa brahmacārī	Bhakta Druva
Vareṣa dāsa brahmacārī	Bhakta Miranda
Rāmānuja-ācārya dāsa	Bhakta Mauro
brahmacārī	Bhakta Karta
Ādi-śeṣa dāsa	Bhakta Modani
brahmacārī	Bhakta Mūrti Mūrti
Mādhurya dāsa	
brahmacārī	
Antaryāmī dāsa	
Hṛdaya Paṇḍita dāsa adbhikārī	
Hari-bhakta dāsa brahmacārī	
Jagat-cakṣur dāsa brahmacārī	
Caitanya Anarūpa	
Aguṇa dāsa adbhikārī	
Karuṇākṣa dāsa brahmacārī	
Bhakta Alfredo	
Bhakta Carlos	
Bhakta Enzo	
Bhakta Charlie	

CARRIERE

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

*namas te sārāsvate deve gaura-vāñi-pracāriṇe
nirviṣeṣa-śūnya-vādi-pāścātya-deśa-tāriṇe*

All glories to the appearance day of 108 Śrī Śrīmad A. C. Bhaktivedānta Swami Śrīla Prabhupāda! This most blessed event, Vyāsa-Pūjā, gives us the opportunity to offer our feeble glorifications and gratitude to our spiritual master. Dear Śrīla Prabhupāda, our appreciation can never equal the value of your mercy toward us. To get a bona fide spiritual master is the most rare and fortunate thing in the material world. Out of the millions of conditioned souls wandering in the material world, only a few will meet a pure devotee, by the mercy of Kṛṣṇa. Then, by the mercy of a pure devotee like yourself, the conditioned souls like us get the chance to meet Kṛṣṇa—face to face.

*Yasya prasādād bhagavat-prasādo yasyāprasādān
na gatiḥ kuto 'pi.*

Actually, we can understand, without very much examination, that we are not qualified either for your mercy or for success in spiritual life. We are envious offenders, always lazy and neglectful of your instruction. Out of three ways to attain perfection, we are only making advancement by your mercy (*krpā-siddha*, the mercy of a Vaiṣṇava). One can attain perfection by always remembering Kṛṣṇa (*nitya-siddha*), but we only remember Kṛṣṇa because you have reminded us of Him. One can also attain perfection by following the rules and regulations of devotional service (*sādhana-siddha*), but it is by your potency, protection, and instruction that we follow any rules or regulations at all. Factually, your mercy is all we are made of.

Dear Śrīla Prabhupāda, you have told us what you want us to do so many times in your books. You have told us to chant, dance, follow the regulative principles, and especially to preach Lord Caitanya's movement all over the world, and by these activities become successful in spiritual life. We will be able to preach and become successful only if we have complete faith in what you have taught us. You have already set the perfect example. This Kṛṣṇa consciousness movement is going all over the world simply because you had implicit faith in the words of your Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Faith in your words is the secret to all success in Kṛṣṇa consciousness.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ*

So, Śrīla Prabhupāda, our preaching work here on your farm in Mississippi has taken the forms of setting up a spiritual community as an example for others to follow, building facilities for people to come and live with Kṛṣṇa at the center of their lives, growing fruits and vegetables and protecting Kṛṣṇa's blissful, milk-giving cows. So, we have tried to show a little gratitude with words for the opportunity you are giving us, now we pray to spend our lives glorifying you with our works. Thank you, Śrīla Prabhupāda.

*The devotees of the Hare Kṛṣṇa farm,
Carriere, Mississippi*

Nityānanda dāsa adhikārī	Ernie
Caturbāhu dāsa adhikārī	Danny
Paṇḍita dāsa brahmacārī	Ricky
Jitamitra dāsa brahmacārī	Kanyā Kumārī-devī dāśī
Jagatkartā dāsa brahmacārī	Mitravinda-devī dāśī
Yogendra dāsa brahmacārī	Kamarikānta-devī dāśī
Dvibhuja dāsa brahmacārī	Bhakta Vimal dāsa
Daruṇa dāsa brahmacārī	

CHARLOTTE

Dear Śrīla Prabhupāda,
Please accept our humble obeisances at your lotus feet.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate-bhaktivedanta-svāmin iti nāmine*

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



Thank you Śrīla Prabhupāda for coming to this country and saving us. Your kindness is a fathomless ocean, your compassion knows no bounds. Indeed your fame is spread all over the three worlds. Thank you for allowing us to engage in your service.

By developing attachment to you, our attachment to Kṛṣṇa is guaranteed. You are most dear to Kṛṣṇa, therefore you are very much like Kṛṣṇa, completely pure and full of blissfulness. By approaching you in the proper way, our mental boundaries are broken and our bodily limitations are reduced almost to nil; thus our conditional life comes to an end. Just by remembering you, the most difficult thing becomes very easy. And when we forget you the easiest thing becomes very difficult.

My prayer to you is to always be able to think of you in all my activities, otherwise they are simply a waste of time. This human life is so short and the mind is so flickering; please accept this prayer so that the valuable remaining time will not pass in vain.

May we ever remain indebted to your service, as long as you will have us.

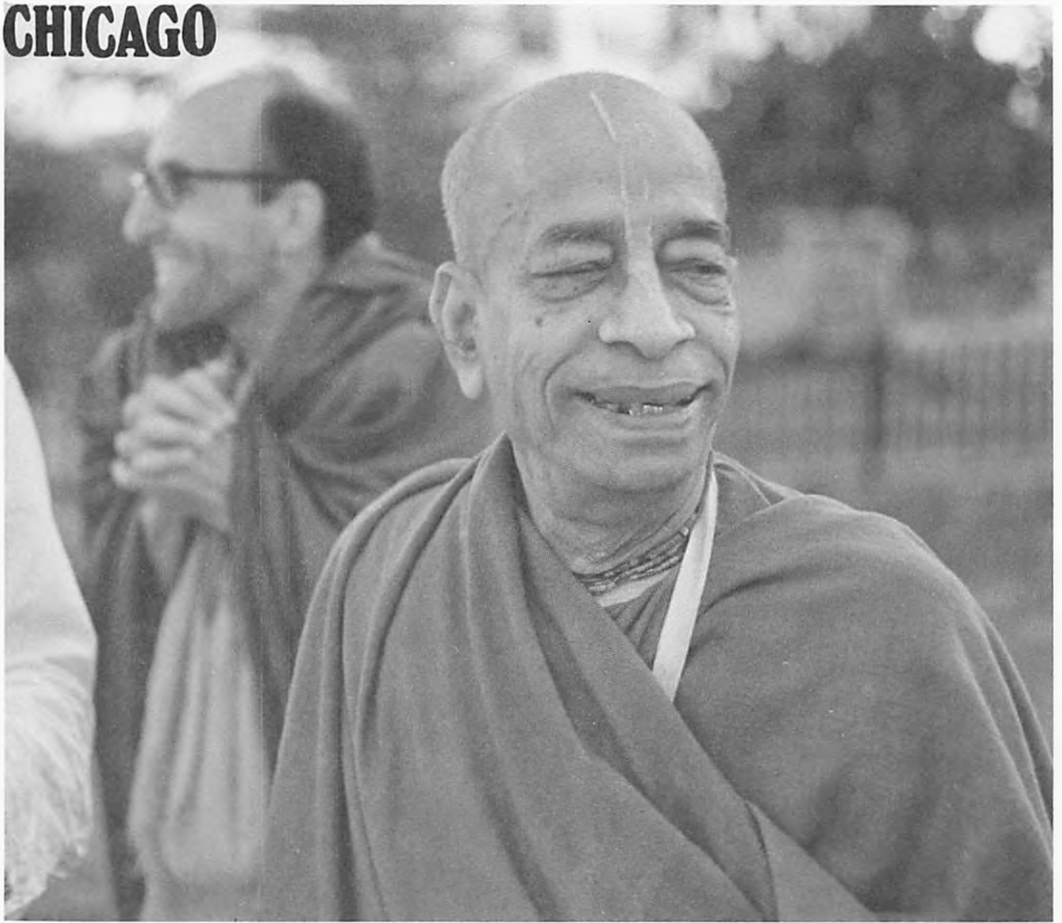
All glories to your lotus feet, Śrīla Prabhupāda.

Your fallen disciples at ISKCON's Charlotte outpost.

Gadī dāsa adhikārī
Mahāprabhu dāsa adhikārī
Paramātmā dāsa brahmacārī
Kīranasa dāsa brahmacārī
Hataṛī dāsa brahmacārī
Bhakta Jim
Titikṣā-devī dāsī
Jalāṅgī-devī dāsī (Rādhikā dāsī)
Bhaktin Sara



CHICAGO



By the grace of our spiritual master, our lives have become factually auspicious. The unsurpassable degree of auspiciousness with which our lives have become filled is only scantily perceived and less still remembered by our fallen selves.

Wandering upwards to the higher planetary systems and again down to the lower, we have tasted the false *amṛta* of materialistic life. In a dancing mirage the witch *māyā* has drawn us into the depths of her desert of illusion, flying as

bewildered moths into blazing fire. Superficial, impotent philosophies impelled us after *māyā*'s beckoning mirage—to enjoy as lords of this material nature. False family, friendship and society have claimed to serve us; encouraging us (only for a price) to continue to death our quest for the unattainable illusion. This impure motive of lust has polluted our hearts and ignorance has perpetuated our insane pursuit after the mirage of happiness in this barren desert of material life.

It is you alone Śrīla Prabhupāda who can save us, you alone who can remove this ignorance:

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

“I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.”

Everyone in the material world is trapped, bound by the insurpassable power of *māyā*. Not the greatest scholar, not the strongest man, the wealthiest aristocrat, most beautiful woman, nor most renounced *yogī* can escape her powerful grip. It is only you, Śrīla Prabhupāda, who can give us the mercy of Lord Kṛṣṇa, to take us from *māyā*'s control.

*ei-bāra-karuṇā kara vaiṣṇava-gosāi
patita-pāvana tomā vine keha nāi*

*yāñhāra nikaṭe gele pāpa dūre yāya
emana dayāla prabhu kebā kothā pāya*

O Vaiṣṇava Gosvāmī, please be merciful to me this one time. You are the savior of the fallen; without you there is no one. Just by being in your presence, sins go far away. Where can anyone find such kindness?

You are the mercy representation of the Supreme Lord, who has so kindly given to the reluctant unappreciative souls the highest benediction of the knowledge and realization to actually perceive the foolishness of material life. You have delivered us from the nonsense relative world of misery where pain, frustration and anxiety are accepted as pleasure. You have given us a glimpse, a genuine experience of our eternal life with the Supreme Lord, Bhagavān Śrī Kṛṣṇa. Please kindly accept our meager services.

*kṛṣṇa se tomāra, kṛṣṇa dite pāra,
tomāra śakati āche
āmi ta' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

Kṛṣṇa is yours; you have the power to give Him to me. I am simply running behind you shouting, “Kṛṣṇa! Kṛṣṇa!”

Your servants at ISKCON Chicago

Householders	Children
Uttamaśloka	Rādhā-gopinātha
Śrī Govinda	Sudarṣaṇa
Śrīpati	Arjuna
Viśalākṣa	Nakula
Viṣṇu Datta	Sahadeva
Caitanya	Gaṅgā
Juan	Ananta Śeṣa
Svavas	Ācārya
Gopāla Bhaṭṭa	Nitāi

Brahmacārīs
Caitanya Rūpa
John
Glen
Jim Mc.
Mrgendra
Manusūta
Patikandra
Divyāṅga
Gopati
Trāṇakartā
Jaya Kṛṣṇa
Jīva Gosvāmī
Rāmāi
Rāmakeli
Hari-harāyānanda
Cakri
Madhuvrata

Women
Śubhadā
Damayanti
Ṣaḍbhujā
Ātmārāma
Madhuvi
Bhaktavasya
Diane
Barhiṣmati
Śrīlekṣhā
Ūrvaśī
Kalalalapa
Jasmine
Jahnavi
Debbie
Tadit
Krotaśamani



CLEVELAND

Dear Śrīla Prabhupāda,

The poet Narottama dāsa has sung "śrī-guru-carāṇe rati, ei sei uttama-gati." Attachment to the lotus feet of one's guru is the perfection which fulfills all desires. How is it that we, who are expert only in sinning, have been given this chance to attain the summit of self-realization? This is your causeless mercy upon us. You have descended to display the potency of the Supreme Lord, whose absolute purity cleanses anyone it contacts. By your grace, you are traveling everywhere to benedict the most fallen souls of the Age of Iron. The results are apparent. Wherever your lotus feet have touched, devotees have come forth and temples have grown up. But for your good self, we find no one else so active, so successful in realizing the prophesy of Lord Caitanya.

Your mission has been given by Lord Gaura-sundara Himself, who commanded that anyone who takes his birth in the land of Bhārata-varṣa is responsible for delivering this *saṅkīrtana* movement to the rest of the world. Now, you have come, as foretold by Ṭhākura Bhakti-vinoda, just to fulfill that promise.

All of us here are without knowledge of the *Vedas* and know nothing of austerity. Because of our low nature we are unfaithful to our vows and even after accepting initiation from you, we fail to surrender. But you are the epitome of patience. You never turn us away, despite our countless offenses, but over and over repeat instructions to us who are so slow to learn.

Most munificent spiritual master, please grant that all our mundane ambitions will become destroyed. In time, even our worthless selves will become purified by your mercy, if only we remain under the shelter of your instructions.

Kindly save us from the unceasing onslaught of the witch *māyā*, who is constantly reminding us of our former ways and attempting to lure us back. Our memories are short, our minds are decayed and our senses are very strong, having had control over us for so long. But for your grace we have no hope at all, no possibility of rising above animal life. Our position is so fearful. If we had perished before, there would have been no great loss, for we were so fallen already. But now that we have caught sight of the supreme goal, now that we have tasted a drop of the nectar of Kṛṣṇa consciousness, now there is so much at stake. Please don't let *māyā* cheat us anymore. We want to become your disciples; we want to work for you because we have never before seen anyone capable of delivering so much good to so many men. We want to see the fulfillment of your mission because no one else has ever brought us such a vision of total happiness.

We are your eternal servants; our link with you is your instruction. In this way, keep us in contact with your lotus feet. Their touch alone can cure the disease we suffered from time immemorial. All glories to your unbounded mercy!

The devotees of Cleveland ISKCON

Kṛṣṇa-mūrti dāsa	Bhakta Robert
Arjit dāsa	Bhakta Moe
Dhanāñjaya Paṇḍita dāsa	Bhakta Terry
Līlāmohana dāsa	Andrew Paige
Taru dāsa	Viṣṇu-priyā-devī dāśī
Candrabhānu dāsa	Veṇuvilāsa-devī dāśī
Candi dāsa	Cintāmaṇi-devī dāśī
Mahārudra dāsa	Dhāmagraha-devī dāśī
Anādi dāsa	Bhaktin Chandra
Keśava dāsa	Bhaktin Renee
Bhakta Larry	Bhaktin Theresa
Bhakta Joseph	Mother Diane



COLUMBIA

*You were with Kṛṣṇa and He sent you,
To a world of death, where chewing the chewed
Is the goal, and gratifying the senses
Is the "Golden Rule."*

*Now Śrīla Prabhupāda has descended,
With Caitanya's mercy we are benedicted.*

*Ārātriḱa: I offer my body at your lotus feet,
With incense and burning camphor sweet,
With ghee lamp burning, I offer to your ankles my
mind,
And with scented rose water, I offer my words to
your knees and thighs.
I offer my life and soul with soft silk and flowers to
your waist,
Fan your chest, and wave the camara to your face.*

*The taste of Goloka is in your smile,
And in your books remnants of love,
O Śrīla Prabhupāda, your mercy is all I'm made of.*

*Hari dāsa brahmacārī
Hari Caraṇa dāsa brahmacārī
All the assembled devotees*

COSTA RICA

Dear Śrīla Prabhupāda,

Our position is so precarious because although we are completely ashamed of our fallen condition we still grab for the stick of desire. We are always trying to become happy within this material world but this is like trying to be happy in a forest fire.

It was not possible to understand any of this before we came into your pure association, Śrīla Prabhupāda. Searching for someone with truth was like an old blind man asking some rogue for guidance and the rascal takes the opportunity to lead the blind man to an open well and then plunder him.

In such a world there was no one to trust until, somehow or other, we heard the nectar about Lord Śrī Kṛṣṇa coming from your lotus mouth.

As Rūpa Gosvāmī has stated:

*ataḥ śrī-kṛṣṇa nāmādi
na bhaved grāhyam indriyaiḥ*

“We cannot conceive the name, form and quality of Śrī Kṛṣṇa through our own material senses.” Thus the only way it is possible to make any spiritual advancement along this path of knowledge and realization is by coming into contact with a pure devotee like you, Śrīla Prabhupāda.

You are described as *niṣkiñcana*—one who has no material desire to enjoy this material world, but moreover you are *ātmārāma*, which means that you have no desire other than to engage in

devotional service. Therefore our prime realization is:

vinā mahat pāda-rājo 'bhiṣekam

One cannot attain perfection without smearing the dust from the lotus feet of an exalted devotee on his head.

We pray to remain fixed in remembering our greatest fortune, which has been the appearance and activities of Your Divine Grace.

On this day, Śrīla Prabhupāda, your disciples of your Costa Rica Mandira beg that you always allow us to take shelter of your association and instructions. We offer our *daṇḍavats* at your lotus feet.

The devotees at ISKCON Costa Rica

Pañkajanābha dāsa brahmacārī

Śaunaka dāsa brahmacārī

Kalpataru dāsa brahmacārī

Sarvabhavāna dāsa brahmacārī

Guru-prasāda dāsa brahmacārī

Nagari dāsa brahmacārī

Nirguṇa dāsa adhikārī

Nārāyaṇa dāsa adhikārī

Bhakta Ronald

Bhakta Bill

Bhakta Wilbert

Bhakta Roul

Bhakta Santos

Bhakta Raul

Divya-devī dāśī

Sevya dāśī

Bhaktin Shanna

Bhaktin Viria

Bhaktin Nelania



DALLAS

*tad viddhi pranipātena
pariprasnena sevayā
upadeksyanti te jñānam
jñāninas tattva-darśinah*

“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.” (Bg. 4.34)

On this appearance day of our beloved spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, let us try to understand the actual position of the bona fide *ācārya* and the relationship he has with his disciples. Just as a man suffering from an illness seeks help from a qualified physician in order that he might be cured, so also an individual infected by the disease of material consciousness must seek the help of the self-realized spiritual master. One who does not seek out transcendental assistance faces the risk of spoiling his life.

“After all,” they argue, “I am simply acting the way that I was taught by my parents and

teachers. How can so many people be following a completely erroneous conception of life? Besides, many of us have sophisticated life styles, and we are highly trained and disciplined in various occupations. We are contributing members of our great society, and besides, I have my own religion. How can you accuse us of spoiling our lives?"

The answer is quite clearly given in the *sāstra*: *athāto brahma jijñāsā*. Now that we have this human form we must use it for solving the real problems of life. Simply by becoming polished animals is not the true goal of life. The real aim of human life is to inquire into the nature of the soul, to realize who we are and what is the summum bonum or the Absolute Truth. This is the proper utility of our intelligence. But how is this done? What is the method by which we can discover this supreme cause? After all, we have imperfect senses and a limited field of experiences.

This is the point at which one should seek the shelter of the bona fide spiritual master. Just as a person seeks out a physician once he discovers he has a disease, so also an intelligent man will be able to perceive that this material world is a miserable place. Everyone here is suffering from birth, death, old age and disease. No one can escape the stringent laws of material nature. But the difficulty is that even though there is so much suffering due to poor fund of knowledge, the foolish materialists try to make some adjustment within the material energy. So therefore, out of his causeless mercy on such fallen souls, the spiritual master comes to open our eyes, blinded by the darkness of ignorance, with the torchlight of knowledge. He is always engaged in service to the Supreme Personality of Godhead. *Mac-cittā mad-gata-prāṇāḥ*. "The thoughts of My pure devotees dwell in Me, their lives are surrendered to Me." (Bg. 10.9) Our beloved spiritual master, Śrīla Prabhupāda, has no other purpose but to deliver the message of *kṛṣṇa-prema* for everyone's benefit. Because of this, he is the most dear to Kṛṣṇa. (Bg. 18.69) Therefore one who aspires for becoming perfect

in this life must approach the pure and unalloyed devotee of Kṛṣṇa, His Divine Grace Śrīla Prabhupāda, without reservation, and surrender unto him with all faith and humility, and render him transcendental loving service. With this reciprocation established between the pure devotee and the submissive disciple, all auspiciousness is there, and one can be certain that he will soon be going back home, back to Godhead.

Hare Kṛṣṇa

Vāmanadeva dāsa, Indira-devī dāsī, Jagannātha dāsa, Vṛnda dāsī
Sundararūpa dāsa, Rādhā-kunḍa-devī dāsī, Lalitāṅgi dāsī, Śacīmātā dāsī
Bhaktarūpa dāsa, Vinoda-vāṇi-devī dāsī
Lalita Kumāra dāsa, Jambavatī-devī dāsī, Mitrā dāsī, Bāla Gopāla dāsa
Brajendra-nandana dāsa, Lokahita-devī dāsī, Śrīmatī dāsī
Gadādhara Paṇḍita dāsa, Brahmi-devī dāsī, Lalitā dāsī
Babrubaham dāsa, Vikramiṇi-devī dāsī, Rukmiṇī dāsī
Smarāṇānanda dāsa, Saṁsāra-mocana-devī dāsī, Jagannātha dāsa, Keśava dāsa, Rukmiṇi-Dvārakādhīśa dāsī
Gaura-śaraṇa dāsa, Bhaktin Brenda, Vāmana-devī dāsī, Kapiladeva dāsa, Rasotsava dāsī
Bhakta Ron, Līlā Mañjarī-devī dāsī, Varāha dāsa
Bhakta Dave, Bhaktin Dove, Bhakta Shawn, Ānanda dāsī
Jñānamudra dāsa, Aṇḍāṇḍa dāsa, Aniruddha dāsa
Gadāi dāsa
Kānupriya dāsa
Jyotirmāyā dāsa
Gopāla dāsa
Jitaprāṇa dāsa
Bhakta James
Bhakta Curt
Bhakta Norman
Bīṣa Lakṣī-devī dāsī
Dyuti-devī dāsī
Kalpalatīka-devī dāsī, Kṛṣṇa dāsa
Khandavabha-devī dāsī, Keśava dāsa
Kṣāma-devī dāsī
Prama-devī dāsī, Tamāla dāsī, Kuntī dāsī
Svarga-devī dāsī
Suśarma-devī dāsī, Kalpa-taru dāsa, Gopī dāsī, Satī dāsī

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

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

Somehow we have gotten the association of a pure devotee of the Lord. He has no faults, he makes no mistakes, his vision is spotlessly pure and he is willing to guide us on the path of eternity. We are blind, of course, but even in this bewildered condition we can see that he is no ordinary saintly man. He is not a *guru* as they are found now, cheaply in the market, but by his symptoms he is a fully realized soul. With perfect intelligence he leads us, patiently training us in the endless subtleties of Kṛṣṇa's service, introducing us with such cautious discretion into the assembly of Kṛṣṇa's intimate association. His mercy cannot be described. The swanlike man has no business in the places where men like us abide. He has no taste for the animal existence which intoxicates our polluted consciousness. And yet he walks among us, speaks to us, accepts our offerings which even men of lesser stature scorn, and remains without quitting the monumental task of reclaiming those who have sunk so low.

In the revealed scriptures there are many recommendations given by the twice-born men of paths leading to the ultimate goal of human life. And there is some conflict as to which of the recommended systems is the best for purifying one's heart. But there is no confusion about the association of these great souls, the pure devotees of the Lord. It is conclusive in all scriptures that one cannot attain success without the association of these men. There is simply no other way.

So, somehow we have gotten the association of His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda. The revealed scriptures do not

boast a more glorious or merciful soul than he. We pray that we may surrender everything we have to him without petty reservation. The debt he has created in us by extending his mercy is fathomless. There should be no talk of business or bargaining. All glories to Śrīla Prabhupāda.

Your Denver ISKCON servitors

Kuruṣreṣṭha dāsa adbhikārī	Sudarṣaṇī-devī dāsī
Praṇaballauḥ dāsa adbhikārī	Naṭaka Candrikā-devī dāsī
Svavāsa dāsa adbhikārī	Pūjā-devī dāsī
Daśaratha dāsa adbhikārī	Aṣṭa-sakhī dāsī
Dhanvī dāsa adbhikārī	Rāmān Reti-devī dāsī
Carcandra dāsa adbhikārī	Kadamba-devī dāsī
Rādhā-Dāmodara dāsa	Tadit-devī dāsī
adbhikārī	Subhadra-devī dāsī
Kaśalendra dāsa adbhikārī	Añjali-devī dāsī
Śrīnivāsa dāsa adbhikārī	
Arthadā dāsa brahmacārī	
Aṇuttoma dāsa brahmacārī	
Nandanandana dāsa brahmacārī	
Yajñopabhoktā dāsa brahmacārī	
Yajñapurūṣa dāsa brahmacārī	
Govardhanadhārī dāsa adbhikārī	
Siddhānta dāsa brahmacārī	
Rādhā-Govinda dāsa	
Rāmacandra dāsa	
Janārdana dāsa	
Ācārya dāsa	
Daru Brahman dāsa	
Acintya-śakti dāsa	
Bhakta Richard	
Bhakta Mantra Mike	
Bhakta Mahā Mike	
Bhakta Charlie	
Bhakta Alan	
Devī dāsī	
Anurādhā-devī dāsī	
Rāma Tulasī-devī dāsī	
Vṇḍāvāna-vilāsani-	
devī dāsī	
Tṛpti-devī dāsī	
Bhāgyavati-devī dāsī	



DETROIT

Our most dear Śrīla Prabhupāda,

You are the living force of your devotees. We offer you our eternal obeisances falling at your lotus feet, and there we beg to submit our humble prayers in glorification of your divine qualities, on this most auspicious day of Śrī Vyāsa Pūjā.

We can hardly speak of your glorious attributes; you are the most intimate friend of our Lord Śrī Kṛṣṇa. How can we ever understand your exalted position? You are favored by Śrīmatī Rādhārāṇī and therefore you are the most beloved person in all the three worlds. You have come to deliver us from darkness to light, by freely distributing the nectar of this *saṅkīrtana* movement of Śrī Caitanya Mahāprabhu. Without considering who is a fit candidate, you have benedicted us with the sweet taste of the holy name. You have given us life; therefore we are eternally bound to you through loving devotional service. Please bless us that we may be able to purely repeat all that you have taught us. We are nothing but your peons. We have no qualifications, and are most undeserving, but somehow or other we are being engaged by your mercy only. By receiving your mercy all of our desires are fulfilled. Kṛṣṇa is so kind that He has sent you. O most beloved spiritual master, enable us to understand His kindness. We have no eyes to see, and although we are most dull we are begging for the shade of your lotus feet. For we know that in that most auspicious place, under your perfect guidance, we will actually begin to taste the nectar of the transcendently sweet eternal life in association with our Lord Śrī Kṛṣṇa. How can we repay you? We can only offer our lives. Praying at your lotus feet, we offer our obeisances again and again.

Your eternal servants at Śrī Devasādhana Mandira

Mādhavānanda dāsa adhikārī	Aravinda
Pañca-tattva dāsa	Caitanya
Dhanvī Gaṇeśa dāsa	Vasudeva Ghoṣa
Rathayātrā dāsa	Govinda Ghoṣa
Rāmānanda dāsa	Mṛkanda
Rāmānanda Rāya dāsa	Mālinī
Premārṇava dāsa	Vibhu
Govardhana dāsa	
Indrabartā dāsa	
Narottamānanda dāsa	
Brajendralāla dāsa	
Deva-deva dāsa	
Akhilānanda dāsa	
Navina Kṛṣṇa dāsa	
Dhṛṣṭaketu dāsa	
Gāya dāsa	
Kapiladeva dāsa	
Urukrama dāsa	
Bhakta Mike	
Bhakta Randy	
Bhakta Jim	
Bhakta Tom	
Bhakta John A.	
Bhakta John B.	
Bhakta Nathan	
Bhakta Don	
Kauśalya-devī dāśī	
Jagaddhātṛī-devī dāśī	
Lekhaśravantī-devī dāśī	
Śukti-devī dāśī	
Mukhya-devī dāśī	
Sukhasāgarī-devī dāśī	
Rudraramaṇī-devī dāśī	
Yaśogamī-devī dāśī	
Mahanandini-devī dāśī	
Sītārāṇī-devī dāśī	
Jayaśrī-devī dāśī	
Jitāmṛta-devī dāśī	
Sarvaśaktimati-devī dāśī	
Trīśakti-devī dāśī	
Bhaktin Marge	
Mṛgākṣī-devī dāśī	

EASTERN EUROPE

*nama om visnu-pādāya kṛṣṇa-presthāya bhū-tale
śrīnīte-bhaktivedānta-svāmin iti nāmine
namas te sārāsvate deve gaura-vāṇī-pracārine
nirvīṣesa-śūṇyavādi-pāścātya-deśa-tārine*

O spiritual master, we beg to offer our most fallen *dandavats* at your divine lotus feet a thousand times. We thank you very much for bringing the Hare Kṛṣṇa *mantra* to our country. We are all feeling spiritual bliss and happiness by chanting this *mantra*. We are determined to spread the chanting of this *maha-mantra* in our country.

Your servants,

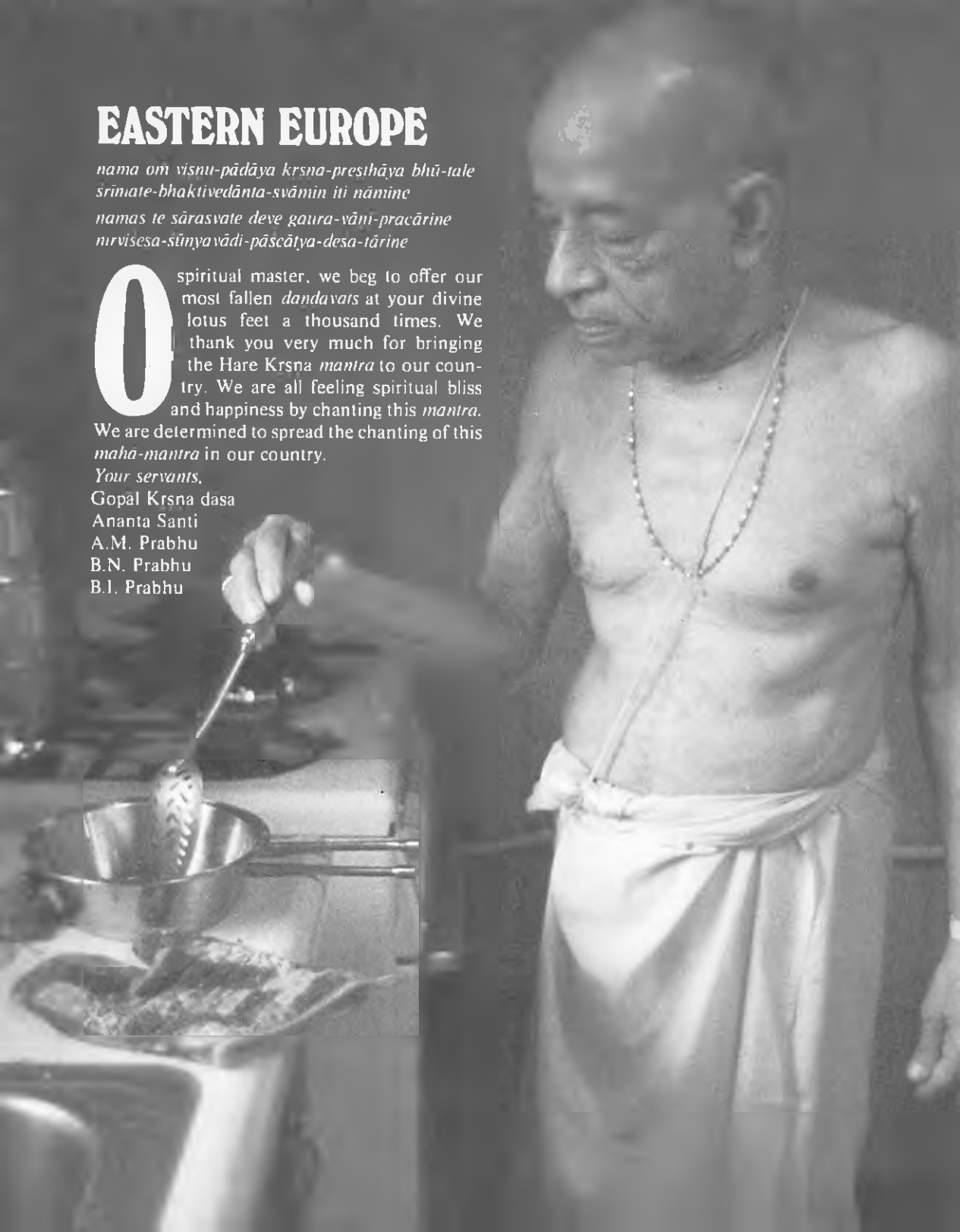
Gopāl Kṛṣṇa dāsa

Ananta Santi

A.M. Prabhu

B.N. Prabhu

B.I. Prabhu



*rahūgaṇaitat tapasā na yāti
na cējyayā nirvapaṇād grhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo 'bhīṣekam*

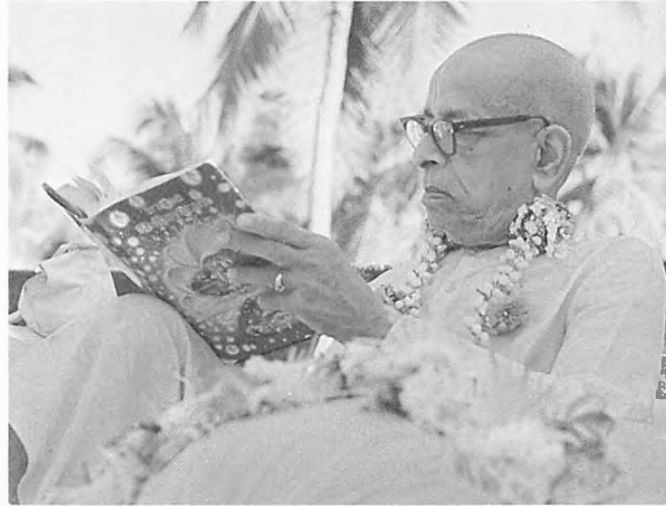
“My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [*brahmacarya*], strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of the great devotee.”

Remembering how you spoke in those beginning days—“Push on this movement, that is my only request. Remain pure and spread Kṛṣṇa consciousness.” We had no idea then how your energy, purity and compassion would enable peoples in Russia, China and even the Fiji Islands to hear the message of Lord Caitanya.

I remember Australia when we first came. Peoples gathered around us: “What are yer, mates? Who’s the bloke in the picture?” It was you, Śrīla Prabhupāda, and we told them of your glories, of your greatness by serving the Great. We endeavored only to repeat your words and now thousands chant the holy names.

In Fiji we are surrounded again and again with hundreds of eager faces attracted to your books that we hold up for view. Wherever we go people shout “Hare Kṛṣṇa!”

Deoji remembers his first twenty-minute meeting with you in the transit lounge at the airport. You touched his head and asked him to build a temple to Kṛṣṇa. Now that temple is started.



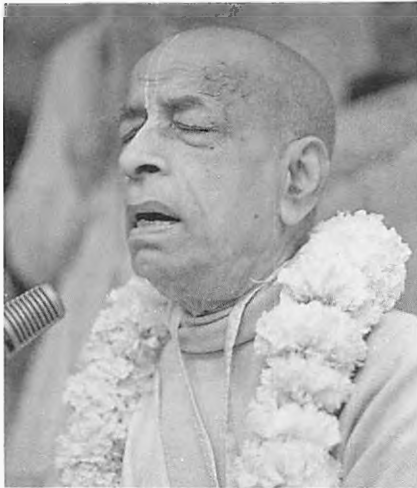
People know you here, Prabhupāda—they know your distinction.

My heart is hurting—but such a good hurt, for I am at your mercy. You have placed me here and now you can make me dance as you like.

Laga sere vua na Kalou! (Sing the names of God!)

Your servants,
Upendra dāsa
Deoji Puñja and family
Chitralekhā
Saumya Abhay Charan
Santanya Fjyu

GAINESVILLE



Dear Śrīla Prabhupāda,

Please accept our worthless obeisances from beneath the dust of your lotus feet. Although this is the most auspicious of all occasions—the appearance day of the current *ācārya* in the *paramparā* system of disciplic succession—we are still greatly pained by our total lack of ability to express our feelings on this day. This, however, is not due to any academic or intellectual deficiency (indeed, in the material world we were expert at mental speculation and philosophical word jugglery), but rather must be attributed to our severe lack of sincerity and general demoniac disposition. Yet, as Śrīla Bhaktivinoda Ṭhākura notes in his poem *Gopinātha*, “many demons have attained your lotus feet.” Therefore, in spite of these great defects, Kṛṣṇa has been so kind as to give us a slight glimpse of your transcendental qualities, and we would therefore like to offer a few inadequate words of submission, respects and appreciation on your appearance day.

In assessing the magnitude of your transcendental qualities, however, we concluded that it

would take virtually hundreds of volumes of books to properly describe your transcendental symptoms. What’s more is the fact that we are so fallen that we could not even detect such symptoms in the first place. What we would like to do, therefore, is simply list a few of the major qualities which we are able to perceive from within the darkness of our false egos, and hope that you will bestow your causeless mercy upon us in the future, so that we may develop firmer and firmer faith in your lotus feet.

In this connection, we would like to cite a recent incident that best illustrates the quality of your firm dedication to the instructions of Lord Caitanya Mahāprabhu, and your own Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. A few weeks ago one of our devotees was doing some shopping in a local store when he met a man who said he knew you when you first came to New York City in 1966. Upon seeing the devotee, the man asked, “Oh, how is Bhaktivedanta Swami these days?” “Oh, he’s writing a lot of books,” the devotee replied, not knowing what else to say. “Yes,” the man said, almost expecting the answer, “he always did do a lot of that.”

So from this incident, we can understand your transcendental position as the “person *Bhāgavatam*.” We did not even know you when this incident originally took place, yet we can see by your actions that you are nondifferent from the instructions which you are giving us right up until the present day. Similarly, sometimes we obtain a copy of some of your older publications, ones published even before you came to America, and in these also, we see that you have been saying the same thing for years and years and years and years, and the message is still exactly verbatim, except perhaps for the technical editing. So this encourages us very greatly, especially since our own propensity is to speculate and twist the real thing, until we have catered it and molded it to our own perverted desires for material sense gratification. So this is perhaps your greatest qualification, as you yourself have

said, that you “have not changed even one word of the original message.”

Another transcendental quality that is also somewhat illustrated by this incident is your constant emphasis on book distribution. As you may know, at the present time the *karmī* press and media have gone on a “crusade” against Eastern movements in general, and our movement in particular. According to their perception, the leaders of these movements are making a lot of money for their sense gratification, and the members in general have been brainwashed and tricked into serving such fallen leaders. As your servants and disciples, however, we emphatically deny this, and say that it is only their own envy that makes them think like this. Nothing could be further from the truth. The purpose of book distribution is not to make money, but is to spread the knowledge by which the suffering masses can be freed from the miseries of birth, death, disease and old age. Therefore your instructions are to distribute as many books as possible, because simply by reading the knowledge contained in the books, we can actually become Kṛṣṇa conscious and go back to home, back to Godhead. Therefore, book distribution is actually the mercy of Lord Caitanya Mahāprabhu upon the conditioned souls, and you, as His unalloyed devotee and advocate, are hailed as *patita-pāvana*, or the deliverer of many, many fallen souls.

And finally, we must, as your disciples, admit that in spite of so much mercy and good instruction from Your Divine Grace, we are still suffering. Suffering because the knot of false pride and material attachment is so strong that we think that it is actually our real self that we are giving up, instead of our false self, or identification with this material body. In spite of so many offenses, however, you patiently tolerate our nonsense, and continue to drag us back to Kṛṣṇa. Without you we have no position. In the Age of Kali, the only means for spiritual deliverance is the *saṅkīrtana* movement.

Nobody is qualified to perform ritualistic sacrifices, or mystic *yoga*, or austerities and penances—the only means is to receive the holy name of Govinda from the lips of a pure devotee. It is by your mercy only that we even have the little desire that we do. Therefore, you are known as *karuṇā-sindhu*, or an ocean of mercy. We fall at your lotus feet and beg your forgiveness for our past offenses, and pray for a pinch of desire to execute your instructions. Without that, this Vyāsa-Pūjā is simply another exercise in fancy rhetoric, without any practical application. Therefore, please fill our request, and force us to surrender.

*na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārṇṇa-prāṇas
tat-puruṣa-niṣevayā
(Bhāg. 6.1.16)*

“My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Kṛṣṇa, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, *brahmacarya* and the other methods of atonement I have previously described.”

Your worthless servants,

Amarendra dāsa	Kaluini dāsī
Dhaneśvara dāsa	Kṛṣṇa Kumārī dāsī
Jagannātha-tīrtha dāsa	Gaṅgā-gatī dāsī
Syāmakuṇḍa dāsa	Srāntī dāsī
Manuśreṣṭha dāsa	Bhrantī dāsī
Droṇācārya-guru dāsa	Smṛtī dāsī
Pundarikākṣaṇa dāsa	Gopapatnī dāsī
Saṅkarṣaṇa dāsa	Yaśodamāyī dāsī
Ekādaśī dāsa	Bhaktin Brenda
Nitya-siddha dāsa	Bhaktin Sue
Akiñcana-kṛṣṇa dāsa	Jananī dāsī
Garuḍa-Paṇḍita dāsa	Rāmacandra dāsa
Rāmānanda Rāsa	Viśvambhara dāsa
Vāninātha Vasu dāsa	Parama-karuṇā dāsa
Bhakta Jeremy	
Prattī banu dāsa	
Gāyatrī dāsī	
Candṛt dāsī	

GENEVA

Dear Śrīla Prabhupāda,,

Once in a lecture, you said that when you first met His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī, you understood that he was the perfect person to spread Lord Caitanya's movement. As servant of Sarasvatī, we understand that you are the perfect person to take up his mission. Who other than you could present with such force and yet such sweet words the message of the Lord, *gaurā-vānī*. There is really no one else, O Jagad-guru!

Weren't we wilder than the beasts of the Jhārikhaṇḍa jungle? And now we are chanting and dancing.

Mahārāja Parīkṣit was going to die in seven days, weren't we already dead? You are our Śukadeva Gosvāmī; through your lips the message of Lord Gaurāṅga becomes sweeter and sweeter.

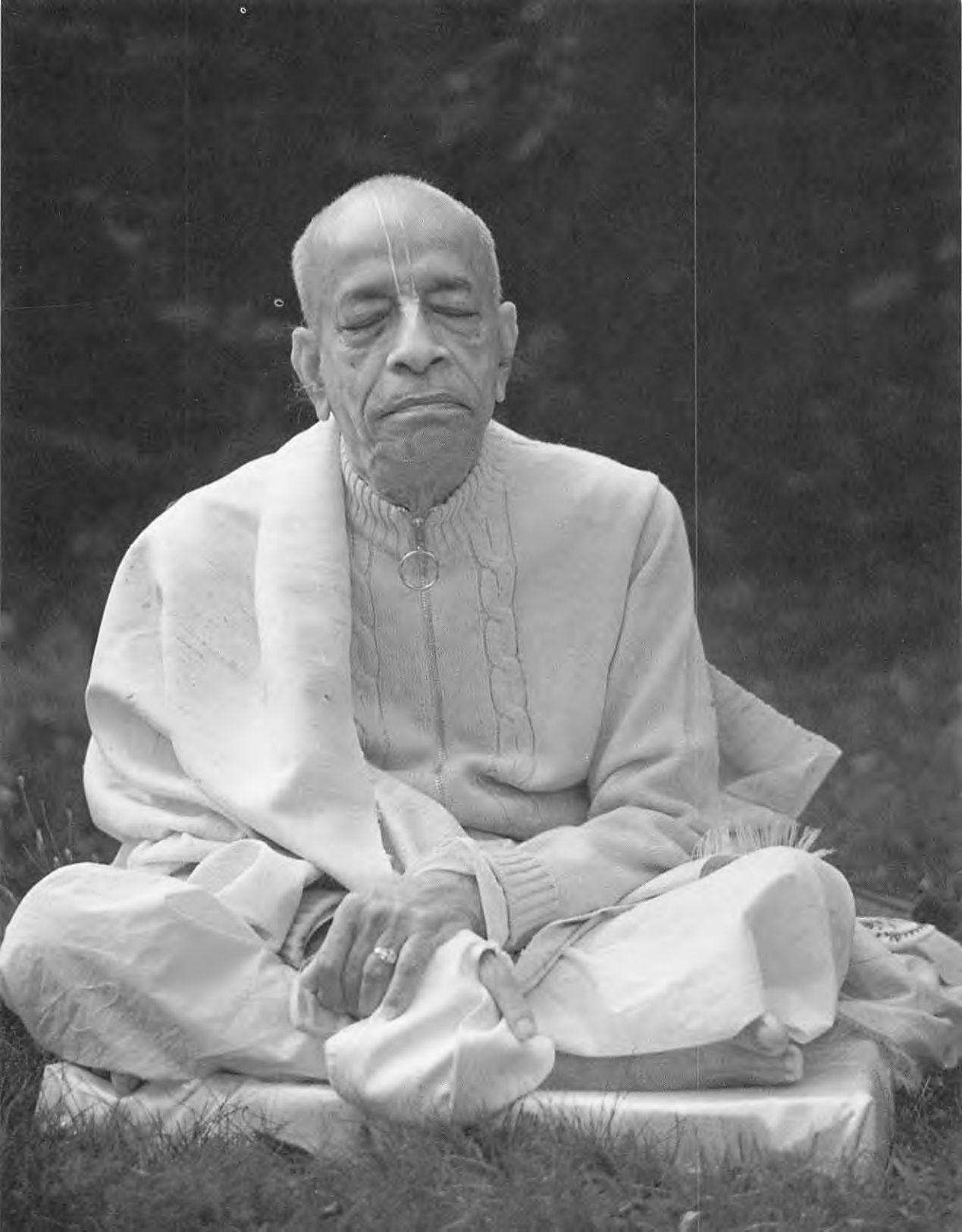
If Rūpa and Sanātana considered themselves more degraded than Jagāi and Mādhāi, what was our position, what would have been our fate? Nārada Muni saved Mṛgārī; you came to hell to fulfill the orders of your Gurudeva, to pick us up from the ocean of our sinful deeds. With a lot of luck, we would have become trees, to "stand up naked for thousands of years," but by your grace we have been saved like the seven palm trees of South India.

Prabhupāda, we pray to you that we may always remain in the cooling shade of your lotus feet. We pray to keep your instructions as our life and soul, life after life. We are helpless; with-

out your grace we are just falling prey to anger, lust, greed, envy and lamentation. Give us the strength. We pray to become and remain pure and to be allowed to assist you in your mission of spreading *kṛṣṇa-prema* all over the world.

Here in Switzerland, people have everything they need materially. As perfect *narādhama*s they are organized like bees and ants. Through your grace, we shall try by giving them Kṛṣṇa, to turn their "zeros" into millions!

Mādhavendra Purī dāsa brahmacārī
Brajīṣma dāsa brahmacārī
Narendra dāsa brahmacārī
Ādirāja dāsa brahmacārī
Śaṅkarāraṇya dāsa brahmacārī
Aśoka Kumāra dāsa brahmacārī
Jayāntakṛd dāsa adhikārī
Maṇihara dāsa adhikārī
Bhakta Jeremy
Bhakta Pier-Angelo
Bhakta Patrick
Bhakta Abdul
Bhavānī-devī dāśī
Hiraṇmayī-devī dāśī
Kṛṣṇa-kānta-devī dāśī
Maithilī-devī dāśī
Mandahāsa-devī dāśī
Mondakini-devī dāśī
Merumāla-devī dāśī
Nandirūpaka-devī dāśī
Kṛpāmayī-devī dāśī
Catherine evelyne
Evelyne
Arjuna dāsa



GERMANY

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

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

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

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

*namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviṣeṣa-śūnya-vādi-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-deva and delivering the Western countries, which are filled with impersonalism and voidism.”

Gurudeva!

*kṛpā-bindu diyā, kara 'ei dāse,
tṛṇāpekṣā ati hīna
sakala-sahane, bala diyā kara',
nija-māne sprhāhīna*

“Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

*sakale sammān, korite śakati,
deho' nātha! yathā yatha
tābe to' gāibo, harināma-sukhe,
aparādha ha'be hata*

“I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.

*kabe heno kṛpā, lobhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn,
koro' more ātma-sātha*

“When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

*yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāṇḍiyā kāṇḍiyā,
prāṇa nā rākhibo āra*

“If you examine me, you will find no good qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.”

Prostrating ourselves at your lotus feet, dear Śrīla Prabhupāda, we pray for your unlimited mercy to help us become eligible for being your servants. Carrying the mercy of Kṛṣṇa as a rain cloud carries rains, you are bestowing this mercy upon anyone and everyone, just as the rain cloud pours water. The cloud does not consider whether it pours the water upon forests, rocks or lakes, and similarly you do not consider upon whom you will bestow your mercy. Although Kṛṣṇa advised in *Bhagavad-gītā* (18.67) that “this confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me,” you are more merciful than Kṛṣṇa and therefore you kindly explain to us the science of Kṛṣṇa consciousness although we are not austere, not devoted, not sincerely engaged in devotional service and we are envious of Kṛṣṇa. You are like a touchstone, which can transform iron into gold by touching it. By your kindness you have touched us with the vibration of Kṛṣṇa’s holy name. Unfortunately we are so fallen that we do not like to remain in touch with you constantly and so we are foolishly hampering our own transformation. When will the day come when your words become our life and soul?

As you have explained in *Caitanya-caritāmṛta*, in the absence of the spiritual master his words are the pride of his disciples. When will the day come?

Gurudeva, give to these servants just one drop of mercy. We are lower than blades of grass. Give us strength. On this holy event of Vyāsa-Pūjā we are supposed to make an offering unto your lotus feet, but we are coming as beggars. Dear Śrīla Prabhupāda, do not kick us away. Our only wish is to have our conscience purified by the words emanating from your lotus mouth. Give us the shade of your lotus feet.

Harikeśa Svāmī
Ajataśatru dāsa brahmacārī
Akṣara dāsa brahmacārī
Alanātha dāsa brahmacārī
Aṣṭaratha dāsa brahmacārī
Avināścandra dāsa brahmacārī
Bharata dāsa brahmacārī
Devarṣirāt dāsa brahmacārī
Dūrgāma dāsa brahmacārī
Dvārakāṇḍyaka dāsa
brahmacārī
Gaṅgādhara dāsa brahmacārī
Gopeśa dāsa brahmacārī
Guruśreṣṭha dāsa brahmacārī
Harṁsa dāsa brahmacārī
Hanumān dāsa brahmacārī
Haraka dāsa brahmacārī
Jalandhara dāsa brahmacārī
Kāmadhenu dāsa brahmacārī
Kañjalocana dāsa brahmacārī
Kṛṣṇa kṣetra dāsa brahmacārī
Madhuhā dāsa brahmacārī
Mañidhara dāsa brahmacārī
Niṣpāpa dāsa brahmacārī
Parameśvara dāsa brahmacārī
Rāma-mohan dāsa brahmacārī
Wolfgang
Wolfram
Indira-devī dāsī
Komalāṅgi-devī dāsī
Mañimāñjarī-devī dāsī
Revatī-devī dāsī
Ratnagarbha dāsa brahmacārī
Rāvaṇārī dāsa brahmacārī
Rohiṇisuta dāsa brahmacārī
Sarvapālaka dāsa brahmacārī
Sucandra dāsa brahmacārī
Sudeṣṇa dāsa brahmacārī
Sumahat dāsa brahmacārī
Talaṅka dāsa brahmacārī
Taponidhi dāsa brahmacārī
Uraṅgama dāsa brahmacārī
Vedavyāsa dāsa brahmacārī
Yadasaṁpati dāsa brahmacārī
Frank I
Frank II
Kilian
Mark
Olaf
Rene

Siggi
Rohiṇī-devī dāsī
Umā-devī dāsī
Anne
Heidi
Petra
Acedya and Darpaṇa
Airāvata and
Amahamoha / Rādhāpriyā
Anādi
Ātmavidyā and Hṛmatī /
Raghunātha
Cakravartī and Dīnaśaraṇa
Gaurakīṣora and Kañcanī
Jaya gaura and Śāntimatī
Mahārathī and Reṇukā
Prṭhu and Rambhuru
Sutapā and Herta /
two children
Vibhīṣana and Mṛdani
Yakṣa and Madanalasa





GUYANA

Dear Śrīla Prabhupāda,

We beg to offer our prostrated obeisances in the dust of your lotus feet.

By your mercy Lord Caitanya's message is reaching every town and village of every country. Your fame is spread all over the three worlds.

Yet you never claim any credit for yourself but you always transfer all the honor to your Gurudeva.

Our only hope for advancing in love of God is to be engaged in loving service to your humble self because by such service only we can achieve the mercy of Kṛṣṇa. You are so kindly giving the shade of your lotus feet to each and every one of us, indeed to all the conditioned souls.

In the *Bhagavad-gītā* Kṛṣṇa says, "Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail." On this blessed day of your merciful appearance on this planet as Kṛṣṇa's manifested representative, we repeatedly worship and offer our homage unto you, fervently praying to be always engaged in thinking of how merciful you are to the conditioned souls and how especially fortunate we are to be accepted as disciples of an unalloyed devotee of Kṛṣṇa as yourself.

We beg to remain always in the service of your lotus feet.

Your Guyana devotees,

Bhūtādi dāsa

Bhakta Rajcoomar

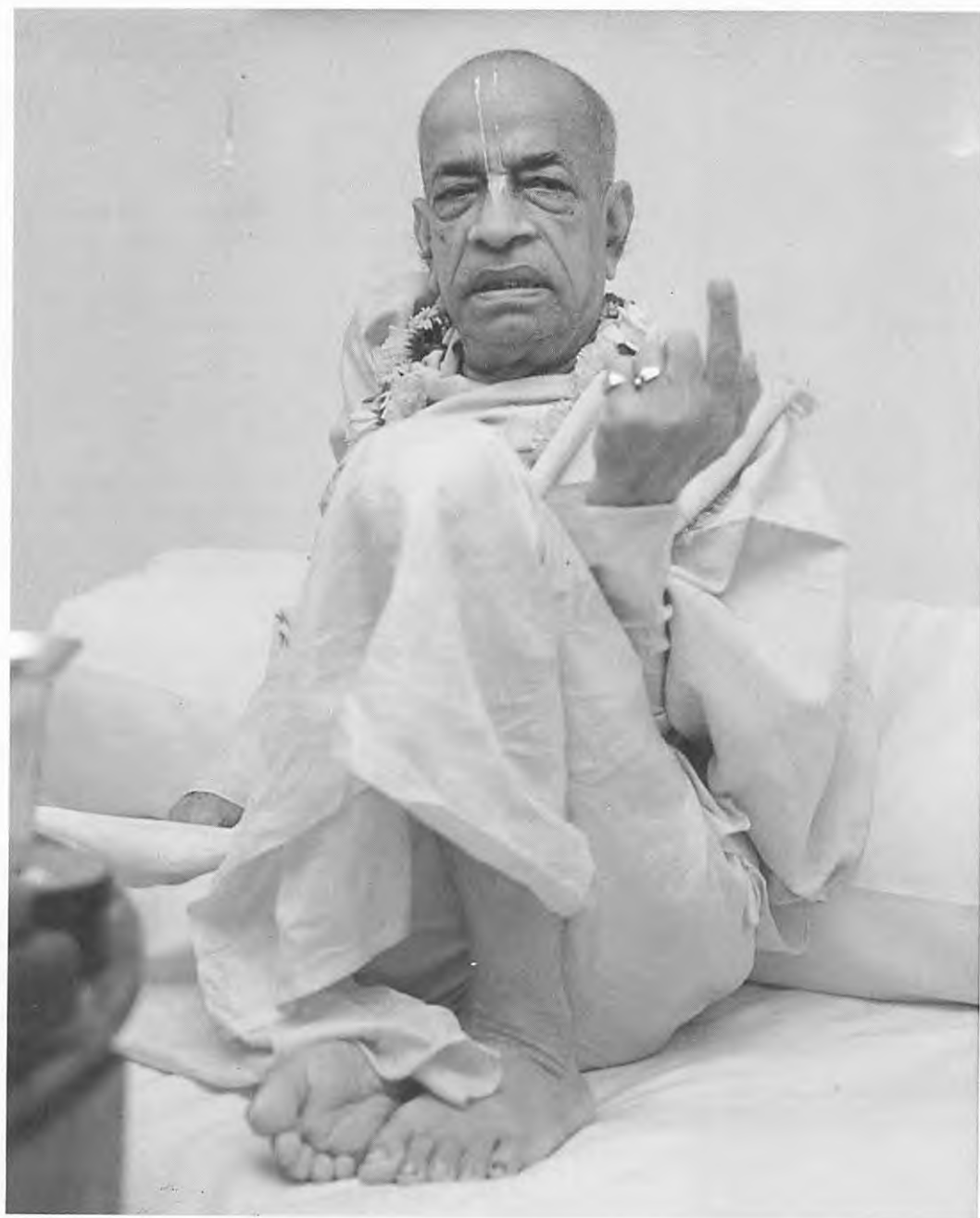
Bhaktin Tulsidai

Bhaktin Joan

Bhaktin Savitri

Phulmatri Prabhu

Sureśa Candra Prabhu



HONOLULU

All victories and glories to Om Viṣṇupāda Paramahaṁsa Parivrajakācārya 108 Śrī Śrīmān A. C. Bhaktivedānta Swami Prabhupāda, our beloved spiritual master. You are translating the cream of the Vedic literatures in so many languages throughout all parts of the world so authoritatively and exquisitely that you are single-handedly destroying the voidism and impersonalism that has the world in its stringent clutches.

We think that we have met Your grace by the will of providence, and thus we accept you as captain of the ship (*karma-dhāra*) for those who desire to cross the dangerous ocean of Kali, which destroys all the good qualities of a human being. (*Śrīmad-Bhāgavatam* 1.1.22)

The dust of your lotus feet touching our heads converts us from ravaging zombies (*jivāñchava*) to respectable human beings. This dust is extended in the form of your perfect instruction. This instruction is the breeze that inflates the sails of our human boat, allowing us to ply forward, across the turpid waters of the evil Kali, toward the safe and sublime shore of the spiritual sky.

Mild Hawaiian spring breezes wafted through the temple room windows. The sense of peace and satisfaction was due to the presence of the Pañca-tattva in their full glory, dressed in the opulence of multicolored silks embroidered with glittering silver sequins, some square, some star-shaped, some round. You sat placidly, dearest Śrīla Prabhupāda, emanating deep yet

comforting knowledge; the regal purple background of the plush *vyāsāsana* providing an exemplary picture of your actual stature.

“We are interested in just one moon. I am looking for one moon. There are so many stars in the sky, but the light from just one moon is of so much more value. We are looking for just one moon.”

You had said this before. Such repetition is glorious, only adding to the effect. You are the soothing, cooling, personified moonshine of Lord Nityānanda. The impersonalists are so much fond of the dazzling *brahmajyoti* because this *brahmajyoti* is the effulgence of the transcendental body of the Supreme Personality of Godhead. Everyone is looking for Kṛṣṇa. Sunlight is a direct reflection of this *brahmajyoti*. Moonlight is the direct reflection of sunshine. The predominating deity of the moon controls everyone’s mind, and in the presence of soothing moonshine, everyone feels freedom and relief from the pangs of material existence. You are the pure reflection, the empowered representative of Lord Nityānanda Rāma, the original spiritual master. Thus your realized words expertly cut through the darkness of our *avidyā*, our ignorance. Although we know that we are implicated when we hear and read them, if we are sincere, we do not feel anxiety but soothing relief. Such is the effect of the transcendental moon which brightens everything amidst the age of darkness. Ignorance becomes dissipated and destroyed.

Now you want that there be just even one

more moon. This you are asking of us. Full knowledge is there in all living entities but, caught from time immemorial in the clutches of the bewildering energy called *māyā*, it does not manifest—or sometimes manifests only minutely. Thus so much darkness, some scattered stars, but you are looking for just one moon.

Hawaii is the best locale in the world to practice spiritual life. One can live on as little as two coconut dobs a day. This you have stated. Hawaii is the best place to absorb oneself in material happiness also. But pouring water on a fire while trying to ignite it is the strategy of the deluded. For one who is trying to realize spiritual ecstasy but has not abandoned material hankerings, Hawaii is not the best place.

We have seen you prosper here, and display all the transcendental qualities of the pure devotee. Thus you have allowed us to prosper also. By Kṛṣṇa's grace, ISKCON—Honolulu has been presented the opportunity to afford you an opulent mansion located in one of the best valleys of the city, a valley noted for its many churches and low crime rate. There are beautiful mango trees on and near the property. You have written to us, "and everyone knows how fond I am of mangos." The shade of the immense banyan tree in the backyard provides strength and vitality. While walking atop the open veranda which adjoins your room and overlooks a circular hedge of more than thirty *tulasī* trees, you once glanced toward the vegetable garden in the near north. Seeing the devotee working there, bare-chested and basking in the morning sun, you said to him from above, "be blessed."

But of all your prosperity, the most invigorating display of your opulence here was in the supremely important matter of your writing. Your pace was phenomenal, never before seen. Leaving almost all of the public lecturing to your disciples, you would speak from the *vyāsāsana* only on Sunday evenings, presenting the information that after death one may, on the planet of the plutonic king, relish embracing the red-

hot form of a woman if he is so much immersed in that activity during life.

So much of the rest of the time you would translate. Later we would read the description of the hellish planets in the Fifth Canto of *Śrīmad-Bhāgavatam* and, at the culmination of the work, also experience your unprecedented acknowledgement, "Completed in the Honolulu temple of the Pañca-tattva, June 5, 1975." You would sit in front of the Deity and tell us that this mixing business should not go on. It is not the policy of the moonlike devotees.

In Hawaii it has been all too prevalent. So many have come; so many have gone. This we have seen.

The platform of pure devotional service is detailed in the Twelfth Chapter of the *Bhagavad-gītā*. The very first quality of a pure devotee is listed there. *Adveṣṭā*: nonenvious.

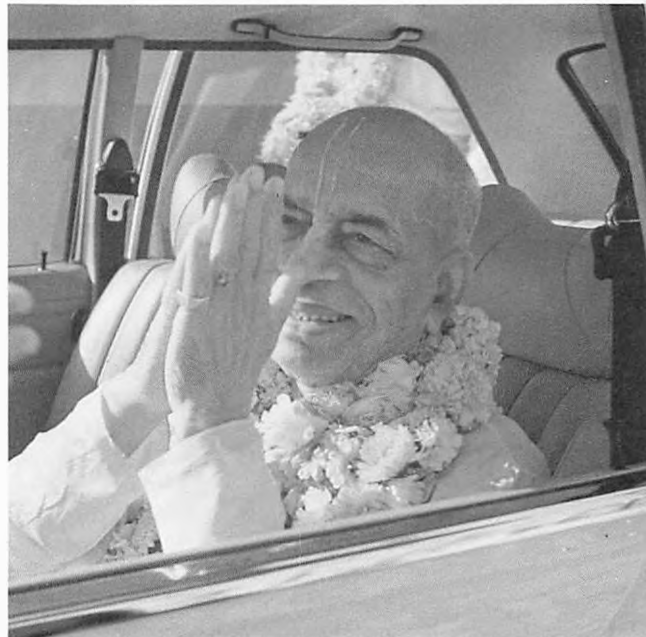
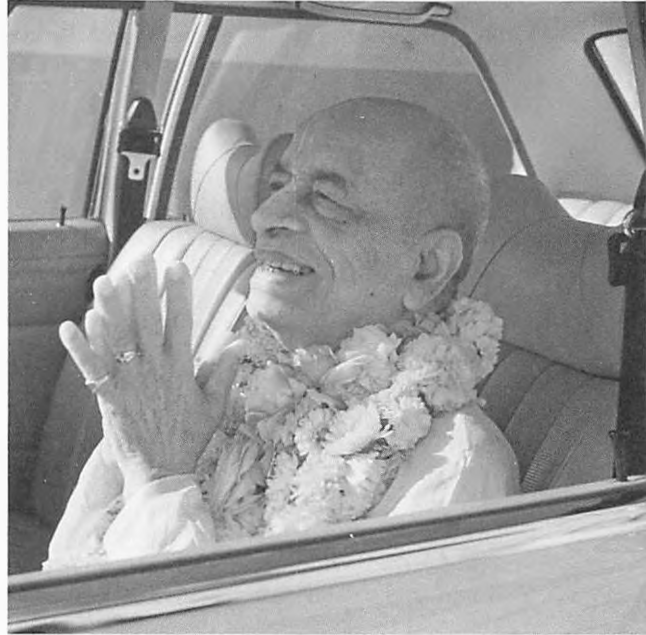
There are many symptoms of nescience; there are many contradictions labored under by the conditioned soul. Just like if one has stomach problems due to malfunctioning of his nerves in that area. He may take so much trouble to eat correct and properly combined foods along with balanced exercise and rest. But if the nerves leading from the brain to the stomach are pinched by a subluxation of the vertebrae, what is the use of all such remedies? He must go to a chiropractor and have his spinal column put back in order. Then everything will go on nicely.

Similarly, we have to get to the root of our contamination, not just try to neutralize the symptoms, leaving the dirt underneath the rug. This is what you are giving us with this *bhakti-yoga* system. The other *yoga* or so-called *yoga* methodologies on this planet today don't come to grips with the root reason of our undesirable existence here. Almost all of their constituents are impersonalists and voidists. Although they might be able to have their relative truths securely established within, and although they might be able to gloss over some of the symptoms of their contamination, thus manifesting some seemingly good qualities

which will flicker and fail in the clutch, until they come to the platform of accepting the personal existence of the Supreme Truth and acting accordingly, their initial contamination remains. The system of devotional service you are so mercifully extending to us might not contain as many artificial austerities as some of the other more popular methods and concoctions, but only a few fortunate and rare souls will actually take this medicine. It is a medicine that cannot be compromised. You relentlessly rip away at our illusions, revealing things as they are. Not everyone really wants to know what they need to know. Some will come, and some will go.

You are teaching us what we have forgotten. We are originally all pure spiritual souls. But our eternal function is not God, but *dāsa*, *dāsa*, *dāsa*, loving servitorship to God. Subordinate. We fell from that position due to our original sin. The Christians also have this concept of original sin, but when you ask them to elucidate matters, they cannot. This is because their system also allows that despicable leeway to ultimately balk. The reason for our falling from the spiritual world was due to our original envy and pride toward Lord Kṛṣṇa. We thought “why do I have to serve Kṛṣṇa, I am just as good as Kṛṣṇa.” Thus we were sent down to get covered over again and again in the masquerade ball called *samsāra*, the excruciating cycle of birth and death. Our original light has now become covered by so many curtains, all linked to one another very systematically and scientifically. You are forcing us, your disciples, to realize and remove that original curtain so that we won’t be forced to entangle ourselves only with subsequent symptoms. They will be lifted automatically, and thus by your grace, our moon will burst forth in full glory.

You are the eternal well-wisher of all living entities. Your mercy cannot be fathomed. You have taken the most fallen and have rejuvenated their God-given powers of intelligence and strength. But, by the eternal presence of minute independence, the *jīva* servitor can elect to turn



his face from you, and futilely try to imitate the eternal enjoyer. Thus for the soul still affected by the coverings of gross and subtle bodies, devotional service is like a razor's edge. Some are following strictly and cleaning their faces so meticulously perfect, while others are suffering so many knicks and cuts. The most damaging misuse of this potency you are bestowing is *guru-aparādha* (*hāthī-māttā*, the elephant offense) and *vaiṣṇava-aparādha*, offense to your devotees. These things ultimately surface because of the original sinful seed: envy.

You have written about this in your purport to verse 6 of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* (*The Nectar of Instruction*) as follows:

"This Kṛṣṇa consciousness movement is a transcendental science, and there is no room for jealousy. As soon as one becomes envious, he falls from the platform of *paramahansa*. If we consider the bodily defects of a Vaiṣṇava, we should understand that we are committing an offense at the lotus feet of the Vaiṣṇava, which is very serious. For a neophyte especially, considering a pure devotee from a material point of view is very injurious. One should try to see the internal features and understand how he is engaged in the transcendental loving service of the Lord. Those who think that Kṛṣṇa consciousness is limited to a certain section of people or devotees are generally prone to see the external features of the devotee. It is also an offense to consider the empowered Vaiṣṇava an object of disciplinary action. It is offensive to give him advice or try to correct him."

In the *Caitanya-caritāmṛta* purports (*Madhya* 1.218–220/*Madhya* 11.103) you have added:

"When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord's mercy, he becomes very happy. Vaiṣṇavas are not envious. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself, but an ordinary mundane man and should not be respected but rejected. There are many jealous people in the dress of Vaiṣṇavas in the Kṛṣṇa consciousness

movement, and they should be completely neglected. Unfortunately, in this age of Kali, there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, '*kali-cela*.' He indicated that there is another Vaiṣṇava, a pseudo-Vaiṣṇava, with *tilaka* on his nose and *kañthi* beads around his neck. A Vaiṣṇava *ācārya* is self-effulgent, and there is no need for any court judgement. A false *ācārya* may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga."

"One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of this movement."

The Lord's most recent appearance in this world was five-hundred years ago when He instructed us by playing the role of the ideal devotee, Śrī Caitanya Mahāprabhu. When the most powerful impersonalist of the time, Prakāśānanda Sarasvatī, heard about Lord Caitanya's chanting and dancing, he displayed his envy by telling his numerous followers that the Lord was only a sentimentalist and a magician. Prakāśānanda further instructed them not to listen to the Lord, thus, in the name of knowledge, doing the greatest disservice by misleading others from the path of the Absolute Truth. Impersonalists are always envious. Prakāśānanda would preach that the Supreme does not have a mouth, legs, or eyes, indirectly saying that God is dumb, lame, and blind. Because of such preaching, Prakāśānanda Sarasvatī was attacked with leprosy.

You are the spiritual master of the universe, yet we have seen those who have become careless with this razor's edge approach you with sliced and bleeding jugular veins. They are not limited to one race or locale. In India, those who willfully disobeyed the orders of your spiritual master, Śrīla Bhaktisiddhānta Sarasvatī, are the

most notorious. Although their foul action, or lack of action, forced your divine *guru* to depart early from this world, they have no humility. They envy you because you have followed. Such men are cursed and should be avoided like crocodiles in a swamp.

It is a known fact that, due to tight customs and quarantine surveillance, there are no snakes or tigers present in the lush tropical environment of Hawaii. But Bhaktivinoda Ṭhākura has said that a man who cannot be controlled by the higher instruction of Kṛṣṇa consciousness is worse than such animals because he cannot be tamed. There is no such quarantine here for such a man. So many of them are sleeping in the darkness of this age. By delivering your message properly, they might be able to turn toward you and become delivered. But for those who are pretending to sleep, whose minds wear the cloak of envy and the turban of greed, there is no possibility of becoming awakened. This we have seen.

You have told us that the material world is likened unto a beehive. All the bees are scurrying about for the available honey, but, in the process, they are suffering the bites of one another. It is impossible to envy Lord Kṛṣṇa in His realm because He doesn't allow it. One is immediately shipped down and packed up in the immense material straightjacket. Therefore their business becomes envying and destroying one another.

You have shown us clearly that this material world is a battle. Prabhupāda, please allow us to accept you fully as the captain of our ship. Sometimes Kali, the evil symbol of sin, or his servant, throws a wave which tumbles and bewilders us atop this invaluable boat. Without your merciful guidance, we would have been long lost in that horrible ocean. Instead we are seeing, slowly but surely, that all good qualities are coming now as long as we abide by your order in this war against the illusory energy. You are requesting this of us. We thus are becoming more enthusiastic and confident. We thus are shining more brightly

daily. As long as we remain serious and sincere, as long as we do not allow envy to reenter our hearts, the pock marks of the moon do not detract from it's splendor.

You are in pure and ecstatic love of Kṛṣṇa. Hawaii, Chicago, Geneva, or Tokyo, it does not matter. Everywhere for you is Vṛndāvana, and you create the Vṛndāvana atmosphere for everyone anywhere you go. We, the devotees of ISKCON—Honolulu, pray that you allow us to ply this boat properly to it's destination and manifest our true moonlike nature. After all, it is your desire, and our only business is to eternally fulfill your desires, although our debt to you can never actually be repaid.

Your servants at ISKCON—Honolulu

Śukadeva dāsa adhikārī, Jagamohinī-devī dāsī,
Mādhurya-līlā
Satyadeva dāsa adhikārī, Mahāguṇa-devī dāsī,
Maitreya, Muralī
Śatānanda dāsa adhikārī, Kadamba-kusumāpriyā-devī
dāsī, Rāma-lakṣmaṇa
Śāstā dāsa adhikārī
Jagad dāsa adhikārī, Bhaktin Nancy
Harivallabha dāsa adhikārī, Sakhī-devī dāsī
Bharata dāsa brahmacārī
Kavi dāsa brahmacārī
Gopīparāṇadhana dāsa brahmacārī
Lakṣmaṇa dāsa brahmacārī
Niścinta dāsa brahmacārī
Piyūṣahānti dāsa brahmacārī
Bhakta-jana dāsa brahmacārī
Muniśvara dāsa brahmacārī
Ādi-kartā dāsa brahmacārī
Kailāśacandra dāsa brahmacārī
Mark Hains
Kūsa-devī dāsī, Ātmārāma
Herāpañcamī-devī dāsī, Tāra
Sukhī-devī dāsī
Saṁhārīṇā-devī dāsī
Bhakta William
Bhakta Steve
Bhakta Bob
Līlānanda dāsa brahmacārī
Jyotir dāsa
Aniruddha dāsa brahmacārī



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

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

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

HOUSTON

We prostrate ourselves before Your Divine Grace, begging your mercy this time and times forever more. You are the savior of the fallen—without you there is no one. No one to give us direction on the progressive march back to home, back to Godhead. Filled with lust, anger and greed, we couldn't understand the purpose of human life. But your kindness knows no bounds. Patiently and even with inconvenience to your divine self you have taught our fallen selves how to redirect these three gates to hell in such a perfect way that now our lust is turning into love, our anger into joy, and our greed into detachment. The darkness which was all-pervasive has been removed by your effulgent character, and we now all stand in the sun of Kṛṣṇa. Merely by the touch of the waves of the sacred Ganges one becomes liberated, even if he is the lowest of mankind; but by just seeing you, the same effect is achieved. We also understand that to see you is to recall your instructions and act accordingly. Therefore we are all calling to you, "Give us the shade of your lotus feet and purify us!" Allow us to always follow your perfect instructions so that we may always please Your Divine Grace. This is our only wish, simply to do as you command. The puppet has no movement separate from the puppeteer. Similarly we will not move independently of your desires. Please give us the shelter of your lotus feet and direct us as you like.

Your eternal servants,

Lakṣmī-Nārāyaṇa dāsa
Vallaba Sena dāsa
Darpada dāsa
Jyotir
Siddhavidha
Dharmabhuvana
Bhushaya
Brāhmaṇya
Bhakta Dick
Bhakta Bill
Bhakta Bob Cohen
Suvrata dāsa adhikārī
Icchanatī-devī dāśī
Ragurandini-devī dāśī
Danakeli-devī dāśī
Rasupariṇī-devī dāśī
Cularn-devī dāśī
Citśakti-devī dāśī
Debraja-devī dāśī
Vasudeva Datta
Nimāi Paṇḍita
Savajasṛda
Megachara
Paul Kīrtana



Dear Śrīla Prabhupāda,

Like the eternal causal ocean, your mercy for the fallen souls knows no limits. You have plucked us out of this ditch of materialistic life, which is compared (Cc. *Antya* 6.193) to a hole into which people pass stool, and now there is no way we can repay you but to eternally become your menial servants. How unfortunate that we are unable to understand all that you have done for us, for our seeing is of no value unless our eyes are fixed on you.

Our eyes were tightly closed shut and you forced them open with the transcendental secrets of your divine love. Until we met you, we had no knowledge of what real love was. Seeing your humility so sublime, a personality so true and kind, we've become so attracted that we are unable to leave your association, remaining your servants till the end of eternal time.

Please accept our sincere obeisances at your lotus feet, Śrīla Prabhupāda, even though we're so terribly unqualified, our hearts being full of sinful desires. All we can do is to try our hardest to serve you with determination and respect, hoping against hope, by Kṛṣṇa's mercy, we will develop loving devotional service to you, without any self-motivation. Force us by the power of your pure love to serve Lord Caitanya and accept this distribution of love of God as our very life and soul.

O master, give us the courage and strength to preach this sublime message throughout the world. *Māyā* is so strong that all we can do is constantly pray to you for protection. Please give us the intelligence to understand and accept your divine instructions, for you have become our intelligence to lead us back home, back to Godhead. May Kṛṣṇa give us strength, so that once having caught hold of your lotus feet, nothing will make us let go.

How fortunate for us that we've chosen to ac-

HYDERABAD

cept your mercy. You are so wealthy that you make no distinctions as to whom you give your mercy. You freely distribute the mercy of your books to everyone. Truly, how can we estimate the potency of these priceless gems—each one with the power to annihilate unlimited sinful activities. If it were not for you and your books, the world would have been devoid of knowledge of Kṛṣṇa. You have so kindly dedicated your life to translating the wealth of *bhakti* into so many languages, destroying the impersonalists, voidists and nonsense rascals that claim to be God. You have written so expertly that you shake the dull heads of the gross materialists and clearly establish the supremacy of Vaiṣṇavism. You are working so hard for us, Prabhupāda, that we think that you are trying to take the whole universe back to Kṛṣṇa with you. Surely, after reading all your books, who will not be attracted? For thousands of eons we will be able to taste the nectar of your association, through the medium of your books.

O master, take these worthless specks and place us along with the dust of your lotus feet. Now that we've tasted the nectar of your association we can think of nothing else worth striving for but to see your brilliant smile upon your insignificant servants. No words can describe the feeling we get when we see you smile; our hearts become filled with transcendental bliss. Surely Kṛṣṇa must have taught you all these wonderful things.

Of course you know, Śrīla Prabhupāda, that we may write many words about how much love we feel for you, but only by our activities can we actually prove that love. When we are able to give up everything, as you had, for preaching the glories of devotional service to Kṛṣṇa, without deviation, then will we be able to speak of what love really is.

So now, following in the footsteps of our

father, we will continue to preach your holy message for the benefit of all living entities. Lord Caitanya says: "Whomever you meet, instruct him in the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. *Madhya* 7.128)

Śrīla Prabhupāda and Lord Caitanya (Kṛṣṇa) have ordered us to deliver this message to everyone we meet, and so now our duty is very clear—that we must accept these orders as our very life and soul and preach, preach, preach. Jaya Prabhupāda! May your transcendental love constantly increase.

Your eternal servants:

Mahārṇśa Svāmī
Śrīkara dāsa brahmacārī
Vasu Ghoṣa dāsa brahmacārī
Raghavendra dāsa brahmacārī
Amiyavilāsa dāsa brahmacārī
Ānandamaya dāsa brahmacārī
Yogapati dāsa brahmacārī
Śrīnidhi dāsa brahmacārī
Satāṅgati dāsa brahmacārī
Rādhāramaṇa dāsa brahmacārī
Rāmaśraddhā dāsa brahmacārī
Saṅkabrit dāsa brahmacārī
Pūrṇabrahma dāsa brahmacārī
Purvabhakti dāsa brahmacārī
Trikaṣa dāsa brahmacārī
Acyutapreya dāsa brahmacārī
Hṛṣīkeṣa dāsa brahmacārī
Candrodaya dāsa brahmacārī
Nīlamanī dāsa brahmacārī
Saviyāsacī dāsa brahmacārī
Bhakta Subash
Bhakta Rāma Kṛṣṇa
Bhakta Lal
Bhakta Lakṣmīnātha

JOHANNESBURG & DURBAN



*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyaṁ stuvāṁs tasya yaśas tri-sandhyaṁ
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 my spiritual master. And at least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.

This verse, which has been given to us by Śrīla Viśvanātha Cakravartī Ṭhākura, carries with it the key of success in devotional service. All success in the matter of devotional service is due to the mercy of the spiritual master. Without the mercy of the spiritual master one cannot actually

know anything regarding devotional service, and without knowing anything about devotional service it is not possible to find any happiness in life, either individually or collectively as a society.

Therefore, great saints and sages like Śrīla Vyāsadeva, Nārada Muni, and Prahlāda Mahārāja have concluded after careful study and consideration that the problems of life, especially those confronting our modern civilization, can only be solved by the method of widespread propaganda to promote the cult of *bhakti-yoga*, devotional service to the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

The sufferings of the conditioned souls are due only to their being neglectful of the order of the Supreme Lord. And thus the conditioned souls are being forced by the laws of nature to transmigrate through the bodies of 8,400,000 species of life, where they must suffer the pains

of *janma* (birth), *mṛtyu* (death), *jarā* (old age), and *vyādhi* (disease). Only when one comes in contact with the bona fide spiritual master is it possible to receive the seed of devotional service.

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*

(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 of them 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.)

After receiving the seed of devotional service from the bona fide *guru*, one has to then cultivate the creeper by the watering process, which is to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. As the main creeper of devotional service begins to grow one has to take special caution to check any weeds which may try to kill the growth of the creeper. These weeds will appear in the form of the ten offenses to the holy name.

While the watering process is going on one must also inquire from the spiritual master on matters regarding devotional service and one must render all kinds of service to him also. This will then provide good ground so that the creeper may spread its roots. All that then remains for the successful growth of the creeper is that it be placed under the open sky to receive the mercy of the sun's rays. Thus it is by your mercy only, Śrīla Prabhupāda, that we are able to advance in Kṛṣṇa consciousness. You appear to us to be just like the shining sun.

It is our constant anxiety that when will the people of the world give up their foolish attachments to the cycle of birth and death and simply

hear your messages of Godhead, as we have done, and thus become joyful.

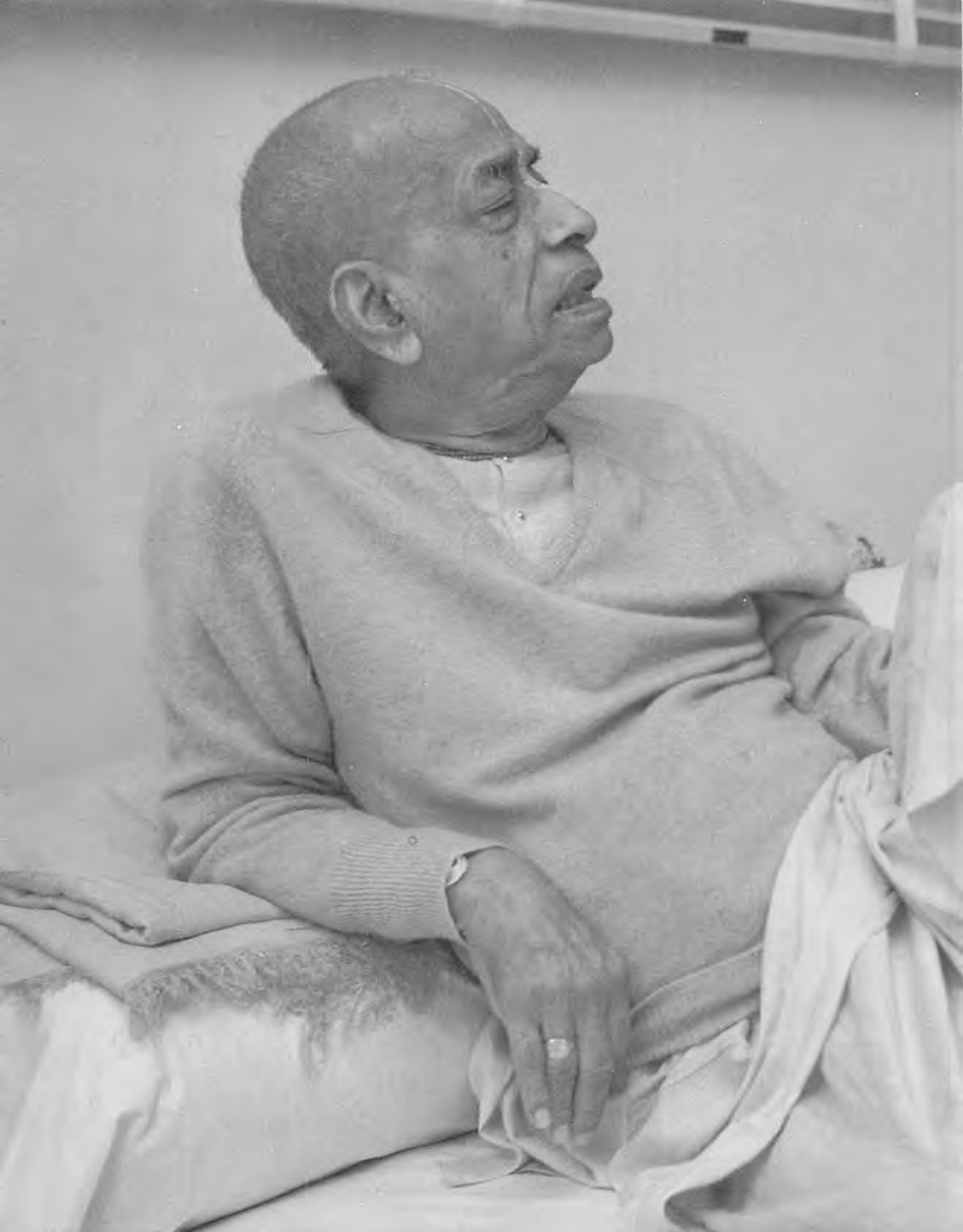
How can we express with words our gratitude for your having bestowed upon us the ocean of Kṛṣṇa's mercy? Our humble Vyāsa-Pūjā homage is like the offering of a small flame of fire to the sun globe. For what can we say to glorify you, which you have not taught us in the first place? Whatever we have heard from you we take as our heart and soul. We have no desire to hear from any other source however perfect it may appear to be, just like a chaste lady does not look to any other man other than her husband. We as your disciples do not know any other shelter than your lotus feet, which you have so kindly placed upon our unworthy heads in the form of your books. Therefore we hold your books close to our heart and we know that only by their distribution will the unfortunate inhabitants of this Kali-yuga be delivered.

Please accept whatever we have been able to say to show our love for you, Śrīla Prabhupāda, for we are like weak children before the powerful father.

All Glories to Śrīla Prabhupāda!

Africa's Johannesburg and Durban Yātrās

Puṣṭa Kṛṣṇa Svāmī, G.B.C
Jagat-guru Svāmī, Traveling SKP
Ṛddha dāsa brahmacārī, Durban
Dhīrāṅga dāsa adhikārī, Johannesburg
Devānanda Paṇḍita dāsa brahmacārī
Gokulendra dāsa brahmacārī
Pārtha-sārathi dāsa brahmacārī
Rāmānuja dāsa brahmacārī
Antarātmā dāsa brahmacārī
Rañjahit dāsa brahmacārī
Bhakta Warrik
Bhakta Michael
Bhakta Peter
Bhakta Peter
Bhakta Hans
Abraham
Bhaktin Nadhira
Bhaktin Francis
Parijata



MEETING WITH OUR GURU



KṚṢṆA-BALARĀMA TSKP

You call, “Where is Gurudāsa!” I come, expectant, eager to serve, prepared for the unexpected.

Nama om viṣṇu-pādāya: I offer my obeisances to the lotus feet of you, Śrīla Prabhupāda. *Kṛṣṇa-preṣṭhāya bhū-tale:* you are very dear to Lord Kṛṣṇa.

Reverently I bow down, an air of eternity pervades the room, a seriousness of purpose found nowhere else. Conviction sets the mood and inspires me also, offering some small service, it becomes secondary, to the adventure for our mutual Lord, a small bluish boy. He can do so much. I try to write this but cannot express your greatness nor my love for you.

Your one knee is up in the air, like a great building of the future, your hand rests on the peak of your knee, your head rests back, relaxed, but you see everything.

When coming to see you a gravity is always there, even in our light joking which occurs often, interspersed with the business at hand. I watch interview after interview, with others also, sometimes in Hindi or Bengali, although the words are a montage passing by, the words still convey the same dedicated, serious love of Lord Kṛṣṇa—*dhīra*—engaging whomever you meet, changing their thinking, towards a higher philosophical understanding, or to render some service, or if nothing else to accept some *prasāda*. “Give them *prasāda*,” you say as people are going. Now after watching you for so

long I automatically do this, without asking.

People come to you, never taking your *darśana* lightly. You want to give them the highest goal of life, Kṛṣṇa consciousness. You want everyone to be happy, sometimes you have to administer the medicine by coaxing the seemingly bitter pill of surrender into them, sometimes cutting out the diseases we still carry, sometimes you engage us, as if we are holding a horse's mouth open and forcing the medicine in. Then with an encouraging word, whoever receives your mercy runs out of your room eager to execute the service you prescribe.

Anything may happen in your presence—you are transcendently situated. You may question a new idea very carefully—"What makes you think your contribution is different?"—or you may ask "What is our goal?" "To love Kṛṣṇa," we answer. "Why?" you challenge. Or you may ask, "How do you know Lord Kṛṣṇa is God?" You propose the answer and if it is not exact enough—"That is your dogmatism." You want us to be sure of what we are doing, many times you seem to question just to see if we are convinced or determined; if challenged and we remain silent "silence means affirmation," affirmation of whatever the opposing viewpoint is. Another time you questioned like a tornado, question after question. Each question was harder to answer. The questions took on technical rather than philosophical qualities, no bluffings, no abstractions, Śrīla Prabhupāda's voice thundering like a cyclone and tornado combined. I simply said, "I am a great fool"; you said extremely quiet and soft, "One must remain a fool before his spiritual master. Lord Caitanya said that." Then the mood became philosophical. By your questioning you train us to be careful, hard as iron, soft as a rose.

Sitting in your new Mercedes 200SL Lotus Chariot, our elbows sometimes touching, you speak to a life member in the front seat. You are so quiet, contained, sure, peaceful, powerful. All of Lord Kṛṣṇa comes from you; you are not separate from Lord Kṛṣṇa. Lord Kṛṣṇa stays in

His abode, yet runs faster than everyone. You also stay and we cannot keep up with you, and when you travel we cannot keep up with you. You told of a Bengali proverb: an intelligent man can make thirteen rupees by sitting, another less intelligent man gets twelve rupees by traveling. Either way whether you travel or sit down we cannot keep up with you. Sometimes you sit so still your automatic watch stops.

Assorted facts of life fill the air, you are a storehouse of transcendental grandfather wisdom:

"Hot *jalebis* cure colds.

"Some rich men used to bury a live child with their hidden treasure so when the child dies, he would become a ghost and guard the treasure.

"Mustard oil on the body, not in the body.

"Now as we import dry milk from the West when before there was an abundance of cows, now we are importing *brāhmaṇas* from the West.

"A language does not consist of yes, no, very good.

"Do things cooperatively, for if you fail, no one person is to blame and if there is success, all persons get credit.

"The scientists research useless things. They say the poison is colorless, odorless and tasteless. How can they test that the poison is tasteless?" (And you imitate a dying scientist whose last words are "It is tasteless!")

"There were *yogīs* who were able to eat mercury and then make gold from their urine." Then you laugh, "That is how they maintain themselves"

"They say that you don't see Kṛṣṇa. How they can say you don't see, if they don't see? Just like you may have a lover and when you think of that lover you see, but the other person doesn't see your lover. They cannot say that you do not see Kṛṣṇa. A man in Bengal was a writer and there was an accident in front of his window. He did not see because he was absorbed in writing. We are absorbed in Kṛṣṇa, we can see Him." Little anecdotes spice your teachings.

As the Bengali countryside passes I think of

the years you have sacrificed for us all, leaving the wonderful shelter of Rādhā-Dāmodara to execute your Guru's orders. We too must go where you bid us, do what pleases you the most.

Floating down the roads of Bengal, we ride silently in your new 200SL Chariot, you view everything with clear blazing vision, curiosity with spiritual perspective combined. I too, like a child, try to view everything that passes by the window, so much going on, so much to see, everything living, everything personal, children, bullock carts, straw huts, bathing *ghats*, water buffalos, dogs, bicycles, *dahl* drying on the road, palm trees. So much to see, a variety for the senses, yet I am pulled to see you, to disregard all that is going on around and gaze on your lotus face as the Bengal scenery floats by, as if the planet's zooming instead of trees. That is your divine trick, I see *you* instead of the externals. You sit with your hand in the air, a flower between your long golden fingers, caressed by you, remaining ever fresh, unharmed during the whole journey. Your face concerned for the whole of humanity, your eyes beam compassionately, eyes no one can equal, combined with an unshakable strength, you see everything, your feet planted firmly on the ground, relaxed, sure of Lord Kṛṣṇa's protection, you inspire the devotees of the world.

I see you instead of the variegatedness, you have attracted me to the divine instead of the mundane, you constantly trick everyone this way, "Think of Lord Kṛṣṇa, not *māyā*," and because every movement of your eyes is preaching, you constantly engage in Kṛṣṇa's service anyone who meets you.

You scoff at the material world, the same one that everyone embraces, yet you remain a gentleman in its domain. You tell humorous story upon story to describe the absurdity of fallible soldiers of illusion and through humor we can laugh at ourselves, at humanity's useless struggle and then try to embrace a higher taste. You tell that material life means falldown, still the foolish man embraces the temporary

pleasures and pains despite his seeing everything decay before him. Despite his brothers being jailed, he steals. You mock the foolishness. A man is sawing a branch (you demonstrate), sawing himself on the limb, cutting in such a way that he will fall. His friend comes and says, "If you cut that way you will fall down." "Don't tell me how to cut, I know," says the blinded fool, and when he falls on the ground he says to his friend, "Oh, you are a great astrologer, you can see the future."

Another story teaches us to be responsible for our actions. A man is beating someone with a stick, the police constable comes and charges you are beating that man. "Oh, no, it is not me beating him, it is the stick." You demonstrate that we must be responsible and not blame others.

We blunder with the blunt tool of narrow minds, not seeing that you want us to understand Kṛṣṇa in a living spontaneous manner. Instead we try to make His teachings a geometric cement and steel formula. You teach us to be real devotees, not artificial but joyous and loving, sages who honor time and circumstance and we still choose to embrace hard and fast rules.

I remember years ago how you told us of the *smarta brāhmaṇa* who had two fish-shaped brass little dishes, *koṣit* and *koṣu*. This *brāhmaṇa* was pouring oblations of Ganges water back into the river. After finishing the oblations he put his two brass fish-shaped cups on the river bank and went to say his *Gāyatrī mantra*. After *Gāyatrī*, upon returning to the bank to get his cups, he saw cups of the same size and shape. The other *brāhmaṇas* had left them on the bank. The next day, to avoid the same mix-up, he placed a small clay ball in the cups, before saying his *Gāyatrī*. When he went to retrieve his cups he saw all the *brāhmaṇas'* cups had little clay balls in them, as they thought that the clay ball was an esoteric ritual that they did not know, so being *smarta brāhmaṇas* they imitated blindly. "Sarble sing is dead," and half-hen logic were given at that time also.

How can we count the gifts you give us, you are training us all, lions, tigers, dogs, cats, gangsters and cheats, like a lion tamer in the circus of illusions. Mad men prisoners in the material world, you point out “who is crazy and who is sane.” For ten years I meditate on how you try to show us that we are not this body. We still take refuge in this cage of mucus, bile, stool and bone. If we realized this simple fact there would not be any fighting. Again you illustrate with example and story. “When someone calls you *prabhu*, you should not think ‘Come here and wipe my shoes.’” We are like children beating their father while arguing over which part to massage. The tendency to be envious is recounted by this dialogue: “Did you hear of such and such a high court judge?” “No, it cannot be, he is not qualified to be a high court judge.” “No, no it is true, he is a high court judge.” “Alright, he may be a high court judge but he must not be getting any salary!”

You warn us not to cheat, and I realize that you know that we are not very advanced. It is not a cheap thing. We vacillate from devotee to cheat a thousand times daily. Again you have to spoon-feed us with stories, as the *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* are not imbibed in our frivolous state. This you illustrate with the story of a motivated devotee, the fictitious man from Bengal, Gopāla Bon, who is stringing a garland of *bokul* flowers. (*Bokul* is a flower as well as a vegetable when fried and mixed with other vegetables.) His friends asks, “What are you doing?” “Oh, I am making a garland for Lord Kṛṣṇa,” says Gopāla. “Do you mean to say that Lord Kṛṣṇa will come here and take this garland from you?” his friend asked. “That is my plan. If Lord Kṛṣṇa doesn’t come and take this garland personally, then I shall fry it up and eat it.” Another time Gopāla Bon is walking down the road with a basket of wheat on his head, and a strong wind comes and scatters the wheat in all ten directions. Then Gopāla folds his hands together and says “Govinda bhoga.”

Riding in the car, back seat, sitting next to

you, the “Kṛṣṇa Meditation” tape penetrating, the joyous sound of your unmatched harmonium filling our hearts with glee, you turn and say, “Gurudāsa Prabhu, can you play the harmonium like that?” and I realize that you are the best in everything. So many muscular youths fall behind in your transcendental wake. I feel proud sitting with you in the car, not only because it is a special privilege, but because I am proud of you and proud of being your son and disciple. You outclass us in all respects, as you have the qualities of Kṛṣṇa. Therefore you are the *guru*. You can walk farther than any of us in the mornings, dance nicer, think quicker, quote more *śloka*s, open more temples, preach more miles, write more essays, poems, books and letters, eat less *prasāda*, eat more *prasāda* if the mood strikes, sleep less, read more, think of Kṛṣṇa more, sing the most beautifully, distribute the most books, attract the most members, make friends with the most devotees, remain transcendently aloof, the most detached, nondependent, the most dependent on Kṛṣṇa, a traveling mendicant and simultaneously the most wealthy, able to smile broader than all, and then one second later appear the gravest. Softness caresses the corner of your eyes, fire blazes from the center, intelligence from the middle, you are able to hold a flower longer than all of us without crushing it, you know us all, we do not know you, and you allow familiarity. You become childlike and then suddenly if we misuse this, you cut us down like a banana tree in a whirlwind, you disappear as Lord Kṛṣṇa did when the *gopīs* became proud. You encourage us again and again, using a story as you coax us to be bold for Kṛṣṇa.

We ask can we put on dramatic plays in the street, you say, “Why not, do it with Nṛsiṃha faces, what you do all will follow. It will become a style.” Then you again tell of a Charles Chaplin film you saw fifty years before. As follows: Charles Chaplin was at the ball dance (fancy dress ball) and when he went to sit some rascal nailed down his tailing coat. When

Charles Chaplin got up, his tailing coat tore in the middle, he did not know it, and when he danced everyone was looking at his torn coat. Charles Chaplin went into the private room and saw in the mirrors that his tails were torn up the middle and so he tore the tails all the way up to the neck and he danced harder as they flapped around. All the people saw this and they too went into the private room and tore their tailing coats and danced. It became the style.” Later: “Be bold, if you’re going to hunt try for rhinoceros, and if you’re going to thief, try for the government reserve. If you fail, everyone will say “It was impossible,” and if you succeed, everyone will say “How great.”

You taught us again as we rode to Thākura Bhaktivinoda’s Dvādaśī Mandir in Bir Nagar, West Bengal. The horn of our old green car failed. Bhavānanda Svāmī and myself were yelling Hare Kṛṣṇa out the window at all the obstacles on the road, so as to try and warn them of the car coming, but they sometimes did not hear. You then said, “Give me my plate,” and you then took your cane and banged the plate and said, “This is our horn.” It worked. We banged all the way to Bir Nagar and you laughed. “They will think that this is the latest American style horn and will want to imitate,” and you laughed again.

In your history of India lessons to me you made the same point, that anything “made in Britain” was considered first-class. You told how the English came to India and instilled the whole population with the idea of buying British cloth, and how the British administrators were paid in gold via “the home bill,” thus depleting the gold reserve, making India dependent on England. Because of this dependency India felt sheltered by Britain and so anything “made in England,” done in England, was the style. It still exists today, you go on, “The villager asks if I vote for the British, will they care?” All these stories would not be necessary if we were able to hear you correctly. The *śāstra* simply states the same thing:

*yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate*
(Bg. 3.21)

“Whatever action is performed by a great man, common men follow in his footsteps. And whatever standards he sets by exemplary acts, all the world pursues.” But we need spoon feeding and you take your precious time to do this like a caring mother dropping nectar in our yearning beaks. So we follow in your footsteps and follow your standards and exemplary acts. Now let the whole world pursue.

Your eyes moist, everyone awaiting your next move, you grace us all individually, all different personalities, yet one in your presence. One frivolous becomes serious. The dry become juicy. We must not forget you, we must remain *dhīra* always. We must understand time and circumstances and mostly Prabhus, we must not fight anymore, we must read your instructions, your books daily and chant in-between. You have given us the mercy. Recently on a walk I asked “How does *kṛpā-siddhi* work?” You turned on me suddenly and said, “If I give you a hundred thousand rupees and say ‘Take it, take it,’ that is *kṛpā-siddhi*,” and then to emphasize you put your hand in my stomach giving me the imaginary 100,000 rs., saying, “Take it, take it! And when you spend, you realize—*kṛpā-siddhi*.”

It is you who are giving us Kṛṣṇa. We must take His lotus feet on our head. This is our goal, nothing else. You and He are not separate, that we must realize. I love you, you make me happy. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. “Now go on and help me push on this movement.” We leave your chambers, a new determination. Kṛṣṇa please engage me in your service. Hare Kṛṣṇa.

Your servant,
Gurudāsa Svāmī
Kṛṣṇa-Balarāma Traveling Saṅkīrtana Party

LAGUNA BEACH

*We hope we may invoke the pleasure of he whose glories have no measure,
the servant of the lotus feet of God,
The bringer of the mahā-mantra, His Divine Grace A. C. Bhaktivedanta
Swami Mahārāja Prabhupāda.*

*He heard from the authority, Śrīla Bhaktisiddhānta Sarasvatī
who entrusted him with Lord Caitanya's teachings.
Then, acting at the Lord's behest, he sailed to the degraded West
to satisfy his master by his preaching.*

*He found us in the degradation of illicit sex, intoxication,
gambling and unrestricted killing.
But by his mercy and his kindness, he cured us of our sinful blindness
and picked us up when no one else was willing.*

*We were surely on our way to hell, thinking our bodies to be ourselves
and thinking God impersonal or nothing.
But he showed us that we're spirit souls, servants of the Spirit Whole—
Lord Śrī Kṛṣṇa, personal and loving.*

*He saved us from mundane frustration and spiritual self-annihilation,
appearing as our transcendental savior
To bring us back to bhāgavata-dharma, unalloyed by jñāna and karma,
engaging us in serving Kṛṣṇa's favor.*

*He boldly challenged scientists, religionists and atheists
and members of the Māyāvāda school.
Showing us that one who's wise is never one to compromise,
he plainly called them rascals, rogues and fools.*

*Many men had come before, promising to show us more
but they came just to bluff us and to cheat.
Yet he came not to take our money, but to let us taste the honey
flowing from Lord Kṛṣṇa's lotus feet.*

*We cannot hope to fully glorify or understand
The confidential servant from the transcendental land
who saved us from our miserable condition.*

*O Prabhupāda! We therefore beg for but a drop of your compassion
So that we may always be engaged in transcendental action
to further spread Your Lordship's holy mission.*



Dhumrakeśa dāsa adhikārī
 Dṛḍha-vrata dāsa adhikārī
 Yuga-dharma dāsa adhikārī
 Gupta dāsa adhikārī
 Ṛṣabhadeva dāsa adhikārī
 Ratnanābha dāsa adhikārī
 Simheśvara dāsa brahmacārī
 Bhojadeva dāsa brahmacārī
 Bhakta Mark

Bhakta Chris
 Bhakta Leon
 Bhakta Wayne
 Bhakta Lenny
 Cinmayī-devī dāśī
 Śrīṣa-devī dāśī
 Nayika-devī dāśī
 Pāpa-hariṇī-devī dāśī
 Bhaktin Beverly

LONDON (BHAKTIVEDANTA MANOR)

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

*You have come, a great sun, to brighten our day
To deliver from evil all those long astray
The condemned, the fallen, so useless a host
All babbling, all crazy, all living as ghosts*

*Captive by māyā's soft glittering hands
Conditioned we wandered in these wretched lands
In this rotten pool of saṁsāra we've played
You have come, a great sun, to brighten our day*

*Shining, the lamp of knowledge you hold
Standing alone in a dark land so bold
You cut through our darkness, uproot our decay
You have come, a great sun, to brighten our day*

*You blaze in our hearts, O lion of truth
Killed our death, and bestowed eternal youth
Desire and hatred you're melting away
You have come, a great sun, to brighten our day*

*So patient, you tell of the Lord's personal form
He appears to take birth, though He's never born
Absolute is sentient thou also proclaim
You have come, a great sun, to brighten our day*

*You have given us everything, O Prabhupāda, it's true
There's nothing that cannot be known from you
O Jagad-guru, all our fears you allay
You have come, a great sun, to brighten our day*

*Of us you ask little, just to chant Kṛṣṇa's name
To preach His glories and spread His fame
To always stay pure and happy and sane,
You laugh like the sun, we're real people again!*

Dear Śrīla Prabhupāda,

I beg that you will somehow or other accept our utterly insignificant *daṇḍavats* in the dust of your lotus feet.

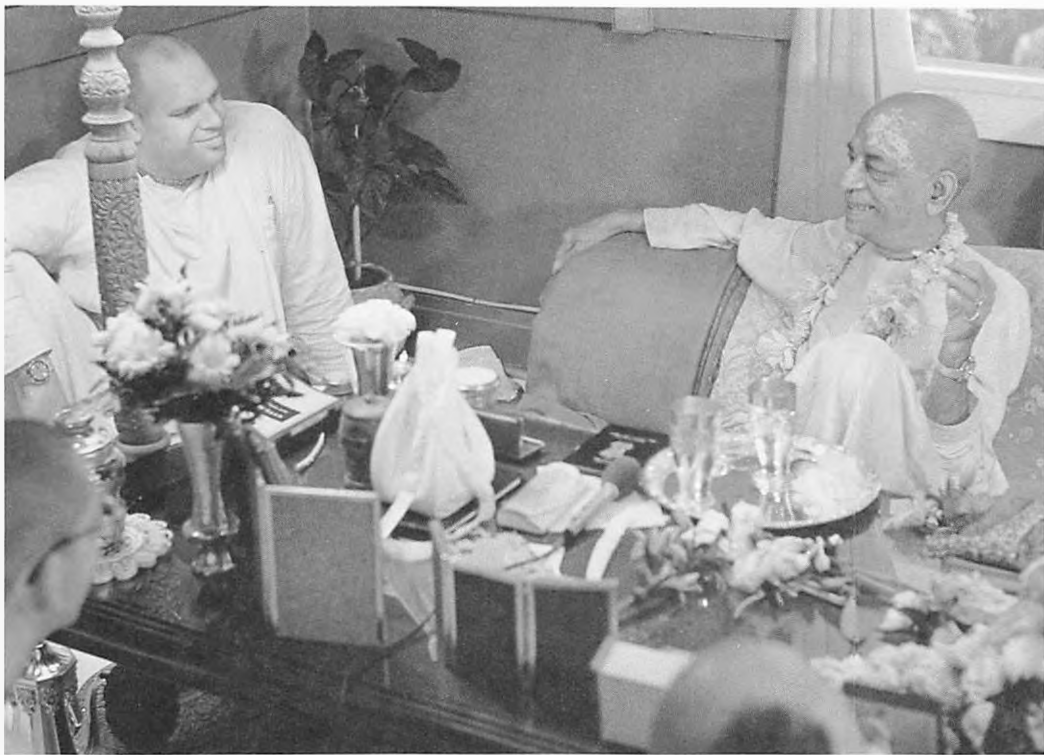
But for you, we would be eternally condemned to the hopeless labyrinth of birth and death. But for you, our every action would fasten ever tighter the iron shackles of illusion. But for you, we could never taste the mercy of Their Lordships Balarāma, Subhadrā, Jagannātha. And but for you, we should sink ever more bewildered to the foulest depths of dark confusion.

But for you, actual happiness would be no more than a hollow promise, forever broken. But for you, the endless nectar of the holy name for millions would remain untasted. But for you, we could never know so many words of mercy, timely spoken. And but for you, for us and countless others, our human life would be long since wasted.

Mere words are worthless, even parrots can cite poetry in meter and in rhyme. Likewise our words are empty too, though they may glitter like the sunshine on the marble white of dead men's tombs. But by your mercy you can take these scanty, colored sheets and lifeless lines, and with your sharp perception maybe find a shaft of light that hides, perchance, within the gloom.

For you dear lord, are like unto the noblest bird, the swan, who sifts the priceless milk from puddles full of water-weeds and rain.

And thus you taste the endless sea of blissful nectar which comes second unto none, by ever meditating on the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa and spreading far the glories of Their holy name.



Your worthless servants, London Bhaktivedanta Manor

Śrīmān Jayatīrtha (G.B.C.)

Tulasī dāsa brahmacārī

Pārtha dāsa brahmacārī

Mukunda dāsa brahmacārī

Janānandan dāsa brahmacārī

Raghubir dāsa brahmacārī

Amita dāsa brahmacārī

Kṛpāmaya dāsa brahmacārī

Kaliyaphani dāsa brahmacārī

Satyavāk dāsa brahmacārī

Jlapati dāsa brahmacārī

Ānandamaya dāsa brahmacārī

Parthavipati dāsa brahmacārī

Gokulānanda dāsa brahmacārī

Jagad-bandhu dāsa brahmacārī

Medhavi dāsa brahmacārī

Raghūdvaha dāsa brahmacārī

Yajñāṅga dāsa brahmacārī

Varṇśivādana dāsa brahmacārī

Daṇḍakāraṇya dāsa brahmacārī

Mohan dāsa brahmacārī

Bhaumadeva dāsa brahmacārī

Paradheya dāsa brahmacārī

Parama Puruṣa dāsa brahmacārī

Citraketu dāsa brahmacārī

Varāha Mūrti dāsa brahmacārī

Sākṣī gopāla dāsa brahmacārī

Gauracand dāsa brahmacārī

Mahā Bhuja dāsa brahmacārī

Yamunā-jīvana dāsa brahmacārī

Bhakta Brian

Bhakta Ben

Bhakta Benedict

Bhakta Billy

Bhakta Greg

Bhakta Amin

Bhakta Gordon

Bhakta Mike

Bhakta Wyn

Bhaja Hari dāsa adhikārī

Rohiṇī-nandana dāsa adhikārī

Jaya Lakṣmaṇa dāsa adhikārī

Narahari dāsa adhikārī

Daśaratha dāsa adhikārī

Aya dāsa adhikārī

Balabhadra dāsa adhikārī

Janakaraṇya dāsa adhikārī

Śambhunātha dāsa adhikārī

Madri-devī dāśī

Ramya-devī dāśī

Rucira-devī dāśī

Arcanā-devī dāśī

Ratnaraṅgini-devī dāśī

Śrī Kāma-devī dāśī

Guṇarāja-devī dāśī

Jagaddhātṛi-devī dāśī

Āṅgana-devī dāśī

Nanda-priyā-devī dāśī

Gokularāṇi-devī dāśī

Rādhā-priyā-devī dāśī

Saumyarūpa-devī dāśī

Mantriṇi-devī dāśī

Snāta-devī dāśī

Gaṅgāmayi-devī dāśī

Annada-devī dāśī

Bhakti Maeve

Rādhā-kunḍa

Rukmiṇī

Rādhā-priyā

Yamunā

Abhay Caran dāsa

Bhakti Dawn



LONDON (BURY PLACE)

*Long ago the Lord did impart
transcendental knowledge into Lord Brahmā's heart*

*The supreme spiritual science he did unfold
to help the souls lost in the material world*

*This material body, a decaying shell
in which the spirit soul does dwell*

*Servants of Kṛṣṇa we all are
eternally existing brighter than a star*

*Kṛṣṇa the Supreme Lord of all creation
the original person, the source of all emanations*

*The supreme personality, glorious beyond all
yet he sports before us as a little cowherd boy*

*He gives a chance for souls gone astray
to taste spiritual bliss and find the true way*

*This perfect knowledge was then handed down
by very great souls in a disciplic chain*

*From Brahmā to Nārada and then to Vyāsa
in this way millions of years did pass*

*From sage to sage the message traveled
in age after age its glory was unraveled*

*These great saintly personalities, their prowess unequalled
dreamed of the day when all of the people*

*sunk in the mire of material existence
would be able to hear this great spiritual science*

*Then Lord Caitanya, the crest of all incarnations,
appeared in the line of disciplic succession*

*He cultivated the tree of pure love of God
and freely distributed the fruits grown thereon*

*As with the sages his desire was the same
that every town and village would glorify God's name*

*London to Los Angeles, let everywhere resound
With the purifying vibration of transcendental sound*

*Never forgetting what you had been told
this order became your life and soul*

*Years passed waiting for the time to appear
to execute the mission that you held so dear*

*Then late in life, dressed in saffron robe
you began the work that would change the globe*

*there in a small room in the holy dhām
you began to translate Śrīmad-Bhāgavatam*

*the spotless Purāṇa, brilliant as the sun
the world's greatest scripture, second to none*

*to mitigate the miseries of all classes of men
that very ancient science was now spoken again*

*Oldest of all but in a new dress
miracle done, Your Divine Grace*

*thus forsaking the Lord's Vṛndāvana home
into Kali's domain you ventured alone*

*with nothing but faith in God you set sail
and alighted on the shores of Kali's capital*

*Without money, friends or any material tender
but with something much greater—complete self-surrender*

*You came and returned to us what we had lost
the most sublime treasure, pure love of God*

*Armed with the Bhāgavatam's perfect knowledge
with undaunting spirit you began to preach*

*The rest of the story will be indelibly inscribed
into the annals of history for all recorded time*

*The historians of eternity will tell and retell
of your great mercy errand to deliver souls from hell*

*He injected this desire into the disciplic line
and hence it was carried until modern times*

*Your Guru Mahārāja gave you the same instruction
"Take these teachings to the English-speaking nations"*

*and the pious people of some future generation
will listen with wonder and great veneration*

*Wherever the stories of the great saints are received
there will be descriptions of the miracles you achieved*

*We are a testimony to this miracle, Gurudeva
each one of us from abominable life, you did save*

*Your gentle hand guiding us away from confusion
away from the evils of desire, hate and delusion*

*lifting us from this hell on earth
giving us knowledge, a second birth*

*taking us out of māvā's filthy pit
giving us devotional service though we be unfit*

*teaching us to remember Kṛṣṇa, the Supreme Lord
and giving us a taste of the spiritual world*

*Prabhupāda everything we owe to you
you have made our lives so fresh and new*

*Where there was darkness now there is light
Where there was blindness now there is sight*

*Where there was dreaming in dark dingy rooms
now there is nectar and places of touchstone*

*Where there was cooking and eating only sin
now there is Kṛṣṇa's delicious prasāda*

*Where there was hard toil with scant reward
Now we render service unto the Supreme Lord*

*Where there was envy and intense competition
now there is harmony and holy association*

*Where there was loneliness in the world of praise and blame
now there is communal chanting of the Lord's holy name*

*We are eternally indebted for the sacrifice you have made
so foolish to think that you can ever be repaid*

*Whatever we have to offer is so insignificant and small
but still you accept it, because you're the most merciful of all*

*We are simply praying that no matter what difficulties we may meet
we can always remain serving your holy lotus feet*

Thank you Śrīla Prabhupāda

*Your eternal servants
at the London Temple*

*Vicitravīrya dāsa brahmacārī
Mahāmān dāsa brahmacārī
Ādikartā dāsa brahmacārī
Akandādhī dāsa brahmacārī
Mahākartā dāsa brahmacārī
Yaśodā-śulāla dāsa brahmacārī
Bhakta Kṛṣṇa dāsa
Bhakta Gabriel
Līlāśakti-devī dāśī
Jalasthita-devī dāśī
Kṛṣṇāveśa-devī dāśī
Kulāṅgana-devī dāśī
Archya-devī dāśī
Padma-devī dāśī*



My divine master,

Your transcendental mind and attention are perpetually focused, in unalloyed devotion, upon the wonderful transcendental forms, names, qualities and pastimes of Their Lordships Śrī Śrī Rādhā-Kṛṣṇa in Braja. Your mind is completely transcenden-

tal and ecstatic, relishing the sublime mellows of devotional service at every moment. Yet, falling at your lotus feet in great humility, I urgently pray to you, my eternal master, to kindly turn your attention to my wretched self because, as fallen and unqualified as I am, I want to submit a prayer and an urgent appeal to you and beg you to kindly hear me:

LOS ANGELES

A DISCIPLE'S PRAYER TO THE LOTUS FEET OF HIS ETERNAL, WELL-WISHING SPIRITUAL MASTER

O my lord,

I am an eternal spirit soul, part and parcel of Kṛṣṇa. Somehow or other, at an unknown time in the remote past, I became covered by Kṛṣṇa's illusory energy, *māyā*, and I thought that I could enjoy life independently of Him. I then fell from the spiritual world, which is my eternal home, to the material world, which is nothing but a horrible place of suffering. Since that time I have been forced, for countless crores of births, to inhabit one body after another, appearing sometimes as a demigod, sometimes as a dog and sometimes in a lower form. In this way, I suffered terribly. Helplessly lost in the whirlpool of material illusion, I was completely mad, forgetting my eternal nature and my real constitutional position. Ignorant of my spiritual nature, I ran after material sense enjoyment, but was repeatedly kicked and frustrated in my attempt to be happy in that way. In such a state of

frightening, hellish madness, I performed many horrible and unmentionable acts, which brought myself and others great pain. At the same time, other similarly illusioned living entities performed equally horrible actions which wrought great pain on me. Performing cruel and sinful actions based upon ignorance, and impelled by a false desire to enjoy matter, I was forced to suffer the consequences, perpetually. Thus there was no limit to my suffering. At times, in the painful sojourn of my material existence, I came to appreciate the futility of sense enjoyment in the material world and considered material en-

joyment to be full of miseries. However, due to my strong bodily conception, my memory was destroyed, and again and again I ran after material enjoyment just as an animal runs after a mirage in the desert. Lifetime after lifetime after lifetime, this horrible suffering continued without any relief.

II

My eternal preceptor,

In this present lifetime, however, by the *inconceivable* causeless mercy of the Supreme Lord, you came to save me. As a great Mahābhāgavata Paramahansa Vaiṣṇava, you are eternally attached to Kṛṣṇa and are therefore fully enlightened, blissful and self-satisfied. Yet, due to your *inconceivable* mercy, the thought of which melts my stone heart and makes me cry, you took pity on me.

First, you made me give up my strong addiction to grossly sinful habits such as flesh-eating, intoxication and illicit sex, which degrade the soul. Then, you taught me how to chant the Hare Kṛṣṇa *mahā-mantra*—the transcendental sound vibration which awakens the conditioned soul from his sleeping condition. You even showed me, a filthy animal, how to keep my body clean—I did not even know how to pass stool properly and you instructed me in the civilized method. You put clean saffron cloth on my sinful body and taught me how to dance before the Deity. You prepared wonderful, pure foodstuffs, offered them in devotion to Kṛṣṇa and fed me the remnants till I could eat no more.

As I gradually became a bit more civilized, you began to instruct me in the proper aim of human life. You revealed to me, through your commentaries on *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, that I am not this temporary material body, but an infinitesimal spirit soul, constitutionally eternal (*sat*), full of knowledge (*cit*) and blissful (*ānanda*); that I am part and parcel of the Supreme Soul, Kṛṣṇa, who is an unlimitedly sweet cowherd boy; that I have an *eternal*, intimate, sublime relationship with Him based on transcendental loving service and sur-

render; that, due to impure desires, I fell from Kṛṣṇa's abode in the spiritual world and became tightly bound up in the clutches of Kṛṣṇa's illusory energy in a suffering condition, transmigrating from one material body to another; that this human form of life is a very great and rare gift of the material nature because, being equipped with higher and more subtle intelligence, it affords the conditioned soul a chance to understand his existential position and to revive his original spiritual consciousness, or Kṛṣṇa consciousness, thus getting out of material bondage. Finally, you took time to instruct me in all the procedures of *sādhana-bhakti*, or the regulative purificatory stage of devotional service, whereby the spiritual aspirant gradually reawakens his dormant, blissful, transcendental consciousness. In this way, you firmly and compassionately lifted me from a condition of madness to a sane condition of relative peacefulness, happiness and knowledge, wherein the miseries of material existence have been reduced to almost nil.

III

My merciful chastiser,

However, not caring for your mercy, I have not fixed Kṛṣṇa consciousness in my heart, as my life and soul. Becoming complacent and puffed up, I have maintained many material attachments and impurities.

My enthusiasm for engaging in service is sparked by the desire to be glorified and honored by others and for material profit. If these rewards do not come, I become bewildered in my determination. I am full of lust and secretly think of mundane sex pleasure while outwardly pretending to be a detached *sādhū*. I run here and there to gratify the tongue, and if I cannot eat to the neck, I become morose. I am always speaking nonsense and become enlivened when others hear and appreciate my loose talk. Forgetting that the other devotees are your parts and parcels—that they are your eternal personal servants—I deal with them in an arrogant and impersonal way, sometimes speaking harshly

and sometimes criticizing unnecessarily. When I see another disciple advancing in Kṛṣṇa consciousness, I become envious, and when a disciple falls down, I secretly feel satisfaction.

Because my mind is always disturbed by multifarious, personally-motivated desires, I cannot fix my mind on the process of advancement in Kṛṣṇa consciousness. And because my vision is clouded and narrowed by such selfish desires, I lack the quality of compassion and consequently am unable to share in your great vision and magnanimous plan to save the world. My ingratefulness knowing no limit, I try to forget you, because the remembrance of your holy self causes me to feel ashamed of my fallen condition, my selfish schemes and my lack of loyalty to your lotus feet. This is my horrible and lamentable condition. Thinking of all these personal faults and shortcomings, I cry in shame.

IV

Therefore, my eternal divine master,

In this lowly and unfortunate condition, I humbly pray to your merciful lotus feet to please take pity on this useless soul, who is so devoid of good qualities, noble intentions and pure aspirations. I am a fool! A fool! A weak and petty-minded fool! But you have planted in this fool's heart the seed of Kṛṣṇa consciousness. This valuable seed, however, is being burned up by the fire of material lust that burns in my heart. Please save the seed which you have planted there! How fallen am I and how great is Kṛṣṇa consciousness! This thought tears through my mind and heart like a hot iron rod. Please kick me hard with your lotus feet that I may wake up from this dangerous deep sleep of forgetfulness of the prime duty of human life. Clasp your lotus feet in my hands and pressing them on my chest, I humbly beg you to pick me up. Without Kṛṣṇa consciousness I am no better than a dead man. Now I want to give up all my nonsense. I want to see the light of Kṛṣṇa consciousness. I don't want to go on sleeping in ignorance. I surrender to you, Śrīla Prabhupāda. Please fix me eternally at your lotus feet and protect me.

Your disciples in the New Dvārakā community

Arcita dāsa brahmacārī
Bīra Lakṣmaṇa dāsa brahmacārī
Bhūdhara dāsa brahmacārī
Devāmṛta dāsa brahmacārī
Dīśa dāsa brahmacārī
Gopavṛndapāla dāsa brahmacārī
Gaṇapati dāsa brahmacārī
Gopiprāṇa dāsa brahmacārī
Gadāgraja dāsa brahmacārī
Jitadūṣaṇa dāsa brahmacārī
Jayaśacinandana dāsa brahmacārī
Jayagaurāṅga dāsa brahmacārī
Kamalanātha dāsa brahmacārī
Kṣamabuddhi dāsa brahmacārī
Mantrī dāsa brahmacārī
Nītai Gauracandra dāsa brahmacārī
Prapanna dāsa brahmacārī
Riktānanda dāsa brahmacārī
Sureśvara dāsa brahmacārī
Surānanda dāsa brahmacārī
Yamarāja dāsa brahmacārī
Ūrjasvat dāsa brahmacārī
Haravāpu dāsa brahmacārī
Ameyātma dāsa brahmacārī
Rāghava Caitanya dāsa brahmacārī
Viprahita dāsa brahmacārī
Draviḍa dāsa brahmacārī
Tribhuvanātha dāsa brahmacārī
Jagajīvana dāsa brahmacārī
Rādhāballabha dāsa brahmacārī
Śubhānanda dāsa brahmacārī
Vāṇinātha dāsa brahmacārī
Harernāma dāsa brahmacārī
Mahāsaumya dāsa brahmacārī
Devarṣi dāsa
Gopavṛndeśa dāsa brahmacārī
Śrīkānta dāsa brahmacārī
Kālanidhi dāsa brahmacārī
Sulocana dāsa brahmacārī
Rāmeṣṭha dāsa brahmacārī
Jaya Jagadīśa dāsa brahmacārī
Śyāma Gopa dāsa
Gopāla Bhaṭṭa Bhakta dāsa
Indra Pramada dāsa brahmacārī
Bhakta Glen
Bhakta Jim Sullivan
Bhakta Luis
Bhakta Rolando
Bhakta Patrick Wire
Bhakta David
Bhakta Mike

Bhakta Kevin
 Bhakta Barry
 Bhakta Bob
 Bhakta Mukunda Mike
 Bhakta Eddie
 Bhakta Alan
 Bhakta Samādhi Steve
 Bhakta Al
 Bhakta Mamoe
 Bhakta Michael
 Bhakta Sādhu Steve
 Bhakta Michael
 Michael Freeman
 Donald Martin
 Robert Owen
 Marlon Winston
 Scott Steven
 William Scott
 Mahākāla dāsa
 Rādhā-vinoda dāsa
 Gaura-kīśora dāsa

 Agnideva dāsa adhikārī
 Bahulavan dāsa adhikārī
 Dayāla Nitāi dāsa adhikārī
 Duryodhana-guru dāsa adhikārī
 Dāmodara dāsa adhikārī
 Īśāna dāsa adhikārī
 Janeśvara dāsa adhikārī
 Jagannātha Sūta dāsa adhikārī
 Kalpavṛkṣa dāsa adhikārī
 Kāruṇasindhu dāsa adhikārī
 Maṅgalānanda dāsa adhikārī
 Madhusūdana dāsa adhikārī
 Mahākāla dāsa adhikārī
 Murlīdhara dāsa adhikārī
 Mahārāja dāsa adhikārī
 Mithilādhīśa dāsa adhikārī
 Parīkṣit dāsa adhikārī
 Padmanābha dāsa adhikārī
 Puru dāsa adhikārī
 Rādhā-gopinātha dāsa adhikārī
 Rathagrahī dāsa adhikārī
 Rṣabhadeva dāsa adhikārī

Svarūpa dāsa adhikārī
 Vāmanajana dāsa adhikārī
 Yugala-kīśora dāsa adhikārī
 Bhaktisiddhānta dāsa adhikārī
 Jiteśvara dāsa adhikārī
 Dattātreyā dāsa adhikārī
 Nara-nārāyaṇa dāsa adhikārī
 Kuvera dāsa adhikārī
 Bhaktarūpa dāsa adhikārī
 Nalinikānta dāsa adhikārī
 Dārūka dāsa adhikārī
 Dānavir dāsa adhikārī
 Janajana dāsa adhikārī
 Yadubara dāsa adhikārī
 Sauśīlya dāsa adhikārī
 Maṇḍaleśvara dāsa adhikārī
 Gadādhara Paṇḍita dāsa adhikārī
 Kīrtirāja dāsa adhikārī
 Caitanya Sīrṇha dāsa adhikārī
 Yudhamanyu dāsa adhikārī
 Lāla Kṛṣṇa dāsa adhikārī
 Jaya Rāma dāsa adhikārī
 Cirañjīva dāsa adhikārī
 Indradeva dāsa adhikārī
 Murāri Mahitī dāsa adhikārī
 Govardhana-dhārī dāsa adhikārī
 Bhaskara dāsa adhikārī
 Vilāsa Vighraha dāsa adhikārī
 Karandhar dāsa adhikārī

 Nandalāla-devī dāśī
 Bhaktin Jennifer
 Bhaktin Sharon
 Bhaktin Lori McKie
 Bhaktin Karen
 Bhaktin Lori
 Dineśvara-devī dāśī
 Pūtā-devī dāśī
 Bhaktin Lori
 Bhaktin Jeni
 Nitya-triptā-devī dāśī
 Bhaktin Helen
 Ragabhūmi-devī dāśī
 Caitanya-devī dāśī

Ragabhūmi-devī dāśī
 Dakṣiṇeśvarī-devī dāśī
 Ujjvala-devī dāśī
 Śama Priya-devī dāśī
 Bhadra-devī dāśī
 Mṛgānetri-devī dāśī
 Līlamanjari-devī dāśī
 Haripūtā-devī dāśī
 Gopānandakarī-devī dāśī
 Pārvatī-devī dāśī
 Mukunda-devī dāśī
 Revatī-devī dāśī
 Nārāyaṇī-devī dāśī
 Jayagaurāṅgī-devī dāśī
 Balarāma dāsa
 Mūlaprakṛti-devī dāśī
 Vinoda Vāṇī-devī dāśī
 Balāi-devī dāśī
 Novina-devī dāśī
 Rukmiṇī-devī dāśī
 Vidyā-devī dāśī
 Dāntā-devī dāśī
 Bibhāvati-devī dāśī
 Ornkāra-devī dāśī
 Dāmodara Priyā-devī dāśī
 Anavadyāṅgī-devī dāśī
 Subhadra-devī dāśī
 Nartakī-devī dāśī
 Devamātā-devī dāśī
 Kaumodakī-devī dāśī
 Rukmavati-devī dāśī
 Nāgapatnī-devī dāśī
 Kañcanbāla-devī dāśī
 Kṛṣṇa Priyā-devī dāśī
 Nīscintya-devī dāśī
 Puṣṭi-devī dāśī
 Bhakti Karen
 Madhumalātī-devī dāśī
 Caturā-devī dāśī
 Dhṛti-devī dāśī
 Dharmadā-devī dāśī
 Duḥkhaṇtrī-devī dāśī
 Dhṛga-devī dāśī
 Dikṣavati-devī dāśī

Jadurāṇi-devī dāśī
 Kamalitika-devī dāśī
 Kulapriyā-devī dāśī
 Lalitācāra-devī dāśī
 Madhyamā-devī dāśī
 Nanda-devī dāśī
 Phalini-devī dāśī
 Sītā-devī dāśī
 Śrīlā-devī dāśī
 Gauri-devī dāśī
 Sulakṣmaṇa-devī dāśī
 Khandita-devī dāśī
 Labaṅgalatīka-devī dāśī
 Palika-devī dāśī
 Śrī Garbha-devī dāśī
 Anavadyāṅgi-devī dāśī
 Dāmodarapriyā-devī dāśī
 Pūrṇacandra-devī dāśī
 Śaṣṭhī-devī dāśī
 Jambavati-devī dāśī
 Bhaktapriyā-devī dāśī
 Vidadhā-devī dāśī
 Medhā-devī dāśī
 Rādhārāṇi-devī dāśī
 Gopinātha dāśa
 Yamunā-devī dāśī
 Kelly
 Sītā
 Tulasī dāśa
 Kim
 Mariann
 Deva Dihiti-devī dāśī
 Bhaktin Laurie
 Rasāṅgi-devī dāśī
 Vārāṇasī-devī dāśī
 Rasamañjarī-devī dāśī
 Nikuṇṇjayasini-devī dāśī
 Ahar-devī dāśī
 Bhaktin Kathy
 Sukhadā-devī dāśī
 Kathy Gorry
 Jagannmayī-devī dāśī
 Ātmavāna-devī dāśī
 Kīrtimatī-devī dāśī

Jalasayī-devī dāśī
 Sajjana-jivana-devī dāśī
 Naimiṣaraṇya dāśa
 Ratneśari-devī dāśī
 Yogamāyā-devī dāśī
 Tuṣṭi-devī dāśī
 Vṛndādevī dāśī
 Maitreya
 Lalitā
 Ragalekha
 Hita-Kāraṇa
 Siddhānta Sarasvatī dāśī
 Draupadī
 Gāndhārī
 Mirabai-devī
 Tamāla dāśī
 Rukmiṇī
 Yugalaprīti
 Nitāi dāśī
 Jayadharma
 Nandini dāśī
 Dvārakānātha dāśa adbhikārī
 Kṛṣṇa Priyādevī dāśī
 Bhaktin Jannifer
 Bhaktin Julie
 Ānanda
 Aniruddha
 Baladeva
 Balita
 Cakra
 Dhīrodatta
 Govinda
 Keśava
 Kṛṣṇa dāśa
 Prahāda
 Sādhū
 Samba
 Śrīdhāma
 Anāṅga dāśī
 Braja-devī
 Candramukhī
 Jagannātha purī dāśī
 Līlā

Ratha
 Nagapatnī
 Sammohiṇī
 Vilāsinī
 Gulab
 Bhakti
 Lalitā
 Bhaktarūpa
 Arjuna
 Maṇḍalibhadra
 Yadunandana
 Kīrtana-rasa
 Dvārakādhīśa
 Kṛṣṇa-prema
 Subāla
 Samba
 Nitāi
 Kṛṣṇa Caitanya
 Bhakta Rūpa
 Gaura-premānanda
 Rasmin
 Īśvara Purī
 Kṛṣṇānanda
 Gopāla Kṛṣṇa
 Priyātmaja
 Nitāi-Caitanya
 Rādhā Vṛndāvana
 Govinda dāśī
 Janikī
 Rādhāṣṭami
 Candrakāntī
 Candravālī
 Anāṅga
 Kṛṣṇa-mayī
 Śakuntala-devī
 Tulasyānanda
 Ātma
 Vaijayanti
 Kuntī
 Jaya Radhe
 Subhadrā
 Kalindī
 Līlānanda
 Nīmāi dāśī

MADRAS



Let us offer our respectful obeisances unto His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, who out of his great compassion for every living entity suffering in material existence, has translated the essence of Vedic knowledge into the most palatable words that have entered our ears.

Śrīla Prabhupāda, you are verily a holy place personified, because you carry the Personality of Godhead within your heart; you turn all places into places of pilgrimage. Who can measure your glories, Śrīla Prabhupāda? You are doing what no one else has ever done. In South India, there are many large temples which have many *brāhmaṇas* reciting Vedic *mantras*, but none of their activities are attracting persons to become devotees of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa. You are the Jagad-guru, and the actual *ācārya*, as your activities prove. Please let us always hold tightly to your lotus feet, by being constantly immersed in your instructions. Thank you for picking us up, Śrīla Prabhupāda.

Your eternal servants,

Bhavabhūti dāsa brahmacārī

Śravanānanda dāsa brahmacārī

Prasannātmā dāsa brahmacārī

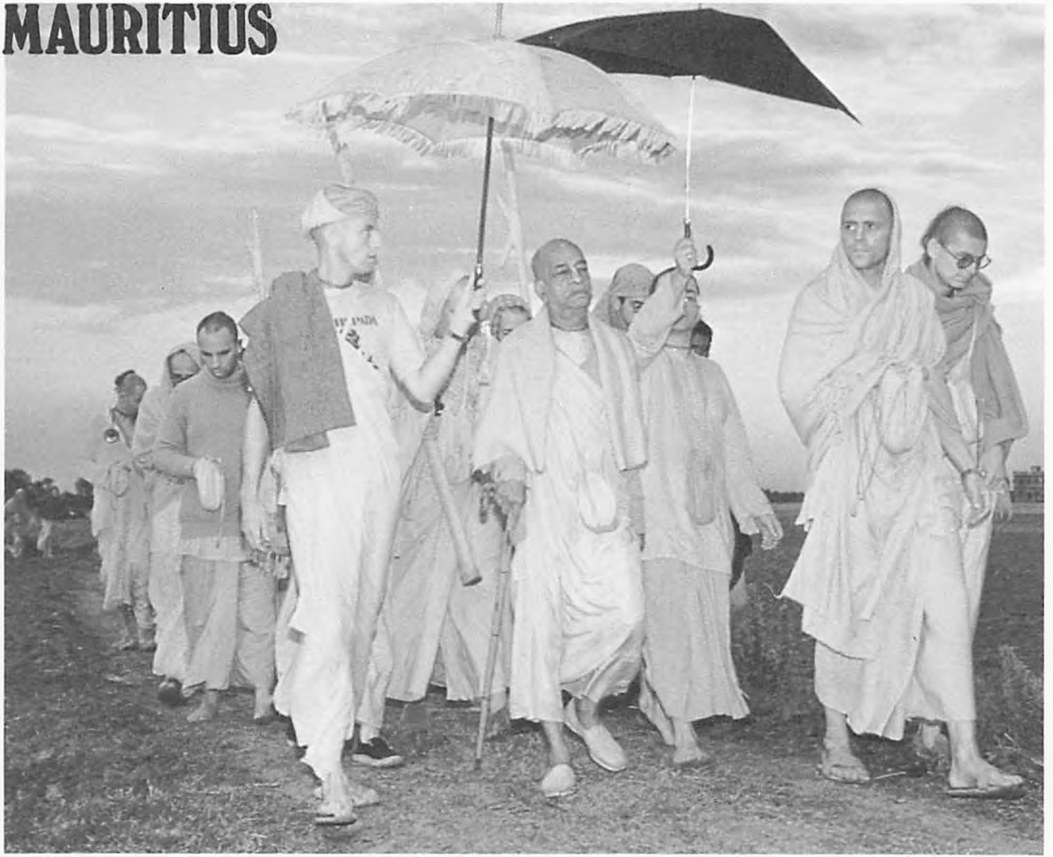
Tāraka dāsa brahmacārī

Vijaya dāsa brahmacārī

Narasimha Mūrti dāsa brahmacārī



MAURITIUS



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

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

Dearest Śrīla Prabhupāda,

Please accept our most humble obeisances. First of all I must regret that I am not qualified to properly give you the glorification that is called for on this most glorious occasion of Vyāsa-Pūjā. For glorifying you, the prolific talents in writing of great persons like Sūta Gosvāmī, Kṛṣṇa dāsa Kavirāja Gosvāmī, Vṛndāvana dāsa Ṭhākura and Rūpa Gosvāmī can alone give proper testimonial to the fact of your unlimited greatness. Only persons such as these can accurately describe your sublime characteristics. Our attempt to glorify you is only like

that of the child whose learning process is always sloppy and crude. Therefore kindly bear the faulty expression and irregular composition which fill this prayer and accept only our ardent desire to be engaged as your servants.

Any gentleman will readily accept that you are Lord Kṛṣṇa's most confidential servant. This is confirmed in *Bhagavad-gītā* by the Lord's own words. "For one who explains this supreme secret to the devotees, devotional service is guaranteed, and at the end he will come to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear." (Bg. 18.68-69) Therefore, because you are broadcasting the message of *Bhagavad-gītā* the most widely, purely, and effectively throughout the world, we can clearly understand from the Lord's own words that you are His most dear servant. There is no doubt about this, and therefore we are most anxious to please you.

You are the transcendental revolutionary. When you came to Mauritius and were greeted by so many public officials, you did not engage in "boot licking" as is the fashion among other so-called *svāmīs*. Rather you immediately took the opportunity to criticize the faulty standards based in ignorance and in detail described to your captive audience how they could restructure their entire economic and social base to make the actual heaven on earth. Quite a surprise it was to those gentlemen who had expected only a sentimental lecture on "Hinduism" and in the turn of events received your transcendental boot hard in the face of misconception. You do not compromise truth in the face of material respect and gain. We have actually seen this.

You are the greatest transcendental general leading the troops of Caitanya Mahāprabhu. Whenever you maneuver your troops the strategic position of the enemy is broken if not lost. We are simply thunderstruck by your transcendental feats, which go on increasing and increasing in the most inconceivable way. On whatever town or village we march by your

order, no matter where it may be, as the transcendental vibrations are fired by different weapons, everyone, whether envious or nonenvious, stands up to take notice. No one can actually be indifferent to your transcendental firing squad. Therefore, this Kṛṣṇa consciousness movement is loaded with transcendental happiness and you are the chief supplying agent giving us the unlimited ammunition of your wisdom and love. This is our experience.

The stride of a gentleman is firm, even bold, this voice holds the same gravity. Your heart is fixed, strong and determined to be full of love of Kṛṣṇa, and friendly to every living being. This we have actually seen.

Therefore, it has also become our ambition and determination to become gentlemen. We have no business with harsh words, envy, or jealousy. Such trash should not be scattered in the lovely parks where devotional service takes place, but should be burnt up in the fire of your instructions. In this way, feeling lowly and insignificant as a natural inclination, the position of the forebearing grass and the tolerant tree begins to make perfect sense by your grace, whereas to the untrained observer such a position is the situation of a fool. This has actually been our experience.

Dear spiritual master, dear lord, I am being beaten into submission by the laws of material nature and I cannot but wait for the day when my head finally touches the ground in complete obedience under the protection of your lotus feet and being unable to answer to the call of *māyā*, I will smell the actual fragrance of lotus feet.

Kindly favor us, your servants, so that we may take part in your transcendental pastimes of saving the fallen souls. Life after life this is our aspiration.

Your servants,

Prabhanu dāsa brahmacārī
Śrī-niketana dāsa brahmacārī
Arjuna dāsa brahmacārī
Nitāi-cānda dāsa brahmacārī



MĀYĀPUR

*Bhaktisiddhānta Sarasvatī Ṭhākura
Sent disciples over the sea,
But his Bhaktivedānta Swami Prabhupāda
Alone planted the devotional tree.*

*Chanting Hare Kṛṣṇa, dancing, prasāda,
Spreading the holy message of Gaura;
Śrīla Prabhupāda teaches Gītā, Bhāgavata
without mixing in anything more.*

*Other so-called sādhus go abroad,
Soon to come back to their land.
A failure only earning cheap applause
Without making any permanent stand.*

*Jaya Prabhupāda, for helping others find the way,
And weeding voidism and impersonalism from the West.
Watering and caring for our bhakti tree every day,
New life, happy day, filled with ever zest.*

*Fallen from the path of divine knowledge,
Working hard like a dog, to enjoy like a hog,
We offer thousands of obeisances unto you, O great sage!
For purifying our vision from the fog.*

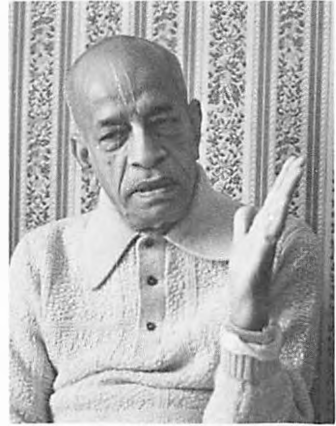
*Holy name sung by ecstatic mṛdaṅga beat
Goes well for spreading the holy name around.
Prabhupāda's devotees with books on every street,
Here's the Big mṛdaṅga carrying farthest the holy sound!*

*Sarasvatī Ṭhākura Bhaktivīnoda's footsteps mark the path,
Śrīla Prabhupāda guides us blind men up that holy road.
Develop Māyāpur, wonderful Lord Caitanya's place of birth.
Living or dying is the same when living in the spiritual abode!*

*Holy Bhārata-varṣa misdirected, lost her sight,
By Prabhupāda's mercy may her culture be restored.
Last in India ashen-covered embers scatter light
Western bhaktas bring fresh to mind the Golden Lord.*

*The materialist is wrong is your song,
without Kṛṣṇa there is no way to be right.
A sense-restricted scientist's song must be wrong,
Your Divine Grace's arguments are watertight.*

*ISKCON was created by Your Divine Grace
To stand united against the darkness of nescience.
We most fallen Māyāpur nivāsi's beg a humble place,
Eternally to serve Your Lotus Feet with awakened senses.*



MELBOURNE

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

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

Dear Śrila Prabhupāda,
Please accept our most fallen obeisances at your
lotus feet. As stated in the *Śrīmad-Bhāgavatam*:

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

Kirāta, Hūṇa, Śumbha, Yavana and
Khasa races and even others who are
addicted to sinful acts can be purified by
taking shelter of the devotees of the
Lord due to His being the supreme
power. I beg to offer my respectful
obeisances unto Him.”

You are such a pure devotee, and even the
most illusioned and sinful living entities cannot
continue their degraded activities if they have
the association of a pure devotee like you. By
your mercy, you are giving everyone the chance
of becoming Kṛṣṇa conscious, the greatest boon
of this human form of life. By your mercy, a
dumb man can speak, and a lame man can cross
over a mountain; and so we who are so un-
qualified, on this auspicious day, can simply
offer you our prostrated obeisances again and
again, praying to take complete shelter of your

lotus feet, because by taking such shelter one
can be protected from the glamor of *māyā*.

We can only hope to be able to serve you birth
after birth, life after life, unflinchingly, with firm
faith and determination to chant Hare Kṛṣṇa and
follow all the rules and regulations of *bhakti* life.
Without you, Śrila Prabhupāda, our lives are
meaningless. You have opened up our eyes with
the torchlight of transcendental knowledge, so
therefore we pray, “Please engage us eternally
in your service!”





All Glories to Śrīla Prabhupāda.

The devotees of Melbourne Mandira

Balarāma dāsa brahmacārī
 Kūrma dāsa adbhikārī
 Ugraśrava dāsa adbhikārī
 Pundarīka dāsa brahmacārī
 Gopī Kānta dāsa brahmacārī
 Banu dāsa brahmacārī
 Vṛḍa dāsa brahmacārī
 Lagudī dāsa brahmacārī
 Viśvahuṭu dāsa brahmacārī

Prabhu dāsa brahmacārī
 Setu Kṛt dāsa brahmacārī
 Cīṭṭa Hari dāsa adbhikārī
 Rāmaśaraṇa dāsa adbhikārī
 Jayaśīla dāsa adbhikārī
 Bhakta Terry
 Bhakta Farmer
 Bhakta Robert
 Bhakta Brett
 Bhakta Phill
 Ragātmika-devī dāśī
 Yayanti-devī dāśī

Gopāla-devī dāśī
 Śukla-devī dāśī
 Matikādevī dāśī
 Satyarūpa-devī dāśī
 Vimala-devī dāśī
 Aparājita-devī dāśī
 Bhaktin Eleanor
 Bhaktin Laura



MEXICO

Ladies and gentlemen, Śrīla Prabhupāda, the best amongst the Vaiṣṇavas and the protector of his devotees, is the most exalted personality in the whole universe (*jagad-guru*), and therefore he should be offered the best worship in this Vyāsa-pūjā. Although many exalted devotees are present here, no one can be equal or greater than Śrīla Prabhupāda, because everyone's very advancement originally comes from our dear Gurudeva. As an individual soul is the basic principle of the growth of one's material body, similarly Śrīla Prabhupāda is the principle of our spiritual growth. All kinds of Vedic ritualistic ceremonies are meant to bring us to the point of surrendering unto him. The goal of all *yoga* paths is to enable us to get his association. Dear Godbrothers, it is superfluous to speak about Śrīla Prabhupāda because every one of you know this intimate associate of Lord Śrī Kṛṣṇa, for whom there are no material and spiritual distinctions because he already lives in Goloka-Vṛndāvana Dhāma and sees everything here as the proprietorship of the Lord. Being the representative of Kṛṣṇa, he is to be considered as good as the Lord.

He is very expert in using everything in the service of Śrī Kṛṣṇa. By the grace of Śrīla Prabhupāda only, we are engaged in the practice of *bhakti*, which can be executed only with his mercy. Therefore he should receive this Vyāsa-pūjā offering, and no one should disagree. As by watering the root of the tree, the watering of the whole tree is automatically accomplished, so by offering this Vyāsa-pūjā to Śrīla Prabhupāda everyone will be satisfied. If anyone is intelligent, it will be very good for him to surrender unto the lotus feet of Śrīla Prabhupāda. If we satisfy our dear *guru*, then automatically we satisfy Śrī Kṛṣṇa, and if we satisfy Śrī Kṛṣṇa, then we become satisfied.

All glories to Śrīla Prabhupāda,

From the most fallen souls in your service

Ādityeśa dāsa brahmacārī
 Bhūtabhavya dāsa brahmacārī
 Brajendra-kumāra dāsa brahmacārī
 Devyapati dāsa brahmacārī*
 Dvija-hari dāsa brahmacārī
 Jaya Jagannātha dāsa brahmacārī
 Kṛpālu dāsa brahmacārī
 Kṣitimohana dāsa brahmacārī
 Kutahanta dāsa brahmacārī
 Madana manohara dāsa brahmacārī
 Maitreya Muni dāsa brahmacārī
 Rādhā-Kṛṣṇa dāsa brahmacārī
 Stutya dāsa brahmacārī
 Uddharaṇa dāsa brahmacārī
 Viśvaksena dāsa brahmacārī
 Carudeha dāsa brahmacārī
 Antonio
 Enrique*
 Bhakta Eusebio
 Bhakta Felipe 1
 Bhakta Felipe 2
 Bhakta Fermin
 Bhakta Gerardo
 Bhakta Guillermo
 Bhakta Joaquin
 Bhakta Jorge
 Vinicio
 Bhakta Miguel
 Bhakta Nicolas
 Bhakta Octavio
 Bhakta Pascual
 Nirlepa-devī dāśī
 Rocana-devī dāśī
 Bhaktin Adriana
 Bhaktin Alicia
 Bhaktin Carmen
 Acaleśvara dāsa, Jaladoṣa-devī dāśī
 Jagannātha Miśra dāsa, Jaganiya-devī dāśī, Govinda,
 Palika
 Sadanava dāsa, Bhaktin Tina
 Saurasani-devī dāśī, Kṛṣṇa Caitanya
 Guillermo Prabhu
 Sergio Prabhu

*these two devotees just departed from this earth during TSKP.



GURUDEVA

*kr̥pa-bindu diyā, koro' ei dāse
tṛṇāpekḥā ati hīna
sakala-sahane, bolo diyā koro',
nija-māne sprhāhīna*

Dear Śrīla Prabhupāda,

Human life begins when one makes some positive inquiry, searching out the Absolute Truth. The birth of Lord Brahmā was exemplary in this respect because from the very beginning of his life, his only interest was to search out the source of his existence. Our birth, however, was completely inauspicious in all respects, because we were born in the darkness of this age of Kali, at such a time when spiritual activities are in a stage of depression. Beginning from birth our only business has been to seek out all varieties of nescient activities, wasting away the most valuable opportunity which this human life provides. Not caring a fig for spiritual life, somehow or another, Śrīla Prabhupāda, you have injected within such fallen and lowly souls the reawakening of a long lost desire to return back to our original constitutional position as eternal servitors of Kṛṣṇa.

Undoubtedly, you are *patita-pāvana*, because no matter how hard we may resist, you are still proceeding to force our eyes open with the torchlight of knowledge. Perhaps one day we will realize that you are actually the external manifestation of Supersoul, bestowing your full blessing to anyone willing to accept. Hopefully at that time we will take full advantage and bathe in the ocean of your unlimited mercy.

Our fathomless sojourn through this material

existence now seems to be coming to an end because by the mercy of Kṛṣṇa you have appeared in our lonely lives. Now by your mercy we are actually entering back into our natural blissful lives of Kṛṣṇa consciousness. Not only are you yourself engaged in distributing the unlimited, ever-sweet fruits of Lord Caitanya's tree, but now you are also inviting us to enter into such a sublime *līlā*. In this way, you are displaying all of the real qualifications of a bona fide spiritual master, as you are now practically engaging the whole world in the wonderful pastimes of Śrī Caitanya Mahāprabhu. Only one decade ago Kṛṣṇa was practically unknown to everyone. Now the entire globe is beginning to vibrate with the glories of Śrī Kṛṣṇa. Even the most callous souls are becoming unable to resist, and the greatest skeptics are beginning to accept. Truly, if anyone wants to see miracles, he need only open his eyes.

Although we are unable to fully appreciate your actual position, we are somehow able to perceive that you are our real father to whom we are eternally indebted. We are just like young children who don't even know what is good or bad, or what is right or wrong, and you are so tolerant, taking us by the hand and completely guiding us step by step on this most important voyage home. All of our former parents and teachers had no conception at all of how one should make proper use of this human form of life. They were only able to direct us in the matter of increasing our material bondage through greater and greater sense gratification. This is the greatest pitfall which causes one to completely lose all sanity and ultimately fall victim to the forest of material enjoyment. Actually, we had become faithful servants to masters we were never able to satisfy.

Now our lives are becoming fresh and new as we continue day by day to follow your simple instructions. By refraining from undesirable habits and chanting the Hare Kṛṣṇa *mahā-mantra* you are enabling us to realize the topmost confidential knowledge which is not even to be found in

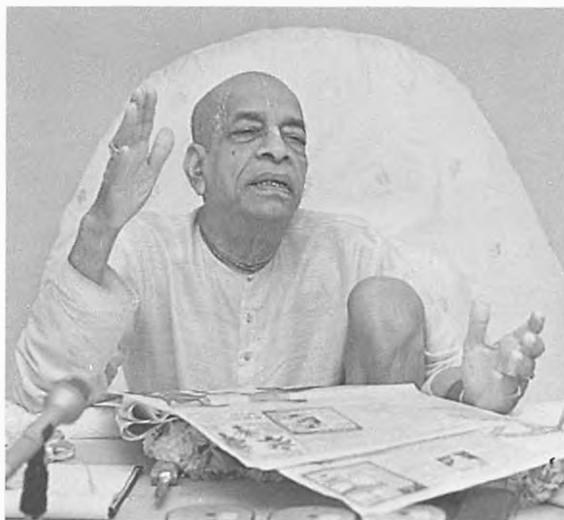
all the Vedic scriptures. It is said that by becoming the servant of a king one is able to gain the benefit of enjoying the whole kingdom. Similarly, by us becoming your servants, you are offering us eternal entry into the limitless ocean of love of Godhead.

Knowing now that our lives are meant only for serving you, we pray that you may recognize our puny efforts and somehow or another be pleased by them. Our only request to you, Śrīla Prabhupāda, is that you may always allow us to remain in the shelter of your lotus feet.

Narahari dāsa brahmacārī
 Rādhava dāsa brahmacārī
 Dharma dāsa brahmacārī
 Laṅgagaṇeśa dāsa
 Radhunātha Purī dāsa brahmacārī
 Nandanācārya dāsa brahmacārī
 Janārdana dāsa brahmacārī
 Stayamādhava dāsa brahmacārī
 Mahāśrīṅga dāsa brahmacārī
 Rāmadāsa dāsa brahmacārī
 Anantarūpa dāsa brahmacārī
 Rādhāliṅgana dāsa brahmacārī
 Tejoprakāśa dāsa brahmacārī
 Grahila dāsa brahmacārī
 Advaita dāsa brahmacārī
 Śrī-māyā dāsa brahmacārī
 Gaurāṅga dāsa brahmacārī
 Drutakarma dāsa brahmacārī
 Viśvavṛkṣa dāsa brahmacārī
 Aridharāṇa dāsa brahmacārī
 Ahobala Nṛsiṁha dāsa brahmacārī
 Bhakta Tom
 Bhakta Nick
 Bhakta Bob
 Bhakta Chris
 Bhakta Mahā Bob
 Bhakta Jeff
 Bhakta Gordon
 Narataka Gopāla-devī dāśī
 Andharūpa-devī dāśī
 Ballavi-devī dāśī
 Bhaktin Debbie
 Caitanya-jīvana dāsa, Hireṣṭanu-devī dāśī
 Suvrata dāsa, Sukhadā-devī dāśī
 Śrī Garbha dāsa, Hardajña-devī dāśī, Sītā
 Premarūpa dāsa, Bhaktin Lydia
 Bhakta Ched, Bhaktin Peggy
 Rāmacandra dāsa, Rādhā Mañjarī dāśī
 Bhakta George, Bhaktin Denise



MONTREAL



Dear Śrīla Prabhupāda,

We were sleeping in the night of ignorance, and you came to awaken us to the reality of our true existence. Busy at so many shadow roles, we never understood who we were, blinded by the cloud of material enjoyment, imprisoned in *māyā*'s alien atmosphere. But your potent words pierced through the darkness of illusion, and we have now been delivered. Thus in the light of your purity, we could catch a glimpse of the realm which we know now to be Vṛndāvana, the abode of unalloyed love, the land of *cintāmaṇi* where absolute knowledge and bliss manifest eternally.

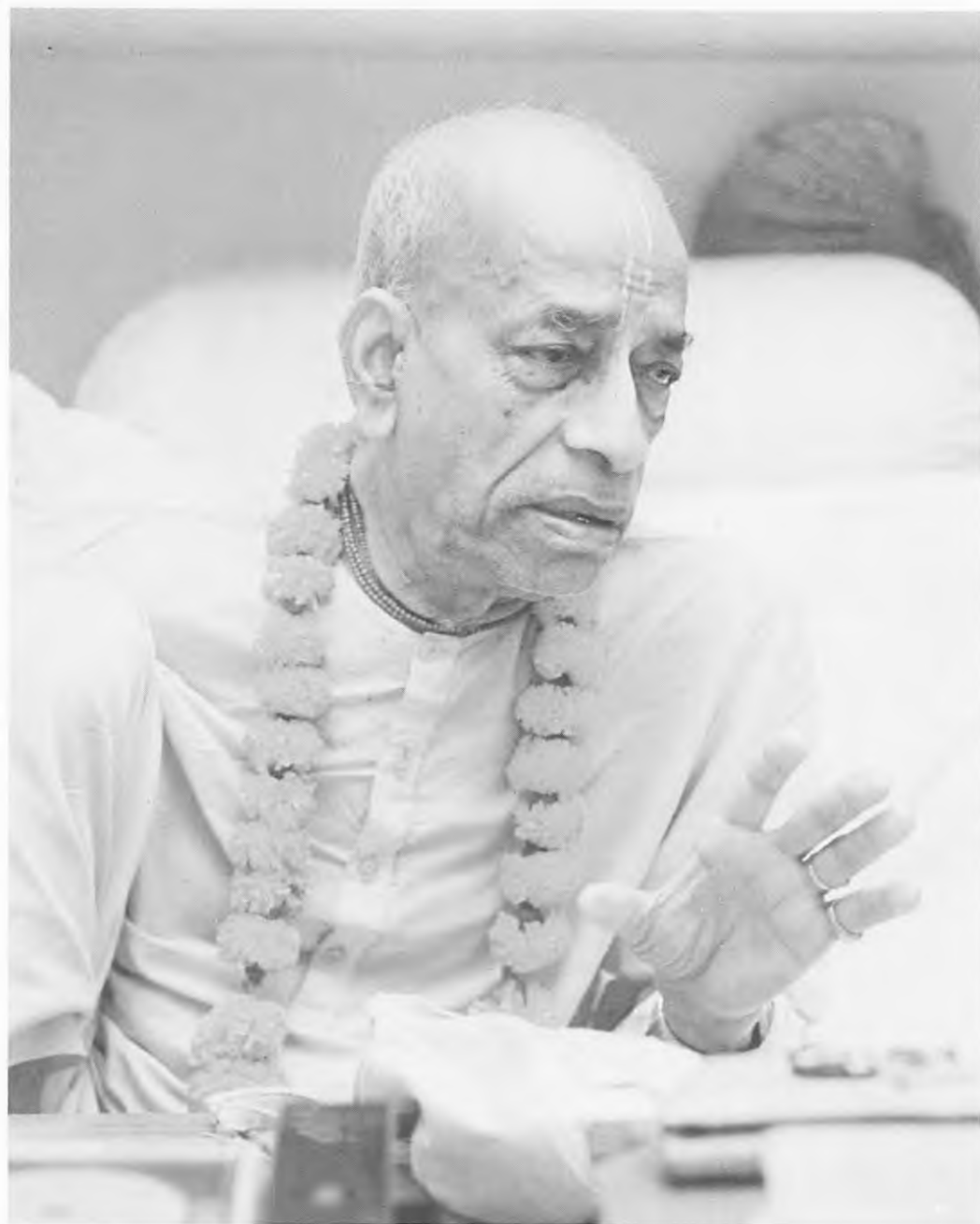
Like the father who brings back home his disobedient children gone astray, you are bringing us back to our spiritual health and sanity, and inspiring us with the desire to enter into the eternal loving service of Kṛṣṇa. You are showering us with the most priceless gift of pure devotional service. With no means of measuring or fulfilling our debt to you, we still beg to be accepted as your menial maidservants.

As your own desire is to serve the desire of your eternal father, Śrīla Bhaktisiddhānta Sarasvatī, to preach the message of Śrī Caitanya in the West, we also pray to make your desire ours; thus our life will know perfection, by serving the perfect preceptor. You are the emblem of all knowledge; you are the effulgent *mahātmā* who can awaken within the hearts of even the most degraded *yavanas* and *mlecchas* attraction for devotional service. You are the embodiment of all perfection. We derive great pleasure in remembering your ambrosial body, always decorated with gracious motions. Looking at your form and hearing your words are the perfection of life because they are direct manifestations of Śrī Kṛṣṇa. The scriptures describe that the pure devotee is always meditating on the Lord and the Lord is also constantly thinking of His unalloyed devotee. We also pray at your lotus feet to be graced with constant remembrance of your instructions, nondifferent from you, and thus engage ourselves wholeheartedly in spreading the glories of Śrī Kṛṣṇa Caitanya wherever has not been heard your magnanimous name.

*Jaya Om Viṣṇupāda
Paramahansa
Parivrājakācārya
Aṣṭottara-śata
Śrī Śrīmad
A. C. Bhaktivedanta
Swami Prabhupāda
Mahārāja.*

*Your servants,
Nandikeśvara dāsa,
Mandarī-devī dāsī,
Subhadrā, Rādhārāṇī
Bhartṛhari dāsa, Sarada-devī dāsī
Hanumān dāsa, Bhakta-devī dāsī,
Gaṅgāmāyī,
Bhaktivedanta, Yamunāmāyī
Māyāpurśāsa dāsa,
Sarvamāyī-devī dāsī,
Sanātana
Jitavrata dāsa,
Rādhānarupīṇī-devī dāsī
Keśīsatru dāsa, Medhyā-devī dāsī
Dharmarāja dāsa, Karen
Praghoṣa dāsa brahmacārī
Gokulānanda dāsa brahmacārī
Jitarati dāsa brahmacārī
Vyāpaka dāsa brahmacārī
Padmapāṇī dāsa brahmacārī
Ghoṣa Ṭhākura dāsa brahmacārī
Priyabandhu dāsa brahmacārī
Jaya Govinda dāsa brahmacārī
Vidyārāja dāsa brahmacārī
Sadāpuṣṭa dāsa brahmacārī
Paranagara dāsa brahmacārī
Bhakta Yvan
Bhakta Alain
Bhakta Richard
Jyotirāditya-devī dāsī
Jaganmātā-devī dāsī
Bhaktin Line*





NAIROBI

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

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

Dear very merciful Śrīla Prabhupāda,

We long to glorify you as you deserve, at all times and especially on this most blessed occasion of Śrī Vyāsa-pūjā. Please be patient and accept the dumb feeling of gratitude with which we offer our homage, and not the halting illiterate expressions. When Dhruva Mahārāja desired to glorify the Supreme Lord but lacked the words to do so, the Lord kindly touched his forehead with His conch, and Dhruva was able to offer nice prayers. Alas, in our abominable, godless culture we have no one to instruct us how to approach you, except you yourself. Please look kindly upon our endeavor. What little we can say and do is by your grace only.

We have hardly an inkling of God-consciousness, and only the slightest awareness of our position in relationship to the Supreme Personality of Godhead. That little that we have is what we have received by your mercy only.

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

We were born in the darkest ignorance, and you, our beloved Gurudeva, are opening our eyes with the torchlight of knowledge. We offer our respectful obeisances unto you. We are in such ignorance that we cannot tell light from darkness. Without your constant guidance, we are unable to perceive the danger of our position, hopelessly, helplessly attached as we are to our vain efforts to lord it over the inexorable, insurmountable material energy. We read that:

*guru-kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe
(Cc. Ādi 1.45)*

According to the deliberate opinion of all revealed scriptures, you, our spiritual master, are nondifferent from Lord Kṛṣṇa Himself, who comes in the form of the spiritual master to deliver His devotees. Even knowing this, we are quite unqualified to approach you, to glorify you, or to offer any service to you.

You have written that “the expert spiritual master knows well how to engage his disciples’ energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency.” Your supremely distinguished spiritual master, Om Viṣṇupāda Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, regarded anyone as fallen who was not chanting sixty-four rounds a day. It is your supreme mercy on fallen wretches like ourselves that, pitying our lack of attachment to chanting, you accept us as your disciples if we chant only sixteen rounds a day. You have so kindly devised a limitless range of transcendental activity to engage our propensities and our slight attachment to devotional service.

sādhana-bhakti haite haya premera udgama

“By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead.” The miracle is that, deeply embedded though we are in sinful activities, speech and thought, we are actually becoming purified by the process of devotional service which you have given us. (Cc. Ādi 7.142)

How can we enumerate the joys of this real spiritual life, which is your gift to us? Deity wor-

ship, offering *ārātrika*, preaching, distribution, cooking for Rādhā and Kṛṣṇa, dancing and chanting jubilantly with *mṛdaṅga* and *karatālas*—these and so many other activities are deeply enlivening us, and drawing us from the pursuit of dangerous, so-called pleasure within the jurisdiction of *māyā*. By following this natural, enjoyable process we are actually becoming transcendentalists, actually realizing that we are not these material bodies but that we are spirit souls with an eternal relationship with Kṛṣṇa. You are really giving us Kṛṣṇa, the Supreme Personality of Godhead, as master, friend, even as our child or as our beloved.

Kṛṣṇa sits under the trees in Vāṁśīvaṭa, attracting the hearts of the *gopīs* with His flute. The vibration of that transcendental flute, entering the ears of Lord Brahmā, the creator of the material universe, was expressed by him as the *kāma-gāyatrī*. This *Gāyatrī mantra* has been passed from master to disciple in the *paramparā*, and now you, the outward manifestation of Kṛṣṇa within our hearts, are initiating us with it, and attracting us back to Kṛṣṇa, the transcendental Cupid, inviting us to take part in His eternal blissful pastimes in the spiritual sky.

In the midst of the holocaust of this materialistic life, we are beginning to have some realization of eternal life full of variegated blissful activity. This is your miracle, that you are pulling *yavanas* and *mlecchas* off the streets and showing them the way to attain the topmost transcendental platform of pure love of God.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

“The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master.” In *Caitanya-caritāmṛta* it is stated that real faith is the complete conviction that simply by serving the Supreme Lord Śrī Kṛṣṇa

one can attain all perfection. Serving you is as good as serving Kṛṣṇa: *yasya prasādād bhagavat-prasādaḥ*. By satisfying you, Kṛṣṇa is also satisfied. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja has stated that, “One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from his spiritual master.” Because we are lacking in this faith, we are constantly in illusion that we can improve your sublime instructions and thus the potency of your mission to benedict the entire world with Kṛṣṇa consciousness is impaired.

*ekākī āmāra, nāhi pāya bolo
harināma-saṅkīrtane
tumi kṛpa kori’, śraddhā-bindu diyā
deha’ kṛṣṇa-nāma-dhane*

We do not find the strength to carry on alone with this *hari-nāma-saṅkīrtana*. Please bless us by giving us just one drop of faith with which to obtain the great treasure of the holy name of Kṛṣṇa.

namaste sārāsvate deve gaura-vāñī-pracāriṇe

Our respectful obeisances are unto you, the devoted servant of Sarasvatī Gosvāmī, who are preaching the message of Lord Caitanya. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, descending in the mood of Śrīmatī Rādhārāṇī to teach us perfect devotion and love for Kṛṣṇa. He was so much attached to his spiritual master that he collected earth from his birthsite and ate a little of it every day. He was a Vedantist (*vedānta-kṛd veda-vid eva cāham*: “By the *Vedas* am I to be known; indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.”) and yet when his spiritual master called him a fool, unqualified to study Vedānta philosophy, and instructed him to chant the holy name of Kṛṣṇa at all times, he humbly followed these simple instructions.

*ei tānra vākye āmi dṛḍha viśvāsa dhari’
nirantara kṛṣṇa-nāma saṅkīrtana kari*

"I firmly believe in these words of my spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees." (Cc. *Ādi* 7.95)

Here in Kenya, where programs such as large-scale book distribution are hardly practicable, the instructions which you have kindly given us are simply these with which Śrī Išvara Purī benedicted his beloved disciple Śrī Kṛṣṇa Caitanya dāsa brahmacārī.

*nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana*

"My dear child, continue dancing, chanting and performing *saṅkīrtana* in association of devotees. Furthermore, go out and preach the value of chanting *kṛṣṇa-nāma*, for by this process you will be able to deliver all fallen souls." As a result of Śrī Caitanya Mahāprabhu's faithful adherence to the instructions of His spiritual master "the food of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation." (Cc. *Ādi* 7.92)

śrī guru kārūṇa-sindhu

We are also drowning in the sweet ocean of your mercy. During your last glorious memorable visit to Nairobi you instructed us how to preach carefully and humbly. You told us how we should approach people of all sorts "with a straw in our mouths," and how to flatter them wisely. You said we should invite them humbly to throw away all the nonsense they have learned and to follow the instructions of Lord Caitanya "Just chant Hare Kṛṣṇa." We laughed with delight and you were also laughing, as you described how even "first-class loafers and rascals could become interested in Kṛṣṇa consciousness and take up chanting if we preach like this." You instructed us that we should have "four-hour *kīrtanas* and distribute sumptuous *prasāda*."

We are very much desirous that this flood of *kṛṣṇa-prema*, ecstatic love of Kṛṣṇa, sweep over

the whole continent of Africa. We want to see thousands of fallen conditioned souls experiencing the transcendental pleasure of *śrī harināma-saṅkīrtana-prasādananda*, the real bliss of chanting and dancing for Kṛṣṇa, and taking the sacred remnants of His foodstuffs.

Dear Śrīla Prabhupāda, we humbly pray that you will forgive all our offenses, we have no seriousness to satisfy you and to fulfill your desires. Still we beg that you will continue to shower us with your mercy so that we can have the faith, enthusiasm and determination to carry on with this mission. Please bless us so that we can have *dṛḍha-vrata*—determined faith and *śrota-vākya*, acceptance of your words, so that we can carry out your instructions without deviation. In this way the chanting and dancing will go on nicely, the people of Africa will be benefited and we will become purified, and by your grace make advancement in devotional service.

Praying that Lord Kṛṣṇa will bless Your Divine Grace with long life and good spirits to carry on with your wonderful translations and purports to the transcendental Vaiṣṇava literatures, and with this great work of benedicting the entire world with Kṛṣṇa consciousness, we humbly offer our prostrate *daṇḍavats* at your most holy lotus feet.

Brahmānanda Svāmī, GBC
Navyogendra Svāmī (Mombasa)
Jñāna dāsa, Līlāvatī-devī dāśī
Taponidhi dāsa adbhikārī
Yogīśa dāsa adbhikārī
Rāsālīlā-devī dāśī
Ajāmila dāsa brahmacārī
Hasyānanda dāsa brahmacārī (Mombasa)
Jalakara dāsa brahmacārī
Mahāvīrya dāsa brahmacārī
Naradeva dāsa brahmacārī
Sanātana dāsa brahmacārī
Sarvavid dāsa brahmacārī (Mombasa)
Tribhaṅgānanda dāsa brahmacārī
Pārvatī-devī dāśī
Rādhikā-devī dāśī
Śuci-devī dāśī
Yāsasvinī-devī dāśī

NEW ORLEANS

Dearest Śrīla Prabhupāda,

We fall again and again at your lotus feet. By your causeless mercy we are finding the strength to serve your lotus feet.

*om ajñāna-timirāndhasya jñānājñāna-śalākayā
cakṣur unmilitam yena tasmai śrī-gurave namaḥ*

I offer my respectful obeisances unto my spiritual master, who has opened by eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge."

O beloved Gurudeva, amidst the ocean of unlimited frustration and anxiety where billions of suffering souls are drowning, you are sailing. You have so much compassion for the plagued population that your mission is simply to save these insane sinners. Any one of them can take shelter of your mercy but due to their being tossed by the waves of this ocean (*sattva*, *rajas* and *tamo-guṇa*) it is very difficult. But a few phenomenally fortunate sufferers catch hold of the life-saving seeds which you cast twenty-four hours daily for the rescue of the blind-visioned billions.

*tvaṁ naḥ sandarśito dhātṛā
dustaraṁ nistitīṣatām
kalim sattva-haraṁ puṁsām
karṇa-dhāra ivāṇavam*

[We think that we have met Your Grace by the will of Providence, and thus we accept you as captain of the ship for those who desire to cross the dangerous ocean of Kali, which destroys all the good qualities of a human being.]

O Jagad-guru, our debt to you will never be paid even in a million millenniums. All we can

do is beg and beg that you please let us stay with you forever.

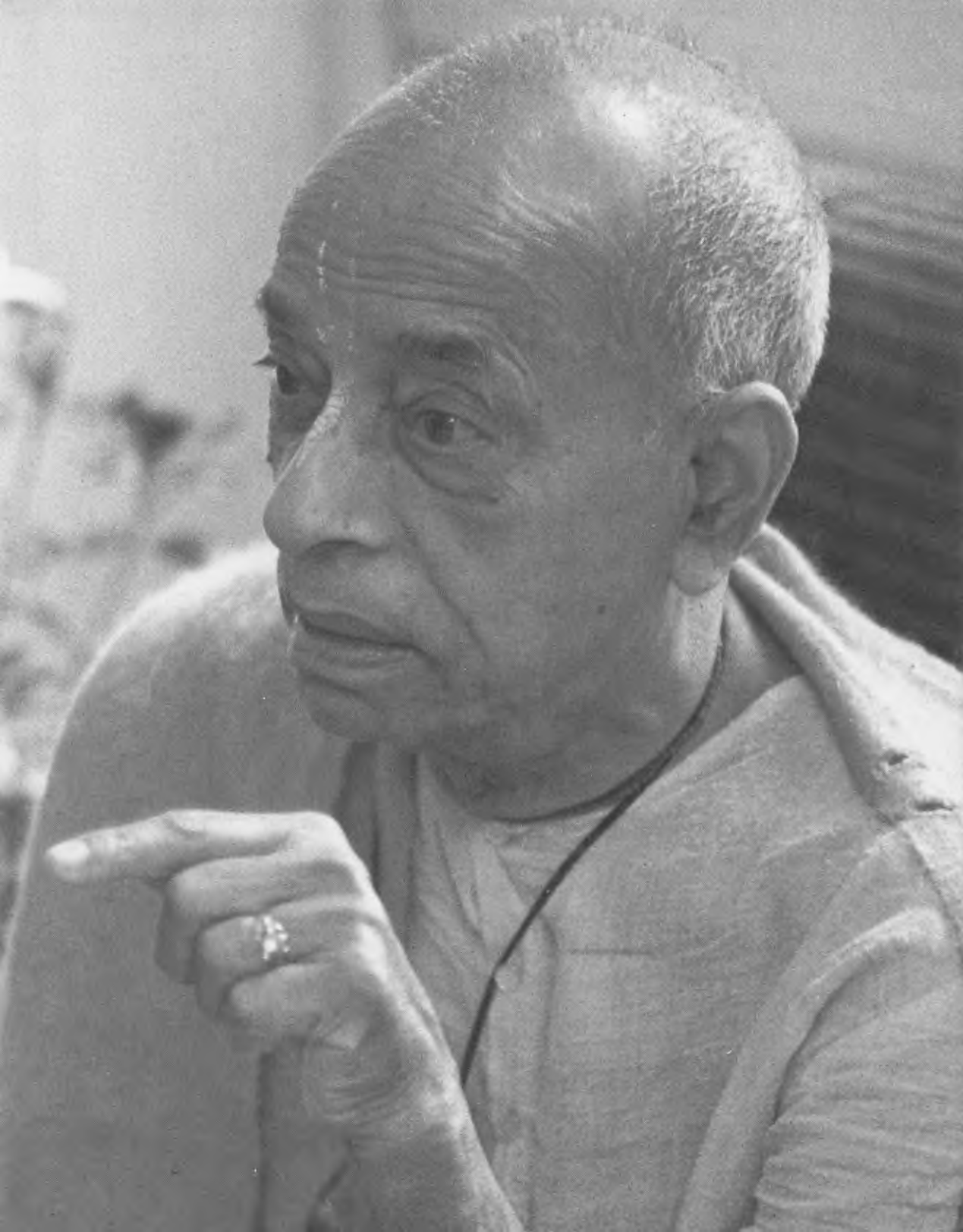
Even if every tongue on the infinite-headed Anantadeva were chanting "thank you Śrīla Prabhupāda, thank you," it would not be sufficient to express our gratitude, O Paramahansa Ṭhākura.

*namo namas te 'stu sahasra-kṛtvāḥ
punaś ca bhūyo 'pi namo namas te
namaḥ purastād atha prsthataḥ te,
namo 'stu te sarvata eva sarvaḥ*

Thus I offer my respectful obeisances unto you a thousand times, and again and yet again! Obeisances from the front, from behind and from all sides!

New Orleans

Vṛkodara dāsa brahmacārī
Raṅganātha dāsa brahmacārī
Carūpa dāsa brahmacārī
Jyarajit dāsa brahmacārī
Bhakta Lee
Bhakta Danny
Bhakta Mike
Bhakta Rivers
Bhakta Randy
Bhakta Mike
Bhakta Syam
Bhakta Chris
Bhakta James
Bhakta Ernie
Bhakta Vic
Śānti-devī dāsi
Bhaktin Barbara
Bhakta Linda
Bhakta Serena



NEW VRNDĀVANA



Dear Śrīla Prabhupāda,

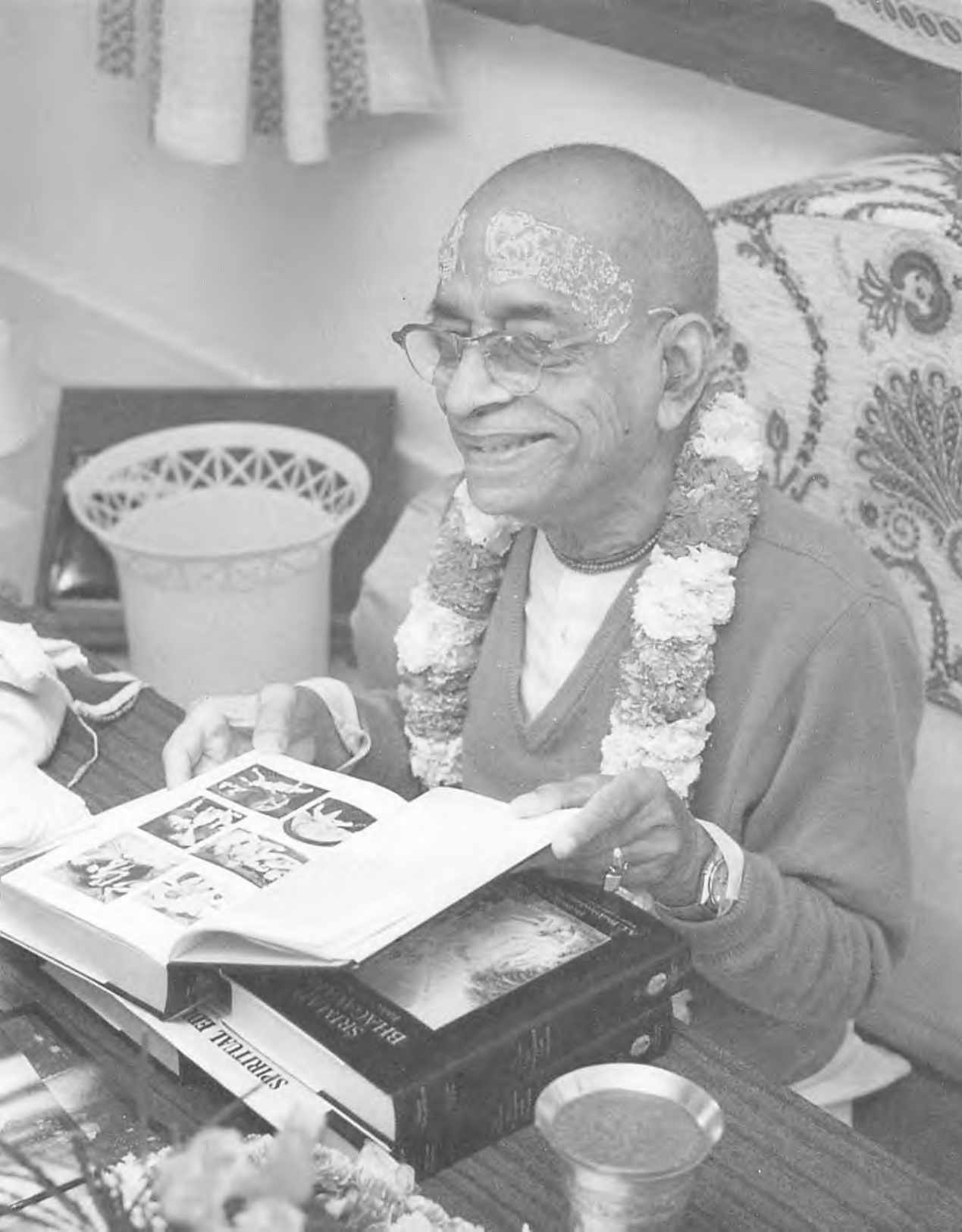
Bhaktivinoda Ṭhākura writes, *yogyatā-vicāre kichu nāhi pāi, tomāra karuṇā-sāra*: “If you examine me, you will find no good qualities. Your mercy is all that I am made of.” Individually or collectively, there is nothing to be said in our favor except that we are your disciples. By your mercy we can accomplish anything, but without Your Grace all of our so-called achievements are useless.

Our only business in life is to somehow or other gain your favor. First of all we have to receive you suitably, then we will be able to hear your message attentively. We have been instructed to accept you in our hearts to be as good as the Supreme Lord Himself: *sākṣād-dharitvena samasta-śāstrair uktas tathā bhāvyata eva sadbhiḥ*. Now we wish to receive you in our community in like manner.

As a body is rendered lifeless without the presence of the spirit soul, there is no meaning to New Vrindaban without your presence. Of course, we can understand that even without your actual physical presence you are still residing here. But it is all based upon desire. You will not choose to remain where you are not properly respected. Therefore we are trying to build you a palace.

We are always in a dependent position. We may have some desire but we are powerless to fulfill it by ourselves. All we can do is pray unto the lotus feet of Their Lordships Śrī Śrī Rādhā-Vrindaban Candra to allow us to finish your palace this year. Then you may bless us by coming here and making everything perfect—our working, our lives, and our entire community.

Kīrtanānanda Svāmī
and all the inmates of New Vrindaban



OTTAWA

*The Land of Bhārata-varṣa was once a paradise, with truthfulness
cleanliness, compassion and mercy standing supreme.
Indeed even the threefold miseries of life were not to be seen.
Yes, this land of Bhārata-varṣa was once very nice.*

*Advancing through Satya, Tretā and Dvāpara yugas,
man's good qualities were gradually diminished.
Kali was now suddenly upon us, flourishing with asuras.
Only truthfulness remained to be vanquished.*

*Oh, Gurudeva, even though the age of Kali was just beginning,
the whole planet was so quickly degrading. The only trace
of civilization to be found in India, Kṛṣṇa's holy ground.*

*It was Lord Caitanya's desire to restore this sanātana-dharma
And this He came to inspire through the Hari-nāma-saṅkīrtana.*

*But the age of Kali was so insistent, that few men realized
its significance. What was inspired in the East, would
ultimately flourish in the West.*

*And so it was that at an advanced age of life, you left the
holy dhāma of Vṛndāvana to boldly confront Kali personified
like entering a cage of angry lions.*

*Your only weapon—faith in the words of your Guru Mahārāja.
Your determination—to make Vaiṣṇavas out of yavanas.*

*Your first year in America—filled with shortcomings and
frustrations. Few friends, poor shelter, cold weather.
Yet you stayed holding fast to the lotus feet of Kṛṣṇa.
The tides must be turned; the battle must be won.*

*For ten years now you have fought relentlessly.
You are forever unflinching in your determination.
In this way you remain a source of inspiration.
Even this most reluctant soul is becoming a devotee.*

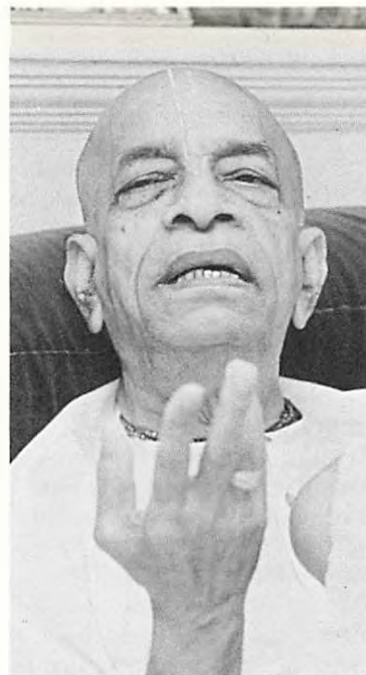
*But the battle has yet to be won.
Hence you are always pushing us on.
With the sword of Vedic knowledge shining bright.
You are cutting māyā's ropes which are binding us tight.*

*Oh, Prabhupāda you are most intimate when writing your books.
Indeed your very presence is felt on every page.
By diving deeply into that ocean of nectar
The whole world can gain the association of the greatest sage.*

*Our dearest eternal father,
We are drowning in an ocean of misery.
You are the friend of the poor
Kindly bestow upon us a drop of your mercy.*

*Oh, Gurudeva, with you and Kṛṣṇa on our side
We will restore this land of Bhārata-varṣa.
We will reestablish the principles of religion
We will overflow the universe with prema-bhakti.*

*Our beloved Prabhupāda, please forgive us
For all the offenses we are committing at your lotus feet.
We offer our prostrated obeisances to you again and again.
We beg you to let us engage in your service for eternity.*



Dear Śrīla Prabhupāda,

You are present in your books, which are now being read everywhere around the world. Therefore you are as good as the all-pervasive Supersoul. In fact you are more merciful, because Supersoul directs everyone to satisfy their desires. Sometimes these desires drag them into hellish conditions of life, or sometimes to elevated levels of material enjoyment. But you, Śrīla Prabhupāda, are a pure, unalloyed devotee

of Kṛṣṇa. You can plant in the heart of the conditioned soul the seed of *bhakti*. This is your real mercy. A conditioned soul may travel for millions and millions of births in all species and realms of the material world, but he can never come to the point of devotional service. It is only by association with a pure devotee such as Your Divine Grace that one can enter the field of devotional service. By reading your books and

following your instructions, we can have your association twenty-four hours a day.

It is now up to us to realize your unlimited greatness. You are a dear friend and intimate associate of Kṛṣṇa, as Viśvanātha Cakravartī Ṭhākura prays:

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

Your greatness is that you are the *ācārya* and by your perfect example you can show us how to become intimate as associates of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

We can understand from your presentation of *Caitanya-caritāmṛta* that personal association with Kṛṣṇa and sometimes separation from Kṛṣṇa are the most transcendently relishable mellows. Now you are allowing us to taste this fruit of love of God. By experiencing this mellow we, who have a long developed attraction for sense gratification, have given up the four pillars of sinful life, namely, intoxication, meat-eating, mental speculation, and illicit sex. It is your mercy, the taste of *prema*, that is allowing us to do so.

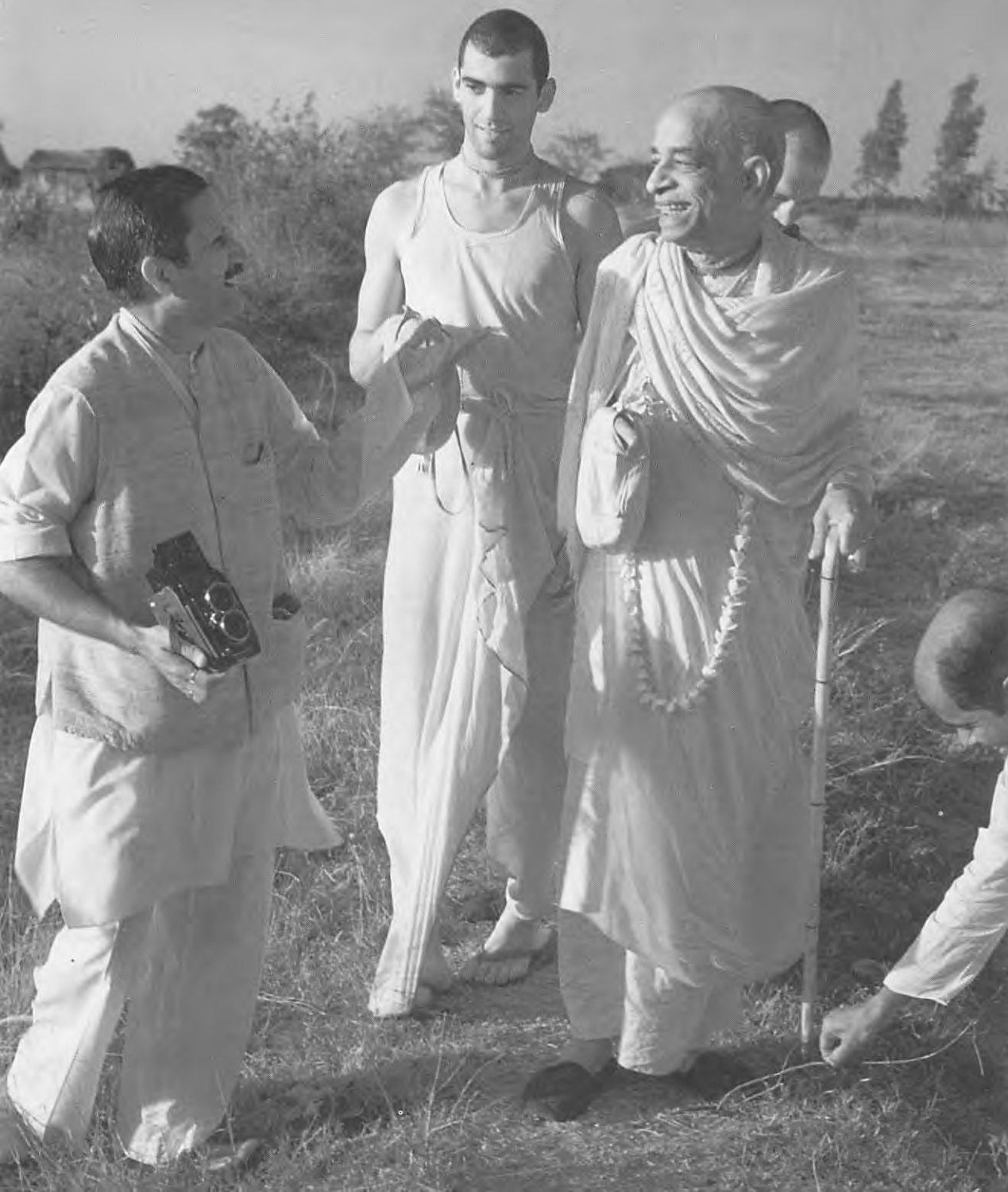
We pray to Kṛṣṇa for the intelligence to understand your books. This understanding is the key to the shackle of the material energy. You are opening the storehouse of love of God and are freely distributing it to everyone.

This collection of praises from devotees around the world shows how you have made many different people unite and become resolute in purpose. Perhaps our humble attempts at broadcasting your fathomless glories will encourage you to be merciful upon us. Without your mercy we have nothing, with it we have everything, Kṛṣṇa.

All glories to you, Śrīla Prabhupāda!

Your servants,

Aṁśu dāsa adhikārī
Rūpa-vilāsa dāsa adhikārī
Śāsvata dāsa adhikārī
Rāghava Paṇḍita dāsa brahmacārī
Kṛṣṇadāsa Kavirāja dāsa brahmacārī
Lakṣmīnāth dāsa brahmacārī
Bhakta Serge
Bhakta Bob
Bhakta Clem
Madirekṣaṇa-devī dāśī
Mitravinda-devī dāśī
Jagatikanda-devī dāśī
Varuṇi-devī dāśī
Śaucārya-devī dāśī
Kāraṇa-kāraṇa-devī dāśī
Rātri-devī dāśī
Mohiṇī-devī dāśī
Lasikā-devī dāśī
Kṛṣṇa Candra-devī dāśī
Jahnava-devī dāśī
Bhaktin Diane Morin
Bhaktin Diane



PARIS & NEW MĀYĀPUR

To His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the *ācārya* of the world, who is transforming this earth into the abode of Lord Kṛṣṇa, who is ever merciful to the fallen conditioned souls.

*guru-kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇa
(Cc. Ādi 1.45)*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees."

Your Divine Grace, you are the empowered representative of Lord Kṛṣṇa. As such you carry the conclusion of all Vedic knowledge ("Kṛṣṇa, God, is great and we are small; the small should serve the great."), thus you are able to make *kṛṣṇa-bhaktas* all over the world. Being fully saturated with service and devotion to Kṛṣṇa, wherever you stay, temples and devotees of Kṛṣṇa spring up. Tirelessly you are kindling the dampened souls of the age of Kali with your contagious enthusiasm for the message of Caitanya Mahāprabhu. Your presence is like a strong wind that is clearing away the foul atmosphere of sense gratification and sin. You have wounded the personality of Kali by deeply implanting the eternal principles of *bhāgavata-dharma*. Your presence is the essence of hope and devotees all over the world are cheering your transcendental activities. All glories to the wandering swanlike devotee, the great preceptor Śrī Śrīmān A.C. Bhaktivedanta Swami Prabhupāda, who has taken complete shelter of the lotus feet of Lord Kṛṣṇa. Śrīla Prabhupāda, you are our supreme leader, *bando*

mui sāvadhāna mate. We look to you with great awe and reverence and want to model ourselves after you. You have freed us from the insanity of demoniac life and have given us a new birth into the spiritual world of Kṛṣṇa consciousness. Thinking ourselves to be God, we were but proud beggars. Being born of sixth class families, having no pious activities, austerity or penance in mind, being bankrupt of spiritual knowledge, we had no attraction for serving the supreme master and hero of Vṛndāvana, Lord Govinda. Now after hearing the transcendental sounds emanating from your lotus mouth, we are enthused for going back home, back to Godhead and for leaving aside our sinful activities. Please give us the strength to continue to follow your giant footsteps. O merciful master, you have dragged us from the womb of *māyā* and have given us our real human birth. Please keep us steady in devotional service that we may not again become the toy of birth and death. We pray for devotion to the lotus feet of Guru and Gaurāṅga, and that we may always see you clearly in everything that we do.



Rāṇidāsa dāsa adhikārī
 Ādiśekhara dāsa adhikārī
 Indradyumna dāsa adhikārī
 Jayakula dāsa adhikārī
 Prabhava Vighraha dāsa adhikārī
 Ariṣṭanāśana dāsa brahmacārī
 Bhīma dāsa brahmacārī
 Bhūtabhāvana dāsa brahmacārī
 Canurārī dāsa brahmacārī
 Gopasvāmī dāsa brahmacārī
 Indriyadhamana dāsa brahmacārī
 Jivadayā dāsa brahmacārī
 Keśināśana dāsa brahmacārī
 Mahābala dāsa brahmacārī
 Pitāvāsa dāsa brahmacārī
 Prasannātmā dāsa brahmacārī
 Rādhikā-Ramaṇa dāsa brahmacārī
 Rasadā dāsa brahmacārī
 Sādhūśivapriya dāsa brahmacārī
 Śaṅkaśa dāsa brahmacārī
 Śrī Gopāla dāsa brahmacārī
 Vṛṣakīrti dāsa brahmacārī
 Adhibhūta dāsa brahmacārī
 Asita dāsa brahmacārī
 Dattātreyā dāsa brahmacārī
 Jagadādīja dāsa brahmacārī
 Kauṣī dāsa brahmacārī
 Mahāvīdyā dāsa brahmacārī
 Purī dāsa brahmacārī
 Śālagrāma dāsa brahmacārī
 Sudarśana dāsa brahmacārī
 Śucisattva dāsa brahmacārī
 Devarata dāsa brahmacārī
 Jageśa dāsa brahmacārī
 Anila dāsa brahmacārī
 Bhakta Andre
 Bhakta Aziz
 Bhakta Bruno
 Bhakta Christian II
 Bhakta Christian III
 Bhakta Claude
 Bhakta Christophe
 Bhakta Georges
 Bhakta Nestor
 Bhakta Ryno
 Bhakta Pierre
 Bhakta Serge
 Bhakta Joaquim
 Bhakta Bill
 Bhakta Alex
 Bhakta Weera
 Bhakta Dieudonne

Kṛṣṇa-vaminī-devī dāśī
 Satarūpa-devī dāśī
 Ramiya-devī dāśī
 Draupadī-devī dāśī
 Kamalakānti-devī dāśī
 Vanadevī dāśī
 Kāmadhenu-devī dāśī
 Pralambahari-devī dāśī
 Guptālaya-devī dāśī
 Brahmajananī-devī dāśī
 Jyotirmayī-devī dāśī
 Uṣāmatī-devī dāśī
 Viśeṣa-devī dāśī
 Maithilī-devī dāśī
 Ilavati-devī dāśī
 Parijata-devī dāśī
 Govardhana-devī dāśī
 Kratuśreṣṭha-devī dāśī
 Mahimabhūṣana-devī dāśī
 Kṛpāmayī-devī dāśī
 Aditi-devī dāśī
 Jagatkīrti-devī dāśī
 Aja-devī dāśī
 Ārādhyā-devī dāśī
 Viśvambhara dāsa adhikārī
 Guru-Gaurāṅga dāsa adhikārī
 Devadatta dāsa adhikārī
 Haribolānanda dāsa adhikārī
 Hetu dāsa adhikārī
 Kṛtagna dāsa adhikārī
 Kuṭīcaka dāsa adhikārī
 Paraśurāma dāsa adhikārī
 Śivātmaka dāsa adhikārī
 Sukīrti dāsa adhikārī
 Vedāṅga dāsa adhikārī
 Yogeśvara dāsa adhikārī
 Viṣṇurata dāsa adhikārī
 Avyaya dāsa adhikārī
 Jayantakṛd dāsa adhikārī
 Umāpati dāsa adhikārī
 Janardradhi dāsa adhikārī
 Valyavāpu dāsa dāsa adhikārī
 Bhavasindhu dāsa adhikārī
 Harivilāsa dāsa adhikārī
 Acintyarūpa dāsa adhikārī
 Janaprāṇa dāsa adhikārī
 Bhūtakṛd dāsa adhikārī
 Dvijavara dāsa adhikārī
 Daṇḍakeśī-devī dāśī
 Gopinandinī-devī dāśī
 Jyeṣṭha-devī dāśī
 Kāntī-devī dāśī

Mahāmedha-devī dāśī
 Mandakinī-devī dāśī
 Merumāla-devī dāśī
 Mṛda-devī dāśī
 Navalāṅga-devī dāśī
 Raginī-devī dāśī
 Rajnī-devī dāśī
 Saradī-devī dāśī
 Satasvapāvana-devī dāśī
 Sītāla-devī dāśī
 Śrīharinī-devī dāśī
 Viśvadhariṇī-devī dāśī
 Bhaktin Claire
 Bhaktin Gretchen
 Bhaktin Oria
 Bhaktin Zena
 Bhaktin Helga
 Bhaktin Joy
 Bhaktin Maria
 Vaiṣṇava
 Mañjatī
 Gauravāṇī
 Dhruva
 Devakī
 Dharmā
 Dhaumya
 Dhīralalitā
 Lakṣmī
 Harikīrtana dāsa
 Mādhava
 Rasadāśī
 Vṛndāvana
 Bhaktasuta
 Vijayanti
 Caitanya
 Raghunātha
 Satya
 Kṛṣṇakathā
 Nītai-Gaura
 Gāyatrī
 Aśeṣa
 Rādhā-govinda dāśī
 Gaurasakti
 Hanumān
 Kāla
 Nirmala-candra
 Sarasvatī
 Hara dāśī
 Sarasvatī II
 Yadurāṇī



PHILADELPHIA

*We humbly try on Vyāsa-Pūjā day
To honor Your Divine Grace
Deliverer of the Western world
So fallen in disgrace*

*We're in the age of Kali-yuga
A time of pain and sorrow
Irreligious life prevails
In an atmosphere of quarrel*

*Amidst the chaos and confusion
Your Divine Grace arrived
To preach the message of Mahāprabhu
Compassion personified*

*Lord Caitanya's advent is rare
He comes once in Brahmā's day
In His disciplic line you stand
To teach what scriptures say*

*No weapons did you bring along
Only the holy name
On the order of your Gurudeva
You've expanded Kṛṣṇa's fame*

*Jaya, Jagad-guru!
Savior of the Kali-yuga
Jaya, Jagad-guru!
All glories to you!*

*Philosopher of Vedic wisdom
Scholar of the age
Your books bring light into the world
A new dawn page to page*

*Your translation of Bhagavad-gītā
Makes the meaning at last clear
And your purports to Śrīmad-Bhāgavatam
Have freed our hearts from fear*

*The theory that life comes from matter
Is accepted without proof
But you have shown the soul to be
Superior and aloof*

*You've taught that there's a difference
Between God and the soul
The relationship of the two exists
As a part is to the whole*

*Jaya, Jagad-guru!
Savior of the Kali-yuga
Jaya, Jagad-guru!
All glories to you!*

*Your morning walk conversations
Enliven everyone
(As you walk, your head appears to be
Held higher than the sun)*

*The mystic sages can't approach
The position you've attained
The qualities of a pure devotee
Are the highest honors gained*

*O ācārya of the universe
How deep your plans do dwell
To save all fallen, conditioned souls
In heaven and in hell*

*This godless age will not prevail
Your missions a success
The holy name which you have sung
Has touched our consciousness*

*Jaya, Jagad-guru!
Savior of the Kali-yuga
Jaya, Jagad-guru!
All glories to you!*

PORTLAND

*nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate-bhaktivedānta-svāmin iti nāmine*

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

Our dearest Śrīla Prabhupāda,

On this most holy day of your divine appearance, we, of New Maṇipura, do beg to fall down in the dust of your lotus feet, along with all our Godbrothers from around the world, and offer our crippled and depraved selves in service to the *saṅkīrtana* movement of Lord Caitanya. In the revealed scriptures it is declared that the spiritual master is to be worshiped as God because he is the most confidential servant of God. Therefore, we should write sixty volumes of glorification of you, Śrīla Prabhupāda, and we could easily do it, since your glories are limitless, but we are simply praying that you will accept these few lines which are like offering a match to the sun.

In the *Bhagavad-gītā* it is said, “Out of many thousands of men one will endeavor for perfection, and out of those who have achieved perfection, only one may know Me in truth.” Only in our wildest dreams could we have ever thought that we would get one of those very rare souls as our spiritual master. We had no qualification to approach such a rare soul, being addicted to meat-eating, illicit sex, gambling and drugs. We thought ourselves happy in such a degraded condition and we were marching off to hell.

While others were content to sit and chant, only you were moved by the compassion characteristic of the real Vaiṣṇava, the person who really knows Kṛṣṇa in truth. Simply by making a humble effort to serve the lotus feet of your divine master you have relieved us from chewing the chewed again and again. It was actually the desire of Lord Caitanya that anyone who takes his birth in India should spread the

saṅkīrtana movement throughout the world, but again, Śrīla Prabhupāda, only you, as a true vaiṣṇava, servant of the Lord, have submitted humbly to the Lord’s orders. In the *Bhagavad-gītā* Lord Kṛṣṇa says that there is no servant dearer to Him than the one who teaches the message of the *Bhagavad-gītā*. Only you, Śrīla Prabhupāda, had the determination to become most dear to Kṛṣṇa; only you had the courage to leave the holy *dhāma* and set foot to the grizzly Kali-yuga hill of America, just to rescue a few rotten conditioned souls—our lowly selves.

Even if we had millions of births it would not be possible to repay you, Śrīla Prabhupāda, for your compassion, determination, courage and mercy. You released us from the muck of sense gratification into the cool, refreshing waters of satisfying the Lord. We are simply praying that somehow or other you engage us in assisting you in your holy mission of saving the world from gliding to hell, and we pray that whatever awkward and meager service we do will be accepted by you. Only in this way can we advance, for all the great authorities have confirmed that only by satisfying the spiritual master can one get the mercy of Kṛṣṇa.

Oh, Śrīla Prabhupāda, rolling in the dust of your feet we beg for your mercy.

Your lowly servants in New Maṇipura

Sarva-dr̥k dāsa	Rāmyaka dāsa brahmacārī
brahmacārī	Girijārata dāsa brahmacārī
Edhaniya-svabhāva dāsa	Anantātmā dāsa brahmacārī
brahmacārī	Vibhu dāsa brahmacārī
Kavirāja dāsa brahmacārī	Bhakta Richard
Jyeṣṭha dāsa brahmacārī	Bhakta Ed
Anubhāvananda dāsa	
brahmacārī	
Dīpa-bandhu dāsa, Akuti-devī dāśī	
Mahī-barta dāsa, Śikhaṇḍi-devī dāśī	
Bhagavatācārya dāsa, Kuṣumapitā-devī dāśī	
Bhakta Rāmānuja, Bhaktin Kṛṣṇaṅgi	
Antara, Śrīda-devī dāśī	
Abhaya-devī dāśī, Bhakta Vṛndāvana	
Anne, Bhakta Jahari	



PUERTO RICO



*Just as Priyavrata rode a chariot
And was radiant like the sun,
So your resplendent mercy has now come,
To continue what Caitanya Mahāprabhu had begun.*

*The saṅkīrtana movement is going
To every town and village,
The devotees are traveling on an international pilgrimage,
To awaken every sleeping soul to his heritage.*

*Sons of Kṛṣṇa, awaken to the sound
Of Gaurāṅga Mahāprabhu, whose mercy knows no limit,
Now with khole blazing and his karatālas shimmering.
Śrīla Prabhupāda has come to us to give it.*

*What can I do to serve you,
I bang my head against the wall,
I have never done anything at all,
I'm hardly a servant, I'm so small, small small!*

*Like an insect at the bottom of a well,
Whose voice is nothing amidst a chorus of others,
I beg to serve you with all my Godbrothers,
We will help you by pulling others from māyā's gutters.*

*Please Prabhupāda, I want to open my eyes,
And in the pure light of love see you,
If to your instructions I am always true
I know Kṛṣṇa will give me intelligence of what I have to do.*

*My only desire is to be your servant,
I am helpless without my spiritual master,
I will never leave; like a plaster
I will remain glued to your instructions for ever after.*

*On this Vyāsa-pūjā, there is nothing I have to give,
You already own my life and soul,
Body, mind, and words, my goal
Is to surrender all, and become full.*

*Please Prabhupāda, please do not kick me away,
Without you there is no night, there is no day.*

ISKCON Puerto Rico
Jagajīvana dāsa
All the assembled devotees

ROME

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

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

Śrīla Prabhupāda!

It is very difficult for us to express our gratefulness to you by words, so we are trying to do it by practical activity. Actually, that is the only way that we can show how to sincerely be thankful for what you are giving us.

In one of your letters written to us, you said, "There is very good scope in Europe for this *saṅkīrtana* movement. If you just spread this chanting in Europe, then it becomes *Vaikuṇṭha*. Side by side push on the literature distribution as far as possible. This should be done very vigorously and you will have great success there. My Guru Mahārāja was always very pleased when even a small pamphlet was distributed."

And we want to please you, please you because we want more and more of your association. You are the only relationship that we have, the only person we want to listen to. And pleasing you means to dive deep into the ocean of your smile, your instructions.

We want the whole of Italy to scream as loud as possible from the bottom of their lungs "Tutte le glorie a Śrīla Prabhupāda!" (All glories to Śrīla Prabhupāda!).

And in the ecstasy of this desire we want to beg you to be so merciful towards us so that this feeling will grow to become reality.

Hoping to become your sincere servants,

The devotees of Rome temple

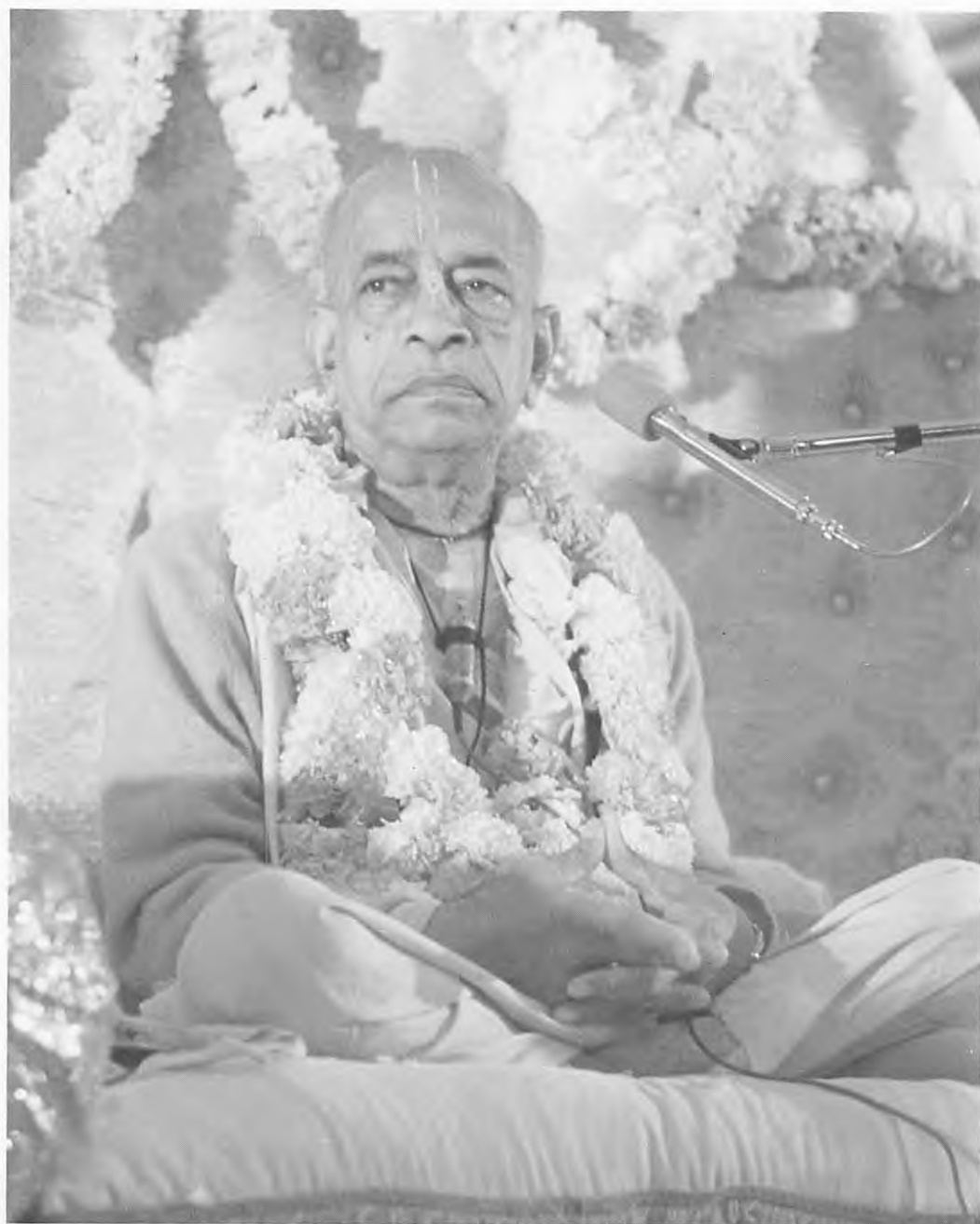
Pañcājanya dāsa
Sornaka dāsa
Yavana dāsa
Śrī Girīdhara dāsa
Pāpāhā dāsa
Satyārāja dāsa
Dhenupālaka dāsa
Jīvanānanda dāsa
Gaṇanātha dāsa
Tridaṇḍi dāsa
Raṅghati dāsa
Dayānidhi dāsa
Śrīraṅga dāsa
Suptavīgraha dāsa
Ānandasvarūpa dāsa
Mṛtyuhara dāsa
Candraśekhara dāsa
Bhūtika dāsa
Svastika dāsa
Śrīvatsa dāsa
Manonātha dāsa
Bhakta Vito
Bhakta Giovanni
Bhakta Haiden
Bhakta Antonio
Bhakta Maurizio
Bhakta Claudio
Bhakta Patrizio
Bhakta Lukas
Bhoginī-devī dāsī
Alī Kṛṣṇa-devī dāsī
Ārtihā-devī dāsī
Amohamoha-devī dāsī
Purṇāmṛta-devī dāsī
Citrarūpiṇī-devī dāsī
Yogānandakārī-devī dāsī
Vicitravāsīnī-devī dāsī
Bhaktin Lola

Your eternally indebted servitors.
The devotees of ISKCON San Diego

Dvārakārāja dāsa brahmacārī
Bhimala Prasāda dāsa brahmacārī
Kālācanda dāsa brahmacārī
Tārācandra dāsa brahmacārī
Dhīmān dāsa brahmacārī
Kṣetrasvarūpa dāsa brahmacārī
Śacīdūlāla dāsa brahmacārī
Nanda-nandana dāsa brahmacārī
Anantācārya dāsa brahmacārī
Veṇudhara dāsa brahmacārī
Puṣpaloca dāsa brahmacārī
Bhakta Richard Bhakta Chuck,
Bhakta Kiki Bhaktin Martine
Bhakta Marc Mānasacandra
Bhakta Bill Māyāpur
Bhakta Frank Nanda Mahārāja
Bhakta Shannon Naimiṣāraṇya
Bhakta Ken Nārada Muni
Bhakta Issac Tāraka-devī
Bhakta Eugene Ādi-līlā
Bhakta Armando Bhaktin Faith Lotus
Bhakta Relipe Bhaktin Paula
Bhaktin Heather

Niradhara-devī dāśī
Mahodari-devī dāśī
Janaśakti-devī dāśī
Kriyāśakti-devī dāśī
Ragamathani-devī dāśī
Manohara-devī dāśī
Śonapurī-devī dāśī
Madhu-devī dāśī
Śatānanda-devī dāśī
Sandamini-devī dāśī
Girisuta-devī dāśī
Bhūmi-devī dāśī
Paraśakti-devī dāśī
Sajjana-jīvana-devī dāśī
Bhaktin Ellen
Bhaktin Donita
Guṇagrahī dāsa, Kirtika-devī dāśī
Mathurānātha dāsa, Vrajadevī-dāśī
Madhukara dāsa, Līlāśakti-devī dāśī
Janaspr̥ha dāsa, Bhogavatī-devī dāśī
Mahāsana dāsa, Sararūpa-devī dāśī
Sanat-kumāra dāsa, Mathurā-devī dāśī
Guṇakara dāsa, Kaṣṭha-devī dāśī





SANTO DOMINGO

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

Our dear Gurudeva,

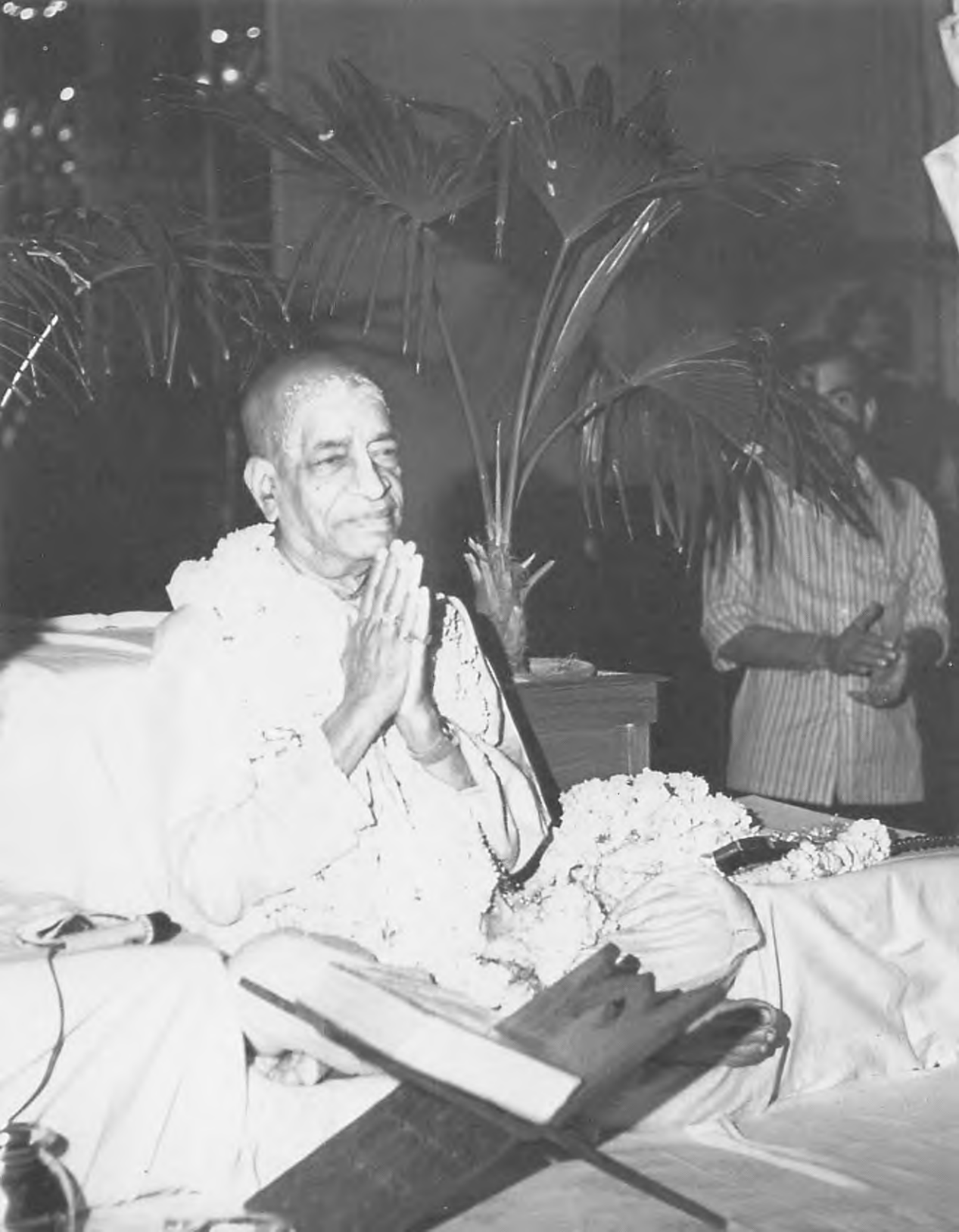
Please accept our most fallen and unworthy obeisances at your divine lotus feet.

Years ago we were completely sleeping in the lap of *māyā*, living like cats and dogs—eating, sleeping, mating and defending. Suddenly Kṛṣṇa sent His mercy to be spread through His representatives: the six Gosvāmīs. That was the same mercy of Lord Caitanya, who is none other than Śrī Kṛṣṇa Himself. And you, divine master, you are his genuine representative. As the fools deride Kṛṣṇa when He descends in His human form of life, similarly we the fools number one didn't know about your glories and potency. We knew only that we were given knowledge (*vidyā*), pure foodstuff (*prasāda*), and the most valuable *mahā-mantra* to be chanted, the Hare Kṛṣṇa *mantra*. At first we were completely unable to understand anything except that everything you were so kindly giving us without motivation was very pleasing to all. We put just a little faith in what you were teaching. Not knowing the seriousness of your personality, we began trying to follow the instructions that you had given to your advanced disciples. And that was so powerful that even without your physical presence everything became as bright as the sun. Our hearts are enlightened by your mercy, which spreads through the three worlds as the Ganges water flows from Nārāyaṇa's feet. We begin to live again. Now, as time has passed, by practical experience we see ourselves different, and that difference is your mercy.

O Gurudeva, you have changed our heart by cleaning it with your purity. Without asking anything in return, you have given us an eternal and blissful life, full of knowledge and satisfaction. If there seems to be something more valuable than this, it is not absolute, surely. Please, spiritual master, excuse us because we still are not able to repay you for what you have given us, and we are helpless in this regard. Please, we beg you, accept this useless offering on your day of days.

Your servants,

ISKCON Santa Domingo
Rādhā-śaraṇa dāsa brahmacārī
Amala-harināma dāsa brahmacārī
Minākṣi dāsa brahmacārī
Bir Candra dāsa brahmacārī
Bhakta Lalo
Bhakta Carlos
Bhakta Johnathan
Bhakta Roberto
Bhakta Willo
Bhakta Negro
Bhakta Dimas
Bhakta Frank
Viraya-devī dāsi
Bhaktin Caridad





SANTIAGO

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

It is only through devotional service that a conditioned soul, who is tormented by thousands of sinful desires, can purify himself and thus understand Śrī Kṛṣṇa, the Supreme Personality of Godhead. Oh, Śrīla Prabhupāda! Your mercy is spread all over the three worlds. That mercy has touched us and today we are able to chant the holy names of the Lord and engage ourselves in His service. Otherwise, how could such an impudent mundane enjoyer and fallen soul such as myself pronounce the sacred names of the Lord. You, Śrīla Prabhupāda, are like a merciful sword that cuts the hard knot of the heart (*hrdaya-granthi*). You are the manifestation of the causeless mercy of the Supreme Lord, who so kindly is dragging the conditioned souls out of the loneliness and darkness of this material existence.

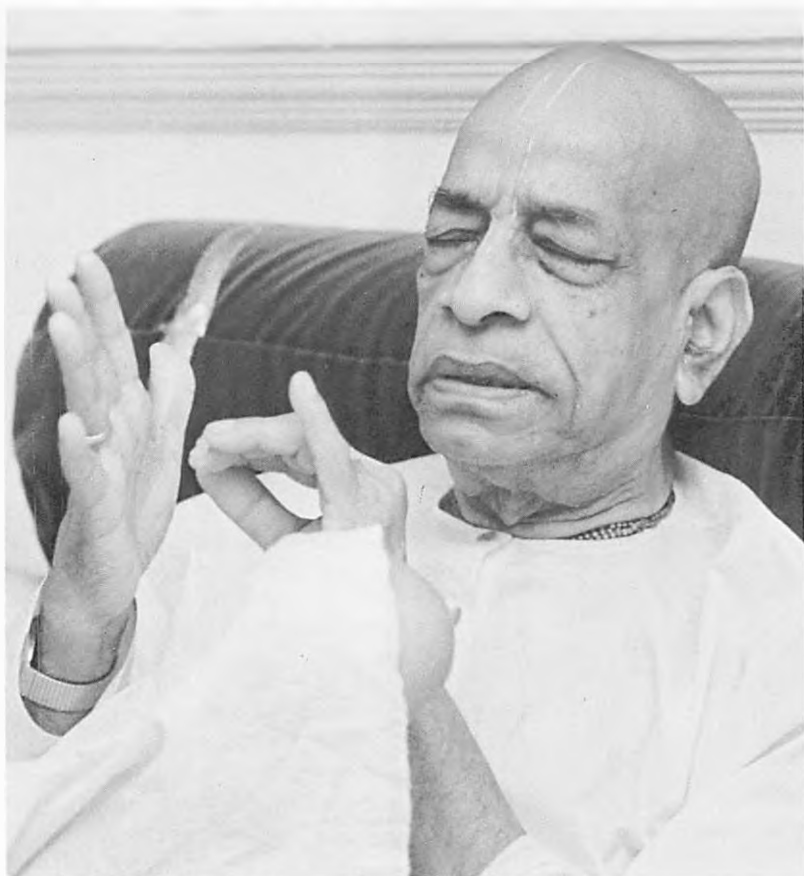
Oh, eternal Father! Be merciful with us and permit us to transfer our attachments to your lotus feet, which are our only oasis in the desert of the material creation.

*prasaṅgam ajaram paśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam*

“All men of knowledge know very well that material attachment is the greatest entanglement of the soul, but this same attachment, when it is transferred to the self-realized devotees, opens the door of liberation.” (*Bhāg.* 3.25.20)

ISKCON Chile
Viraha Prakāśa Svāmī

SEATTLE



*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthīkurvanti tīrthāni
svāntaḥ-stena gadābhṛtā*

Śrīla Prabhupāda, 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. (*Bhāg.* 1.13.10)

In meditation on this verse as we left Māyāpur and Vṛndāvana to return to our service in other parts of the world we are appreciating the value of this pilgrimage. To go to some holy place of pilgrimage does not mean only to take a bath in the Ganges or Yamunā or to visit the temples situated in those places. One must seek out and take advantage of the pure devotees who reside

at such places. The holy places are meant for purifying the polluted consciousness of the human being by an atmosphere surcharged with the presence of the Lord's unalloyed devotees. The Personality of Godhead is always with such pure devotees because of their unalloyed service, which is without any tinge of fruitive action. The Personality of Godhead is omnipresent by His diverse potencies everywhere within space, but the Lord's omnipresence is perceived and manifested by His unalloyed devotees like you, Śrīla Prabhupāda, just as electricity is manifested in an electric bulb. Therefore, Śrīla Prabhupāda, we feel that it has been by your mercy and for your mercy only that there has been any value to this annual pilgrimage.

Not only are the holy places worthy of the name only on account of the pure devotees residing there, but also actions of the pure devotees can render any place into a place of pilgrimage. Such pure devotees are able to rectify the polluted atmosphere of any place rendered unholy by the questionable actions of interested persons who try to adopt a professional life at the cost of the reputation of the holy place.

Śrīla Prabhupāda, you were comfortably situated in your rooms at Śrī Śrī Rādhā-Dāmodara temple, but you chose to leave to fulfill the order of your spiritual master and preach the message of Śrī Caitanya Mahāprabhu. Yet in your leaving, you took Vṛndāvana with you—within your heart and within the pure chanting of the holy names of the Lord. Therefore, by your leaving and crisscrossing this entire planet, millions, nay, unlimited numbers of fallen conditioned souls are getting the opportunity to experience Vṛndāvana. This is your mercy, Śrīla Prabhupāda!

There are two ways of association with the spiritual master—*vapu* and *vāñī*. *Vapu* means to be in his personal presence and *vāñī* means to associate with him through his teachings by following his instructions. Of the two *vāñī* is better. If a man is lost and confused in a dense forest and in such a hopeless condition he meets

a woodsman who is familiar with the forest and knows its paths, then such a lost man simply has to take instructions and follow the directions of the woodsman and he will be freed from his fear and confusion. However, if out of false pride he rejects the instructions or even accepts them only partially, thinking himself to know better, then such a person is a fool! Therefore a devotee sees not with his eyes, but with his ears. Certainly, to see you, Śrīla Prabhupāda is very desirable, but what can we appreciate of your inconceivable pure love by our infected eyes? With our ears, though, we can hear your simple instructions as you gently encourage us along the path back to Godhead, out of this dense forest of delusion. Always your instructions ring with the urgency of not only becoming Kṛṣṇa conscious ourselves but to preach Kṛṣṇa consciousness to others. This is Lord Caitanya's movement!

Therefore it is with great eagerness and enthusiasm that we have returned to our service, surcharged by the atmosphere of Vṛndāvana and Māyāpur, where the Lord's *līlā* is enacted, and inspired by your association and instructions.

All glories to you, Śrīla Prabhupāda!

Seattle devotees
Bāla Kṛṣṇa dāsa adbhikārī
Śaṣṭa dāsa adbhikārī
Pati dāsa adbhikārī
Pārtha dāsa adbhikārī
Klamahara-devī dāsī
Prṣṇigarbha-devī dāsī
Jivanausadhi-devī dāsī
Pavani-devī dāsī
Lalitā-devī dāsī
Kālapatī-devī dāsī
Paśupati-devī dāsī
Padyāvali-devī dāsī
Gītā-devī dāsī
Madhumatī-devī dāsī
Kṛṣṇapriyā-devī dāsī, Śāntim
Meru-devī dāsī
Uttama-devī dāsī
Haravratā-devī dāsī
Vedavatī-devī dāsī

ST. LOUIS

Śrīla Prabhupāda,

All glories unto you! You are the emissary of Lord Śrī Kṛṣṇa on this planet, and therefore we offer you our respectful obeisances again and again. You are *patita-pāvana*, the friend of the most fallen, the manifested representation of Lord Nityānanda Prabhu. As such, you are empowered to deliver unlimited fallen souls. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His Grace, can deliver thousands of Jagāi's and Mādhāi's." (*Madhya* 16.65 purport) You are delivering not thousands but millions of Jagāi's and Mādhāi's and therefore we offer you our most fallen obeisances again and again. Even after you deliver such fallen souls, you travel all over the world just to help them become enlivened in Kṛṣṇa consciousness, begging that they may get some attachment to the lotus feet of the Lord. When you are tired or not feeling well, out of love you push on selflessly. Please help us to be of some assistance to you. Please help us to fulfill your desires. Please help us to become pure devotees. *Gurudeva kṛpā-bindu diyā, kara' ei dāse, tṛṇāpekḥā ati hīna*: Gurudeva, give us just one drop of mercy. Your mercy is all that we are made of.

How can we understand your mercy? Solely by your own words in your books: "Only out of His immense compassion does the Personality



of Godhead reveal himself as the spiritual master . . . he is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called the *āśraya-vigraha* or the manifestation of the form of the Lord of whom one must take shelter . . . the bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of Śrī Nityānanda Prabhu. . . . One should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). . . ." (Cc. *Ādi*. 1.46 purport) In this way let us always try to remember you and serve without deviation.

ISKCON St. Louis
Makanlāla dāsa adhikārī
Prāṇa dāsa
Prāṇadā dāsa
Jagaddhatta dāsa
Balaji dāsa
Rādhā-Dāmodara dāsa
Gopta dāsa
Vivasvān dāsa
Caturātmā dāsa
Bhīma dāsa





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

*śikṣā-guruke ta 'jāni kṛṣṇera svarūpa
antaryāmī, bhakti-śreṣṭha, —ei dui rūpa*

We appeared in the darkest of ages—Kali-yuga—and were overcome by the dualities of desire and hate. Actually this material world is nothing but a part of Mahā-Viṣṇu's dream, but to us, who were born in delusion, it seemed like a hellish nightmare. The demons proclaimed this world to be the only reality and therefore there was no hope of finding a way out of this hell. Then you came, O mercy incarnation of the Lord.

"One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord." (Cc. Ādi. 1.47) You were holding the brilliant *Bhāgavata Purāṇa* in your hand and thereby proving that in this age men shall indeed get light from this *Purāṇa*. All of a sudden we were filled with hope and joy. Now life became meaningful and we got a mission to execute. No words can describe the tremendous feeling of

STOCKHOLM



the living entities by awarding them different bodies. We have taken birth in *mleccha* families and therefore our desires were certainly very low and nasty. In spite of this, however, you have given us the highest gift, love of Kṛṣṇa. We therefore consider it impossible for us to repay our debt to you; nor can you be repayed by all the riches of the world. Therefore, we are yours, Śrīla Prabhupāda, and we pray that we will be engaged one hundred percent in fulfilling your desires.

Now you are turning us into devotees and thus we are getting a share of Lord Kṛṣṇa's opulences. Consequently we are less and less experiencing the material miseries. Therefore we must pray every day to be able to remember how we suffered in the material world, and how greatly relieved we felt when you picked us up from this ocean of birth and death, so that we can remain your menial servants and thereby perfect our lives.

Your fallen servants in the Stockholm temple

Harināmānanda dāsa adbhikārī

Vegavān dāsa adbhikārī

Ajita dāsa adbhikārī

Smita Kṛṣṇa dāsa brahmacārī

Ariṣṭahe dāsa brahmacārī

Vajkhyānātha dāsa brahmacārī

Paraga dāsa brahmacārī

Turiya dāsa brahmacārī

Rādhānātha dāsa brahmacārī

Bhakta John

Dvārakeṣa dāsa

Śilpakarīṇī-devī dāśī

Padmava-devī dāśī

Kṛṣṇa Premī-devī dāśī

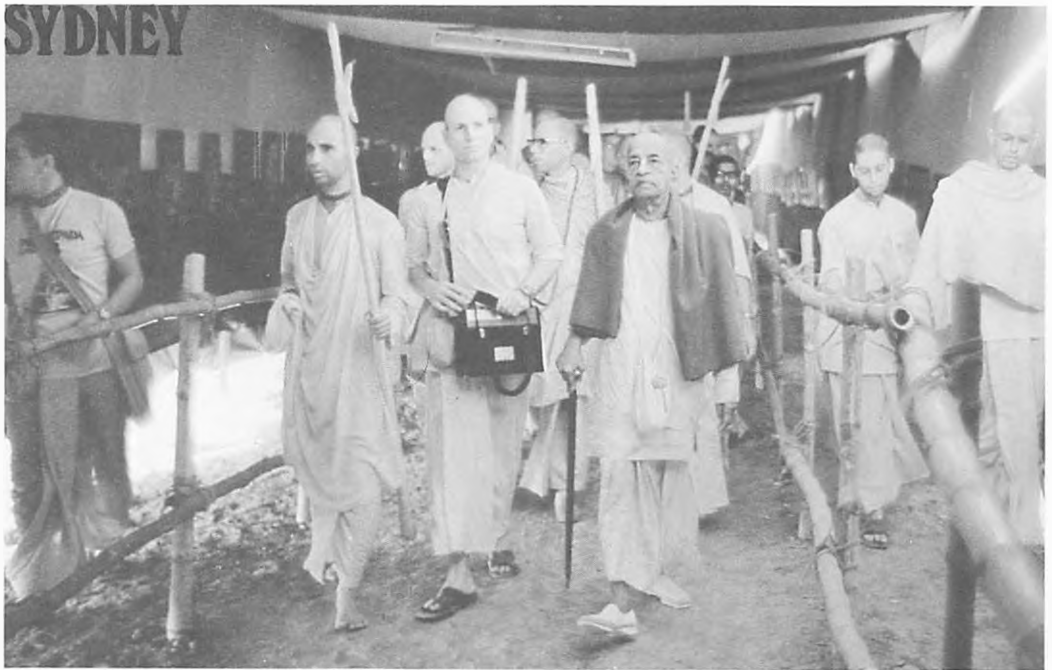
Bhaktin Pazvi

Murlidhara dāsa

Gopālī-devī dāśī

relief we felt when you took away our heavy burdens and when we try to thank you, you simply say that you have no mercy of your own, but that you are simply carrying the mercy of Kṛṣṇa, just like a postman delivers letters. From the authoritative scriptures, however, we learn that spiritual life is based on free will. Therefore, you must have volunteered to come to this material planet to deliver all the fallen souls by distributing the message of Lord Caitanya. Doesn't this give evidence of the greatest mercy? Actually, your mercy is so great that you are giving us what we could never dream of desiring. Lord Śrī Kṛṣṇa as Supersoul is fulfilling all the desires of

SYDNEY



“OH! ŚRĪ GURUDEVA~ŚRĪLA PRABHUPĀDA”

O ŚRĪLA PRABHUPĀDA!

*You are peaceful, tolerant and forbearing.
You are magnanimous, equipoised and always sharing.
You are kind, honest, a real well-wisher and friend,
pure and gentle, it was you! Kṛṣṇa did send.*

O ŚRĪLA PRABHUPĀDA!

*You and Lord Kṛṣṇa are united.
Simply Kṛṣṇa's words are all you have cited.
Kṛṣṇa's words and yours are one.
Kṛṣṇa has sent you to do what you have done.*

O ŚRĪLA PRABHUPĀDA!

*By your divine mercy from Lord Nityānanda
this age of Kali won't drag me under.
Everyone is suffering the material pain
because they don't take from you the greatest gain.*

O ŚRĪLA PRABHUPĀDA!

*Your divine and loving grace,
mine is an extremely critical case.
A bewildered lost and fallen soul
rotting in a deep dark hole.*

O ŚRĪLA PRABHUPĀDA!

*Limitless, godly empowered one,
you don't care for what I've done.
Yesterday is gone, tomorrow is shining,
by your mercy I'm out of māyā's twining.*

O ŚRĪLA PRABHUPĀDA!

*Śrī Jagad-gurudeva, Your Divine Grace,
even though I continue in disgrace,
you are so transcendently kind,
carefully giving sight to the blind.*

O ŚRĪLA PRABHUPĀDA!

Universal perfect master—Śrī Gurudeva

I am destined for the grave.

No hope other than you, Gaura Śakti.

You are freely giving away bhakti.

O ŚRĪLA PRABHUPĀDA!

You are sane, fully controlled, mercy personified,

descended to benedict the materially dissatisfied.

You save the poor living entities drowning in illusion

who are suffering death in their enjoying delusion.

O ŚRĪLA PRABHUPĀDA!

Bliss, knowledge and absolute truth in your words.

Emanating from your lips the sweetest things I have ever heard.

Defeating all the atheists and city yogīs

by your grace, they are revealed as bhogīs

O ŚRĪLA PRABHUPĀDA!

Bestower of real love, determined golden Lord,

save us from Durgā's chopping sword.

With the nectar we are always anxious for,

you have opened wide the door.

O ŚRĪLA PRABHUPĀDA!

Transcendental qualities manifest in you, magnanimous God,

You have saved us from worshipping "god."

Such a debt I can never repay,

therefore I'm your servant for eternity.

O ŚRĪLA PRABHUPĀDA!

Highest object of worship, truly God's grace.

My body bears the marks of māyā's embrace.

I've given my mind and body to you on the very first day,

yet the witch called Māyā is trying to take me away.

O ŚRĪLA PRABHUPĀDA!

Vyāsadeva you are the most royal,

teaching all God's servants to be loyal.

Knowledge, bliss and eternity for all,

you have opened up the bhakti store.

O ŚRĪLA PRABHUPĀDA!

Spiritual angel from Lord Keśava

showing all who they really are.

Killing the demoniac mentality of most,

you, alone, are the mahā host.



O ŚRĪLA PRABHUPĀDA!

*Spiritual master of all universal space,
you are perfect, expert judge of time and place.
Those who find fault in you, don't return to tell
of all the pain and suffering there is in hell.*

O ŚRĪLA PRABHUPĀDA!

*Chanting the holy name, you are always found
ecstasy in your heart rolling around,
Cloud of mercy, in your divine word,
auspiciousness from your lips is all that is heard.*

O ŚRĪLA PRABHUPĀDA!

*Leader of devotees and supreme worshipable object,
you have inaugurated Lord Caitanya's universal sect.
Defeating Māyāvādī sharks in the material pool
with "It's all one—then rascal, eat stool."*

O ŚRĪLA PRABHUPĀDA!

*Inexhaustible, equal with the unlimited Infallible One,
the illusory energy has stolen my tongue.
I'm incapable of glorifying you with enough care,
therefore please accept the following prayer:*

*śrī-guru-caraṇa-padma, kevala bhakati-sadma,
bando mui sāvadhāna mate
yāhāra prasāde bhāi, e bhava toriyā yāi,
kṛṣṇa-prāpti hoy yāhā hoite*

*guru-mukha-padma-vākya, cittete koriyā aikya
ār nā koriho mane āśā
śrī-guru-caraṇe ratī, ei sei uttama-gati,
ye prasāde pūre sarva āśā*

*cakḥudāna dilo yei, janme janme prabhu sei,
dibya-jñān ḥṛde prokāśito
prema-bhakti yāhā hoite, avidyā vināśa yāte,
vede gāy yāhāra carito*

*śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe yaśa ghuṣuk tribhuvana*

*gurudeva gurudeva gurudeva
gurudeva jaya jaya gurudeva*

*Jayadharma dāsa adbhikārī
Makula dāsa adbhikārī
Sanātana dāsa adbhikārī
Bhūtanātha dāsa brahmacārī
Svayambhūr dāsa brahmacārī
Ranuga Śūta dāsa brahmacārī
Upānanda dāsa brahmacārī
Jayaśīla dāsa
Mandapa dāsa
Girimakha dāsa
Yugatīla dāsa
Girirūpadhārī dāsa
Bhakta Shastri
Bhakta Doug
Bhakta Greg
Bhakta Mark
Bhakta Chris
Deva deva Priyā-devī dāśī
Kāma-rūpa-devī dāśī
Aparājita-devī dāśī
Nityagati-devī dāśī
Atītaguṇa-devī dāśī
Bhaktin Edith
Bhaktin Shany
Bhaktin Sunitha
Bhaktin Damon
Bhaktin Jane*

TEHRAN

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi*

This famous verse by Viśvanātha Cakravartī gives the sum and substance of Kṛṣṇa conscious philosophy. Every devotee of the Lord admits his miserable position, full of ignorance, and seeks the mercy of the Lord. In this verse Viśvanātha states that to get the mercy of the Lord, one must have the mercy of the *guru*, without whose mercy, one's spiritual life cannot be successful.

As Arjuna states in the *Bhagavad-gītā*, the minute living entity, covered over by ignorance, is bewildered about his duty. Therefore it is stated:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ*

So it is essential to surrender to and get information from the *guru* regarding how to approach the supreme. The *guru* is called *śikṣa-guru* or one who instructs how to serve the divine couple—Rādhā-Govinda.

In the *Bhagavad-gītā* it states that those with resolute determination have their intelligence focused in one direction. According to Viśvanātha Cakravartī, this means that to execute the order of the spiritual master is the very life and soul of the disciple.

The disciple is no longer attached to family members, wife, children, etc., nor to money or position for his personal satisfaction, but instead uses all these for the service to his *guru*.

We devotees in Tehran pledge our lives to you Śrīla Prabhupāda. We are doing everything we can to preach your message here and distribute your books. We desire only to preach your service everywhere and we humbly beg that you keep us all fixed in your service forever, even if we remain in this material world.

Atreya Ṛṣi dāsa adbhikārī
Dayānanda dāsa adbhikārī
Nava Yauvana dāsa adbhikārī
Bhūtātma dāsa brahmacārī
Yogeścandra dāsa brahmacārī
Lohitākṣa dāsa adbhikārī
Vidhi Bhakti dāsa
Rāmānanda Rāya dāsa
Vidhi Bhakti-devī dāsī
Mañjarī-devī dāsī
Nandarāṇī-devī dāsī
Rasajñā-devī dāsī



TORONTO

Before coming under the shelter of your lotus feet, Śrīla Prabhupāda, we were all gliding down to hell.

*utkrāmantaṁ sthitaṁ vāpi
bhuñjānaṁ vā guṇānvitam
vimūḍhā nānupaśyanti
paśyanti jñāna-cakṣuṣaḥ*

The foolish cannot understand how a living entity can quit his body nor can they understand what sort of body he enjoys under the spell of the modes of nature. But one whose eyes are trained in knowledge can see all this.” *Vimūḍhāh* in this verse means foolish person. We were all first-class fools, engaged in sense gratification before taking shelter of your devotional service. It is stated in the *Bṛhad Aranyaka Upaniṣad*:

*yo vā etad akṣaram gargy
aviditvāsmāl lokāt paiti sa kṛpaṇaḥ*

“He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.”

So we were paving our way to animal births in our next lives if it hadn’t been for your engaging us in the loving service of the Lord. Kṛṣṇa states in the Fifteenth Chapter of the *Gītā* that for one who engages in His service, He delivers him from the ocean of birth and death. We were being trained in the Western world to be first-class sense gratifiers and now you are training us to be first-class servants of Kṛṣṇa. It is said that one cannot buy a ticket to Vṛndāvana but by serving your lotus feet we are becoming eligible in this life for going home, back to Godhead. We cannot possibly repay you for your mercy, but we can only beg you to allow us to serve you eternally. Rūpa Gosvāmī states that Lord

Caitanya is the most merciful of all of Kṛṣṇa’s incarnations. You are the most merciful of Lord Caitanya’s representatives, for you are delivering us most fallen souls. All glories to you, Śrīla Prabhupāda. All glories to your devotional service.

ISKCON New Remunā

Viśvakarmā dāsa brahmacārī
Ayodhyāpati dāsa adhikārī
Kṛpāsindhu dāsa adhikārī
Tāraṇātha dāsa brahmacārī
Kṛṣṇakathā dāsa adhikārī
Kāṁsahanta dāsa adhikārī
Girijadhava dāsa brahmacārī
Bhaktimārga dāsa brahmacārī
Vicarū dāsa brahmacārī
Nakaḍḍi dāsa brahmacārī
Jaya Balarāma dāsa brahmacārī
Jitakandarpa dāsa brahmacārī
Baladeva dāsa brahmacārī
Gaṅgā dāsa brahmacārī
Vallabha Caitanya dāsa
Ugreśa dāsa brahmacārī
Śukavāk dāsa adhikārī
Trilokaṇātha dāsa adhikārī
Sauri dāsa adhikārī
Śubhaviḷāsa dāsa adhikārī
Divyānanda dāsa adhikārī
Drupada dāsa adhikārī
Bhakta Richard
Bhakta Marcel
Bhakta Les
Bhakta Henry
Bhakta Steve
Bhakta Gord
Bhakta Peter
Bhakta Lloyd
Bhakta Dave
Bhakta Earl
Bhadra-priyā-devī dāśī
Paharaṇa-devī dāśī
Mālinī-devī dāśī
Pratimā-devī dāśī
Tribhuvaneśvarī-devī dāśī
Śrīkarī-devī dāśī
Paurṇamāsī-devī dāśī

Kṣīracora-devī dāśī
Rudrāṇī-devī dāśī
Nikhileśvarī-devī dāśī
Atigarvitā-devī dāśī
Lokadrṣṭī-devī dāśī
Anala-devī dāśī
Līlāśuka-devī dāśī
Manohara-devī dāśī
Subhash-devī dāśī
Aśalata-devī dāśī
Kāmanagarī-devī dāśī
Bhaktin Lynn
Bhaktin Karen
Jaya Śrī Kṛṣṇa
Śrī Gāndhārī
Lakṣmaṇā
Nityānanda
Sudāmā
Kṛṣṇa-dāśī
Sanātana
Rūpa
Indreśa
Minakṣī
Vṛndāvana dāsa
Thākura
Chantielle
Sherr



TRINIDAD

The shining effulgence which emanates from you, Srīla Prabhupada, and from your books is the flow of mercy which only you manifest. Some persons in this world gratify their senses unto the end of life, and others work hard to please their family, loved ones, friends, society, or humanity. But whether one engages in satisfying his own senses or whether he works to gratify others, all his material advancement must terminate with the single stroke of death. But Srīla Prabhupada, your mercy is beyond the domain of death, because it is the same eternal, unending mercy which Kṛṣṇa has for the fallen soul caught within the shackles of illusion. Prabhupāda, you unlock the

chains of death, and lead us to the eternal world where Kṛṣṇa reigns supreme.

Srīla Prabhupada; you are qualified to deliver all living entities. There is no amount of gold worth even one moment's association with you.

We can never know you. We have been in darkness, so long we are almost blind. And you are dazzling like the sun. You bring life to us.

Taraksyāḥ, also adhikārī
all the assembled devotees

VANCOUVER



Dear Śrīla Prabhupāda,

In the age of Kali, men become like dogs, fighting and snarling over the bones of material sense objects. Although human life is meant for elevation of the self away from selfishness and greed, towards greed's opposite, pure love, in this age even the process of elevation—religion—becomes an acceleration for the degradation of human consciousness. As a result, human life has become a hopeless, confused nightmare, as humans frantically try to put out the fire of anxiety by dousing the flames with the gasoline of sense gratification. Escalating this desperate condition are the fools posing as educators, scientists, politicians and philosophers, who lead the path on the road to hell, waving the flags of atheism, impersonalism, and voidism as their standards. This is actually the condition of the world today. The glitter of the steel and glass skyscrapers blinds the world to the misery of those living within. All discrimination, truth, and reality are rapidly disappearing from the

world, as the leaders exhort the people to forget God, like a myth, and worship the television and rocketship as ultimate reality.

In the *Bhagavad-gītā* Kṛṣṇa promises that he will intervene when all truth and hope are in danger of being overwhelmed by illusion and despair. Kṛṣṇa's promise to protect His devotees has been proven again and again in pastimes described in the *Śrīmad-Bhāgavatam*. This promise is now being fulfilled by Kṛṣṇa, and the personification of this promise is Śrīla Prabhupāda, His Divine Grace A. C. Bhaktivedanta Swami. Śrīla Prabhupāda obviously is the direct representative of Lord Caitanya Mahāprabhu. Lord Caitanya was so kind that he killed the demons by flooding the world in the ocean of nectar and drowning them in *kṛṣṇa-prema*. Lord Caitanya made the process of religion all-attractive, even to the materialists whose only thoughts are sense gratification. Lord Caitanya distributed His mercy so profusely that even tigers and deer would dance together in ecstasy. Śrīla Prabhupāda is also flooding the whole world with this mercy so that dogs and cats like ourselves are now dancing together, swooning in ecstasy and forgetting our differences. You are uniting us in the purpose of satisfying Kṛṣṇa and in this way removing all chaos from our lives.

In this age, when faith in God has declined to practically nil, Śrīla Prabhupāda is singlehandedly pushing back this tide of atheism. Śrīla Prabhupāda is fighting this battle of atheism on all fronts with logic, philosophy, anecdotes and stories that surpass any of the feeble arguments of the atheists. His kindness, magnanimity, warmth and affection can conquer even the most dubious heart. His scholarship, perseverance and brilliance can conquer even the most dubious heart. His scholarship, perseverance, and brilliance are beating back the tides of impersonalism and voidism. Śrīla Prabhupāda, we are just dimly able to perceive your greatness, but even that small understanding is filling us with the greatest awe and respect, and we are simply praying that we can, by Kṛṣṇa's grace,

properly appreciate your most elevated position and become bona fide disciples. A bona fide disciple is one who is always thinking of the spiritual master, who is always obeying his every instruction, and who is fully accepting his spiritual master's desire as his life and soul. Our only desire is that Kṛṣṇa will give us the intelligence to become your bona fide disciples so that we can somehow please you, as this is the only desire we now have. We at Vancouver temple are looking forward to another year to dedicate ourselves in your service and hope to expand the Kṛṣṇa consciousness movement in a way that will please Your Divine Grace.

ISKCON Vancouver

Adhiyajña dāsa brahmacārī

Sthānur dāsa brahmacārī

Maheśa dāsa brahmacārī

Vijitātmā dāsa brahmacārī

Patraka dāsa brahmacārī

Jayadharma dāsa brahmacārī

Dadhiharta dāsa brahmacārī

Bhakta Kalki Ken

Bhakta John

Ānandamaya dāsa brahmacārī

Varaṅga dāsa brahmacārī

Dyutidhara dāsa brahmacārī

Yoginātha dāsa brahmacārī

Prabhu dāsa brahmacārī

Bhakta Tom

Bhakta Murāri Mark

Bhakta Mādhava Mark

Bhakta Wayne

Bhakta Keśava Ken

Bhaktin Lorraine

Bhaktin Sandy

Bahūdaka dāsa, Nirupama-devī dāsī,

Kunjabihari dāsa, Śyāma-Gauri-devī dāsī

Dharmarūpa dāsa, Subhāvratā-devī dāsī,

Lalitā-devī dāsī

Mahidhara dāsa, Pracetena-devī dāsī, Narottama dāsa

Prasasya dāsa, Svarūpa-devī dāsī,

Rasādivilāsi-devī dāsī

Prabhupāda dāsa, Ratirūpa-devī dāsī, Janakī-devī dāsī

Damaghoṣa dāsa, Kāntimatī-devī dāsī,

Candrakānti-devī dāsī, Śrīdāmā Dāmodara dāsa

Rukmiṇīśa dāsa, Vedagarbha-devī dāsī,

Sarmiṣṭha-devī dāsī

Bhakta Nichio, Bhaktin Helena

Bhaktin Susan, Rohiṇī-devī dāsī

ŚRĪ VṚNDĀVANA DHĀMA ŚRĪ KṚṢṆA-BALARĀMA MANDIRA

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

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

Dear Śrīla Prabhupāda,

Please accept our most humble obeisances at your lotus feet. Every morning we are rising very early to take bath, apply *tilaka* to the body and attend *maṅgala-ārati*. And we sing:

*samsāra-dāvānala-liḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam*

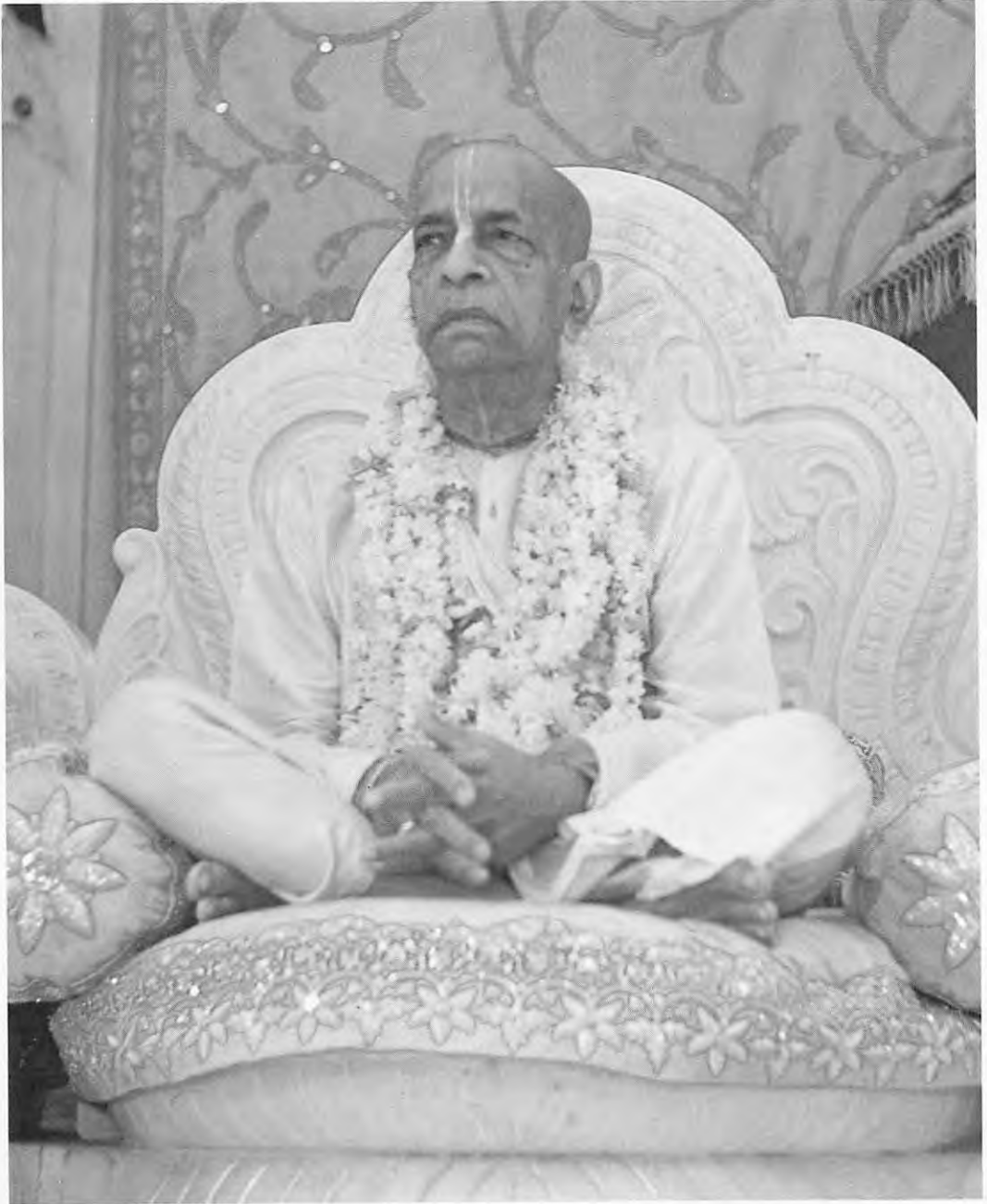
The material world is compared to a revolving wheel of birth and death, *samsāra*, and we fallen souls of this world of birth and death are stated to be seated on a machine made of material energy, *yantrārūḍhāni māyayā* (Bg. 18.61), traveling from one body to another, one species to another, enjoying or suffering according to our *karma*:

*dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati*

“As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change.” (Bg. 2.13) The word *dehinaḥ* refers

to those who are embodied. These bodies are destined to suffer disease, old age and death, and then after death we must again be stuffed in another womb to be bitten by tiny worms, living in our own stool and urine, and doubled over for want of more space. In these ways we are suffering miserably. Therefore the material world is likened to a blazing forest fire of birth and death, *samsāra-dāvānala-liḍha-loka*.

But in Śrī Vṛndāvana Dhāma, the Supreme Lord Śrī Kṛṣṇa displayed His wonderful pastimes with the cowherd men and women, full of eternity, knowledge and unlimited bliss, just to attract the conditioned souls captivated by the illusory enjoyment of the material world. And from that transcendental land of Vṛndāvana one of the Lord's most confidential servitors has come directly empowered by Śrī Caitanya Mahāprabhu, because without the mercy of Śrī Caitanya Mahāprabhu no one can spread Kṛṣṇa consciousness all over the world. He began to preach *sanātana-dharma*, the eternal occupation of the soul, loving service to Kṛṣṇa, the all-attractive Supreme Personality of Godhead. Now we can see the practical result. From all over the world—America, Canada, Mexico,



Brazil and the rest of South America, London, Paris, Iran, Spain, India, Africa, Australia, Japan and China—people are surrendering their lives and becoming devotees of Kṛṣṇa. What other person has started with forty rupees and in ten years established an international society for God consciousness with centers in every major city in the world?

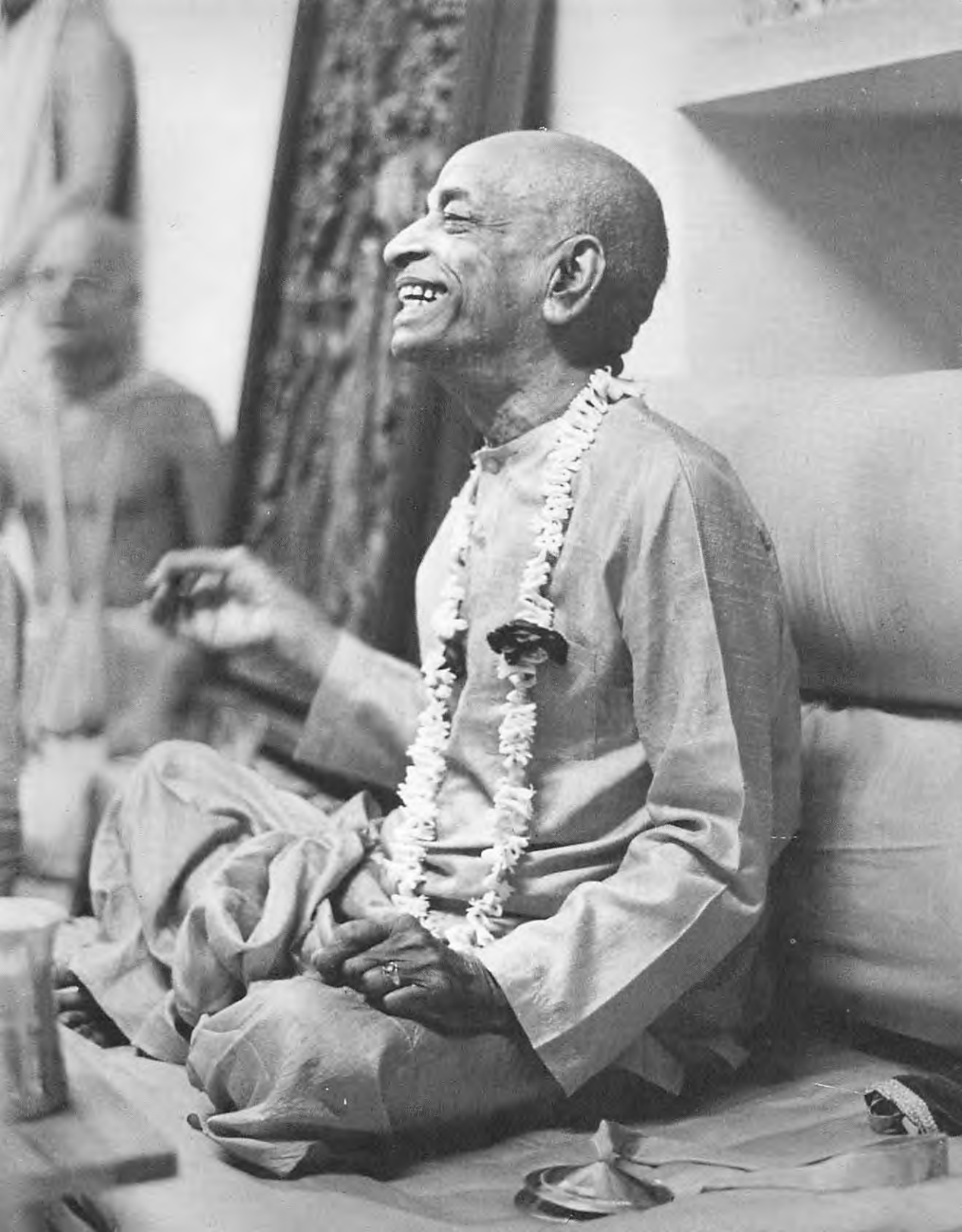
Now by the grace of that confidential servitor we have been given the opportunity to visit and live in the wonderful land of Śrī Goloka-Vṛndāvana, where the very dust is worshiped by great sages, due to its having been touched by the beautiful lotus feet of Kṛṣṇa. And this pure devotee of Kṛṣṇa has also established a beautiful temple of Lord Kṛṣṇa and His brother Balarāma on this land, in the very place where Their lotus feet pressed into the dust as They played with Their cows and cowherd boyfriends in the forest of Raman Reti.

That person is none other than Your Divine Grace Oṁ Viṣṇu-Pāda Paramahansa Parivṛājakācārya Aṣṭottara Śata Śrī-Śrīmad A. C. Bhaktivedanta Swami Prabhupāda, founder-ācārya of the great International Society for Krishna Consciousness. By your grace one can cross over the miseries of the material world and obtain the mercy of Kṛṣṇa. Therefore, we at the Śrī Kṛṣṇa-Balarāma Mandira, Raman Reti, Vṛndāvana, India, humbly offer our respectful obeisances to you, falling on the ground at your feet. The lotus feet of our spiritual master are the only way that we can obtain pure devotional service. You are the ocean of mercy, the friend of the poor and the lord and master of the devotees. Give us the shade of your lotus feet. Your fame is spread all over the three worlds.

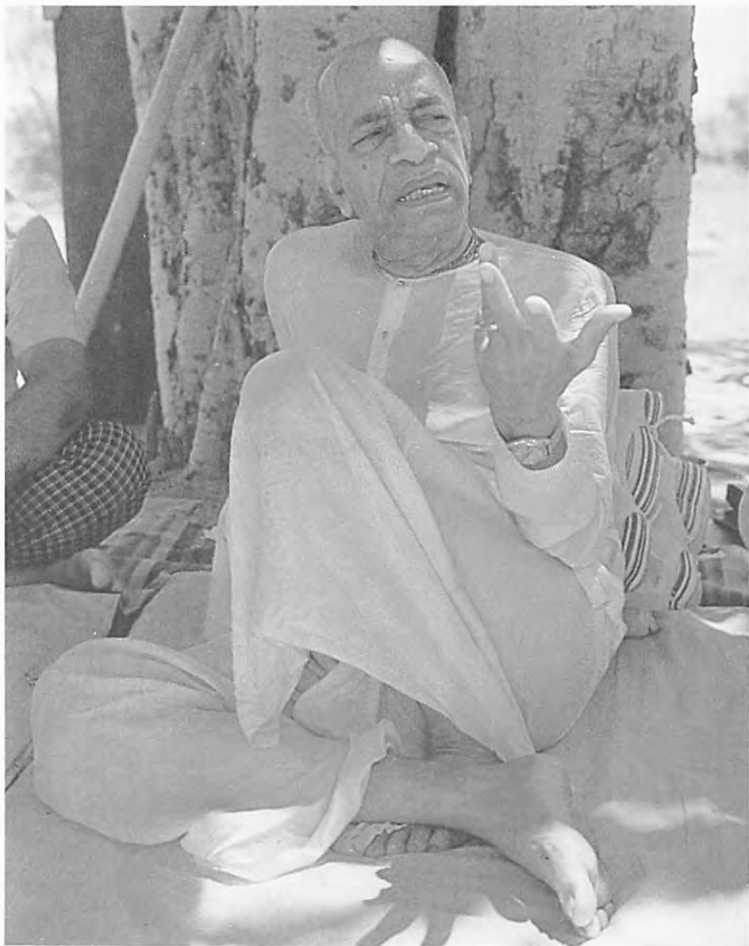
Praying this meets you in good health,

Akṣayananda Svāmī
Prthu-putra Svāmī
Stokakṛṣṇa dāsa adbhikārī
Mahājana dāsa adbhikārī
Haihaya dāsa adbhikārī
Dhanāñjaya dāsa adbhikārī
Yogānanda dāsa adbhikārī
Nītāi dāsa adbhikārī
Paramēśvara dāsa adbhikārī

Kaṇāmṛta dāsa adbhikārī
Sarvabhavana dāsa adbhikārī
Minaketana Rāma dāsa brahmacārī
Guṇārṇava dāsa brahmacārī
Saccidānanda dāsa brahmacārī
Gauri dāsa Paṇḍita dāsa brahmacārī
Govinda Bhakta dāsa brahmacārī
Prapujaka dāsa brahmacārī
Preraka dāsa brahmacārī
Hundara dāsa brahmacārī
Mahākṣa dāsa brahmacārī
Rukma dāsa brahmacārī
Candravalipati dāsa brahmacārī
Bhagavatāśraya dāsa brahmacārī
Krodhahā dāsa brahmacārī
Bhaktivardhana dāsa brahmacārī
Dadhibhākṣa dāsa brahmacārī
Jaya Nīmāi Nītāi dāsa brahmacārī
Dinādhyātmā dāsa brahmacārī
Jyotiṣmava dāsa brahmacārī
Bhūmipati dāsa brahmacārī
Vrajendra Kumāra dāsa brahmacārī
Vipramukhya dāsa brahmacārī
Nītāicand dāsa brahmacārī
Apramatha
Hṛdaya Govinda dāsa
Man-mohan
Vanamālī dāsa
Pundrikī
Vibhūti
Phoolchand Tiwari
Sevakrama
Sītārāma
Santoṣa dāsa brahmacārī
Rūpavilāsa dāsa adbhikārī
Bhakta Eric
Bhakta Burt
Haimavati-devī dāśī
Kīṣorī-devī dāśī
Pratimā-devī dāśī
Mohini-śakti-devī dāśī
Goloka-vāsinī-devī dāśī
Viśva-devī dāśī
Citralekhā-devī dāśī
Mahā-vegavartī-devī dāśī
Kānta-devī dāśī
Śaraṇāgata-devī dāśī
Viśoka-devī dāśī
Ramburu-devī dāśī
Kṛṣṇa-devī dāśī
Haripūjā-devī dāśī
Ugrasena-devī dāśī



WINNIPEG



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

We are offering our homage unto the lotus feet of our most illustrious spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, on this most auspicious time of his appearance. We are attempting this humble effort to thank him in some small way for the incomparable service he is doing all mankind.

Conditional life within the material world is a miserable state of existence wherein we are tormented by endless desires and bound by

unbridled senses. In this way the living entity travels about the universe from heaven to hell in search of pleasure and happiness. Blinded by the bodily concept of life we suffer uncounted torments and thus we are lost in illusion. By *māyā*'s influence we remain in this endless cycle of birth and death until somehow or other we come in contact with a pure devotee of the Lord.

guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

This process of contacting the spiritual master is further discussed by Kṛṣṇa in *Bhagavad-gītā*, where the Lord says:

*tad viddhi praṇipātena
paripraśnena sevayā*

Kṛṣṇa advises that one should approach a bona fide spiritual master in the line of disciplic succession, inquire from him submissively and render service unto him. Such a spiritual master can dispel all nescience because he has seen the truth, Lord Śrī Kṛṣṇa. For one who has submissively rendered service to the spiritual master with great faith and determination and has thus been delivered from the various crocodiles of impersonalism and voidism, he realizes the most confidential of all knowledge, surrender unto the Supreme Lord, Śrī Kṛṣṇa.

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

This knowledge, the most valuable of all treasures, is not obtained by any speculative efforts, nor penances and austerities. Nor can it be purchased by quantities of gold. It is available only by the causeless mercy of the pure devotee. Having thus understood our previous ignorance of our constitutional position as eternal servants of Kṛṣṇa (*jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa'*), spiritual part and parcels of the supreme whole (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*), one realizes the real standard of happiness (*brahmaṇo hi pratiṣṭhāham amṛtas-*

yāvyaśasya ca) and thus engages in the devotional service of the Lord. This is just like a dead man being revived again. Therefore the disciple becomes greatly indebted to the spiritual master, realizing his body, mind, words and soul to be completely the property of his beloved Gurudeva (*lokanātha lokera jīvana*). For without his mercy we were struggling with death, identifying with dead matter.

Therefore we have incurred a great debt and no amount of gratitude can ever liquidate it. The disciple must dedicate his every moment for the pleasure of the spiritual master.

It is stated in the revealed scriptures that the pure devotee is very much anxious to spread the message of Lord Caitanya—the chanting of His holy name to every town and village. This is actually the mission of our spiritual master, Śrīla Prabhupāda. He is not forced to appear in the material world by the laws of material nature, but he has only descended from the spiritual world to save the fallen conditioned souls. In this great endeavor, the disciple must help his spiritual master to spread the distribution of *Bhāgavatam* literature in every town around the world and to help fulfill the prediction of Lord Caitanya that the chanting of the Hare Kṛṣṇa *mahā-mantra* will go everywhere. This is then our prime goal, to unilaterally and unselfishly agree to help our spiritual master, His Divine Grace, in distributing his mercy and inundating this age of Kali with his pure sound vibration. Thus every word and instruction of Śrīla Prabhupāda must be taken as our life and soul and we must endeavor with all determination to help fulfill his every desire.

Let us further offer our thanks and humble prayers for strength to His Divine Grace and thank him a thousand times over for his kindness in engaging us in his service.

Śivarāma dāsa	Bhūdeva dāsa	Lalitā-devī dāśī
Śukra dāsa	Bhakta John	Somya-devī dāśī
Rabindra dāsa	Bhakta Ken	Māyavatī-devī dāśī
Dharmaprāṇa dāsa	Bhakta Bruce	Bhaktin Nina
Nātha dāsa	Misraṇī-devī dāśī	

WASHINGTON D.C.

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

“I offer my respectful obeisances unto my spiritual master, who has opened by eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.”

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha, — ei dui rūpa*

“One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests himself as the Supersoul and as the greatest devotee of the Lord.”

Śrīla Prabhupāda,

*How can we approach you,
you who are above this world.
How can we understand you,
you who are so pure.*

*How, Gurudeva, can we serve you,
for we are servants with no hands,
How will we ever see your love for Kṛṣṇa,
for we are of the blind.*

*How can we ever please you,
for we are lame with troubled minds.
Your heart is an ocean of compassion
and you are flooding this whole world.*

*Oh, Gurudeva, we are but the mud which fouls
a river stream,
Yet you are taking us with you, this is above
our dreams.*

*You have given us Vṛndāvana, the transcendental
land.
You have given us the holy name of Kṛṣṇa,
when will we understand.*

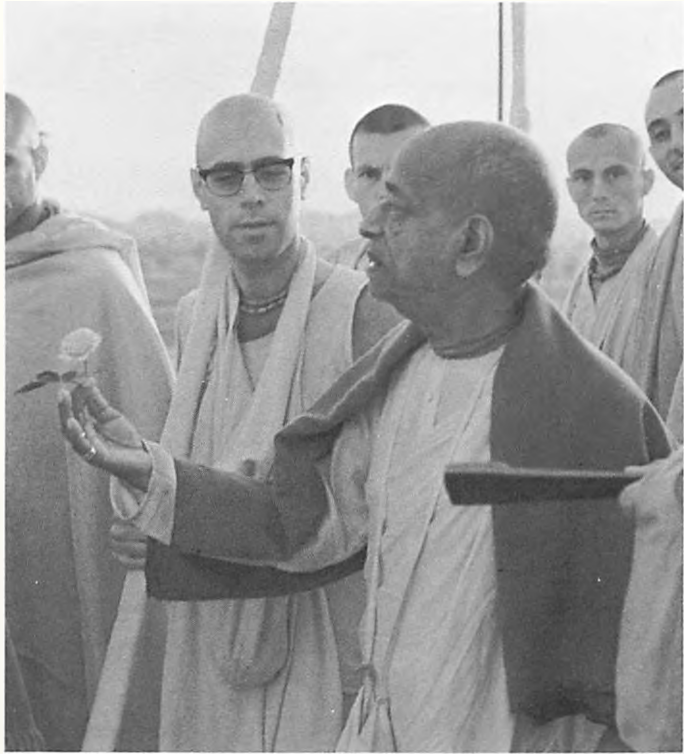
*We pray that you will guide us,
and free us from this world
Oh, Gurudeva, we are crying for your mercy
and pray for nothing more.*

*We know that you can save us,
we know of your great chore.
Oh, Gurudeva, Oh, Gurudeva,
we ask for nothing more.*

*We are begging for your mercy,
give us Kṛṣṇa and nothing more.
Many roads we have traveled,
but they have ended just the same.
But Gurudeva by your mercy,
you have given us the holy name.*

*Now we render service, hoping to be pure,
knowing Kṛṣṇa's name to be the only cure.
Now we pray you guide us, may we chant the
holy name.
Help us, help us, Gurudeva, for we are of the lame.*

*daivī hy eṣā guṇamayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*



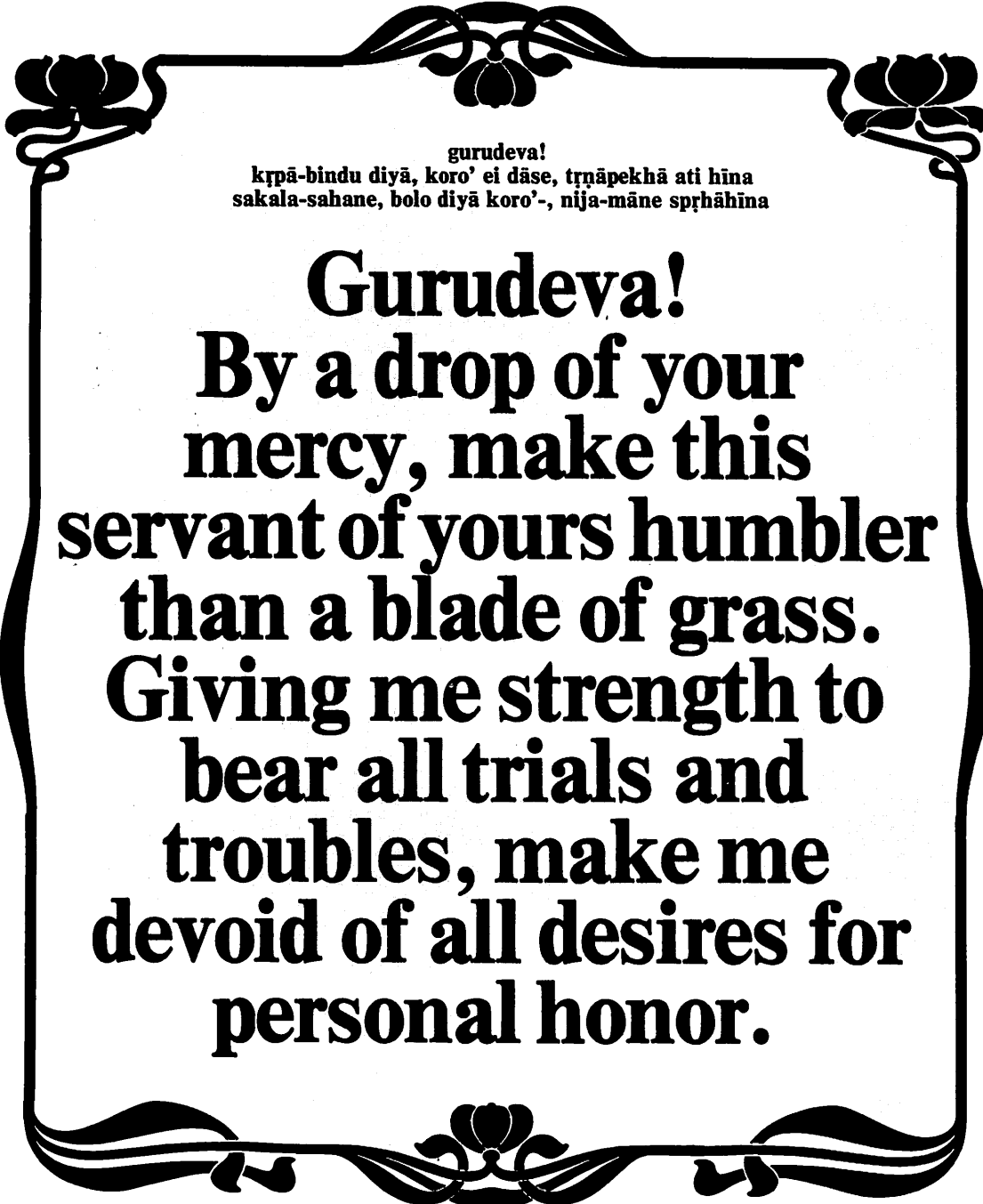
“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome, but those who have surrendered unto Me can easily cross over it.”

Srīla Prabhupāda, you have not only crossed the material nature but you are using it in spreading Lord Caitanya’s movement beyond anyone’s fathomable dreams. As a winter’s snowfall covers the ground, so by your mercy you are laying a thick blanket of *kṛṣṇa-prema* throughout the whole world. There is no limit to your nature for it is of the divine.

Boundless and completely pure you are emanating the goal. So many people are wandering in this material world like dust in Vāyu’s wind. Only Kṛṣṇa can understand your compassion, and you can understand His. Prabhupāda, you are saving this whole world. This immeasurable gift you have come to give.

Briṣakāpi dāsa adhikārī
Vipina-purandara dāsa adhikārī
Kṛṣṇa Gopāla dāsa adhikārī
Lakṣmīvān dāsa adhikārī
Vikeśvara dāsa brahmacārī
Ambujākṣa dāsa brahmacārī
Vardanya dāsa brahmacārī
Gabhīra dāsa brahmacārī
Rāma Sena dāsa brahmacārī
Tamāla Kartika dāsa brahmacārī
Aindra dāsa brahmacārī
Bhavanātha dāsa brahmacārī
Abhay Charan de dāsa
Kṛṣṇāṣṭamyānanda dāsa
Bhakta Larry
Bhakta Juda
Bhakta Paul
Bhakta John
Sarvadī-devī dāsi
Sudhakārī-devī dāsi
Vilasī-devī dāsi
Lalitā sakhī-devī dāsi

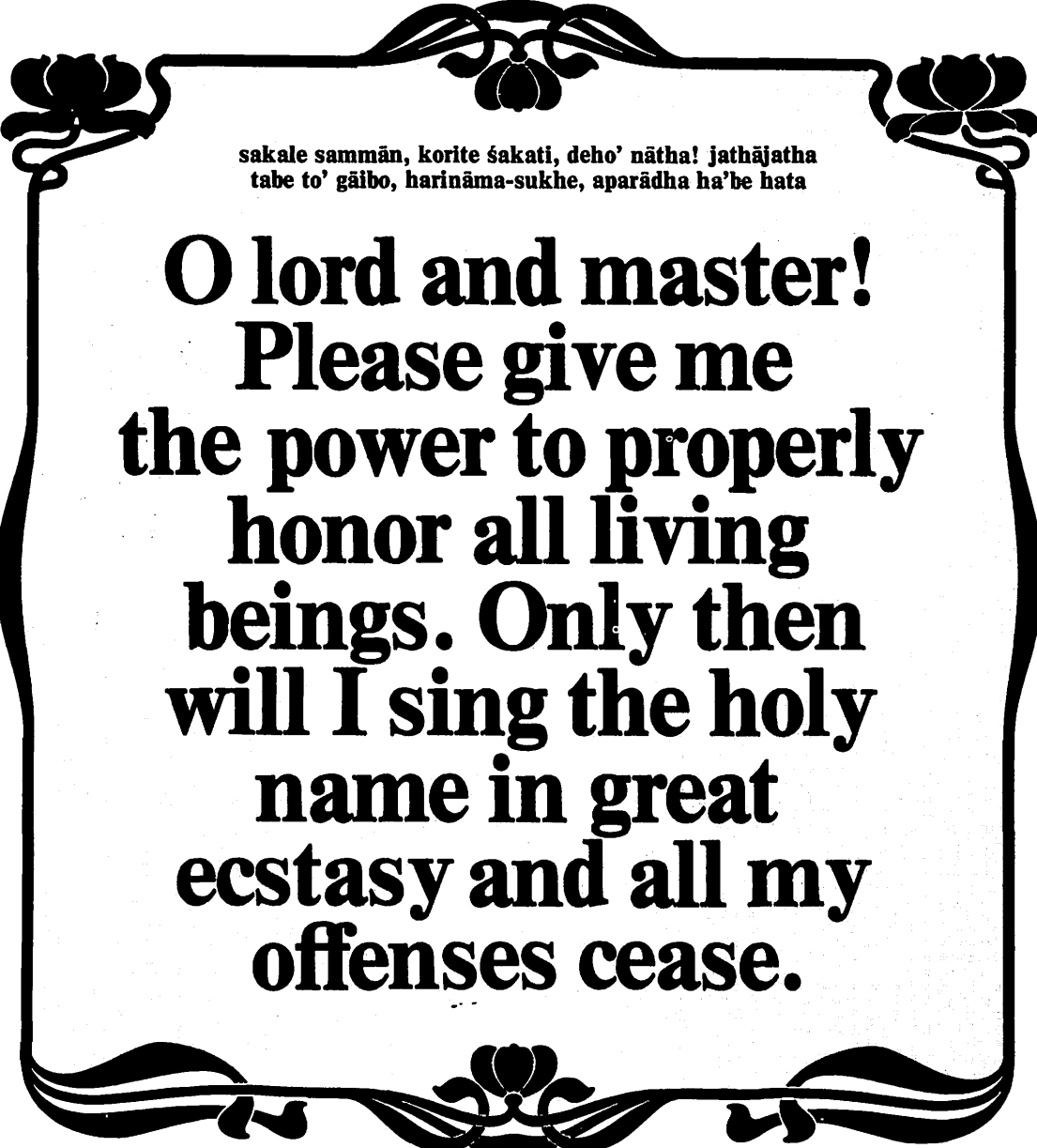
Nandī-devī dāsi
Megha-devī dāsi
Nina-devī dāsi
Guṇyarūpiṇī-devī dāsi
Śailodgata-devī dāsi
Bhaktin Ann
Bhaktin Debbie
Bhaktin Mary
Bhaktin Margaret
Bhaktin Christell
Bhaktin Debbie
Bhaktin Clair
Tamāla-devī dāsi



gurudeva!
kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekḥā ati hina
sakala-sahane, bolo diyā koro'-. nija-māne sprhāhina

Gurudeva!
By a drop of your
mercy, make this
servant of yours humbler
than a blade of grass.
Giving me strength to
bear all trials and
troubles, make me
devoid of all desires for
personal honor.

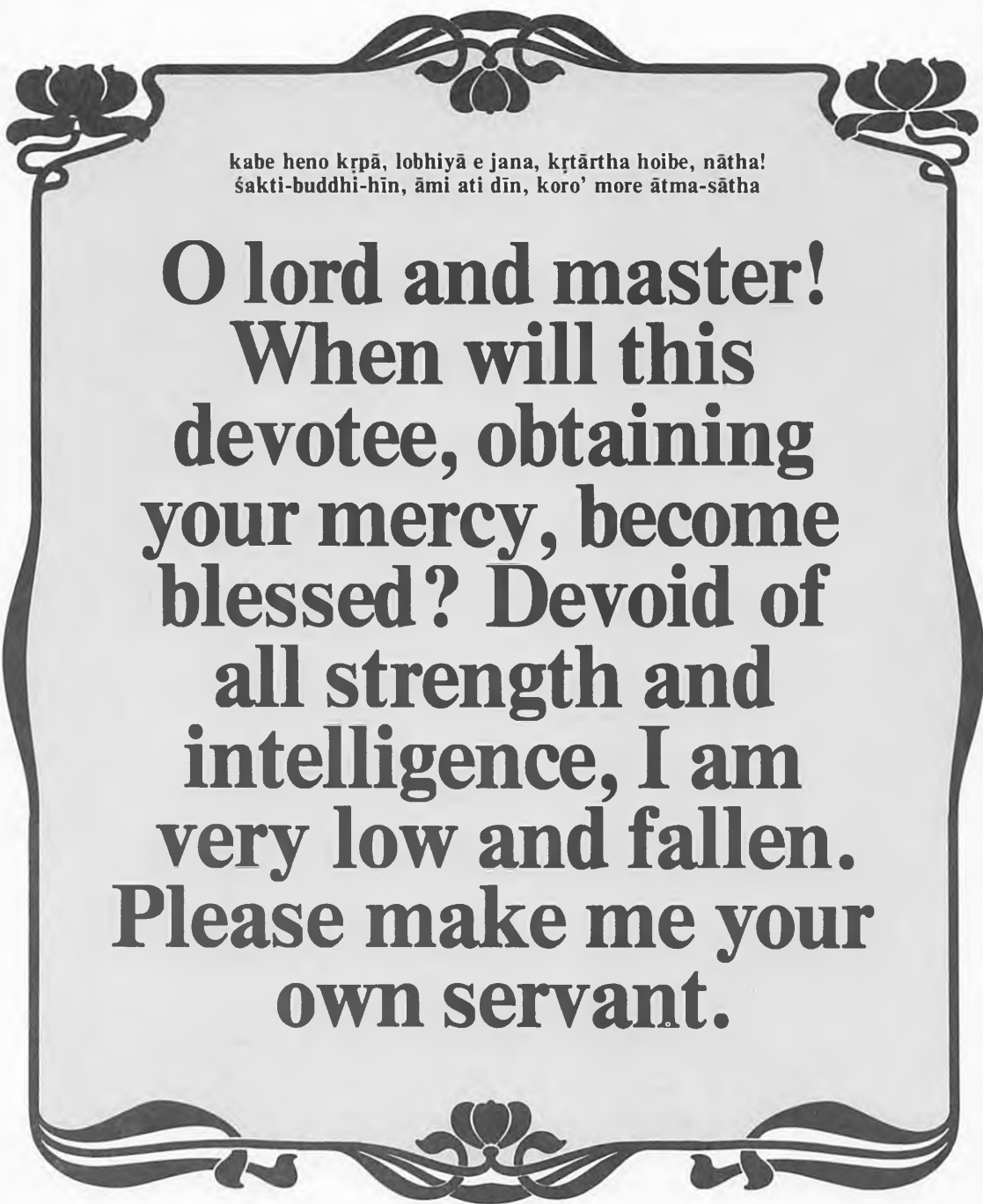


A decorative border with floral motifs at the top and bottom, and scrollwork on the sides, framing the text.

sakale sammān, korite śakati, deho' nātha! jathājatha
tabe to' gāibo, harināma-sukhe, aparādha ha'be hata

**O lord and master!
Please give me
the power to properly
honor all living
beings. Only then
will I sing the holy
name in great
ecstasy and all my
offenses cease.**

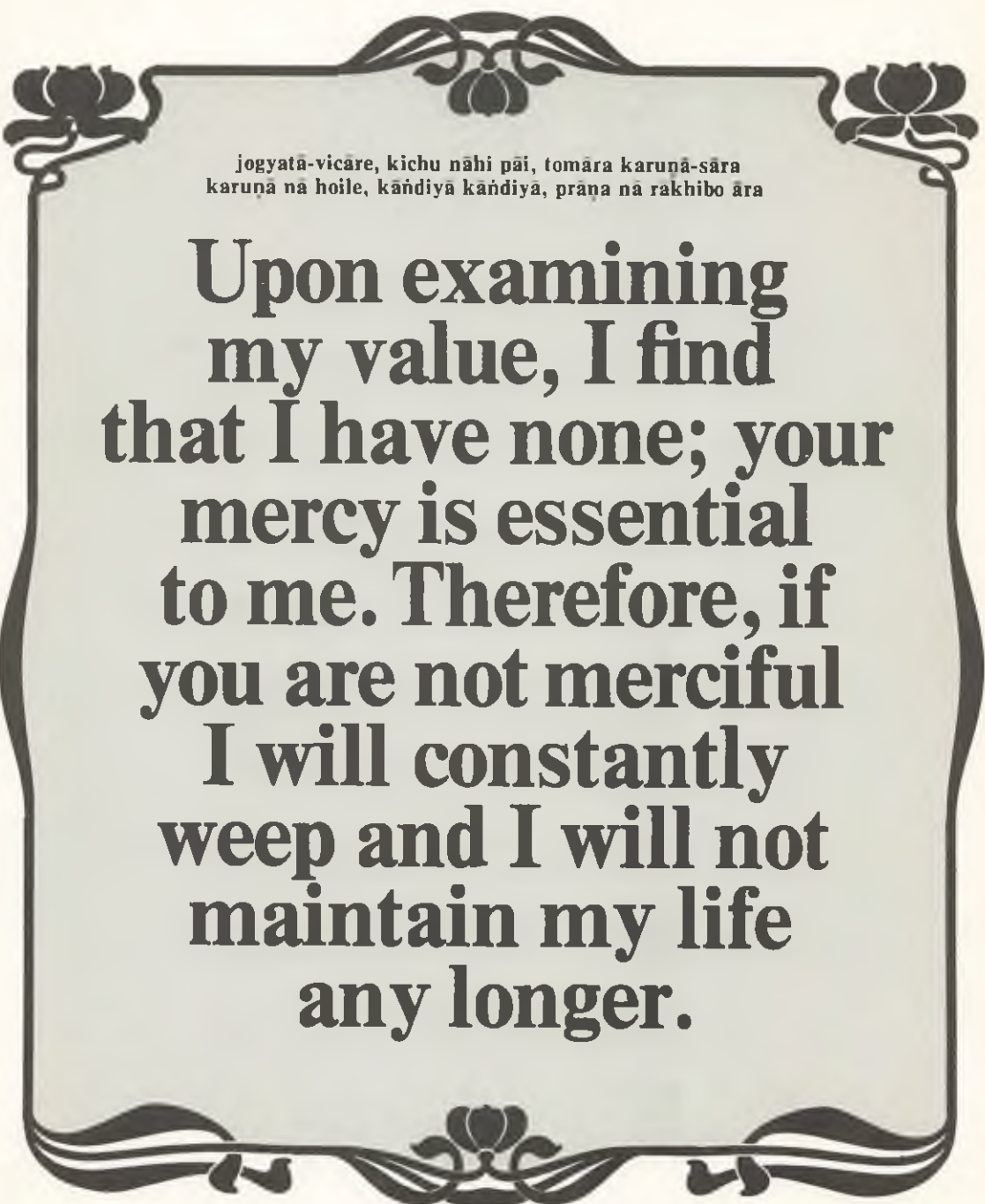


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kabe heno kṛpā, lobhiyā e jana, kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn, koro' more ātma-sātha

**O lord and master!
When will this
devotee, obtaining
your mercy, become
blessed? Devoid of
all strength and
intelligence, I am
very low and fallen.
Please make me your
own servant.**



A decorative border with floral motifs at the top, bottom, and corners, enclosing the text.

jogyatā-vicare, kichu nāhi pāi, tomāra karuṇā-sāra
karuṇa na hoile, kāṇḍiyā kāṇḍiyā, prāṇa na rakhibo āra

**Upon examining
my value, I find
that I have none; your
mercy is essential
to me. Therefore, if
you are not merciful
I will constantly
weep and I will not
maintain my life
any longer.**



